

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER

VOL. XXXI (No. 7)

JULY, 1917

NO. 734

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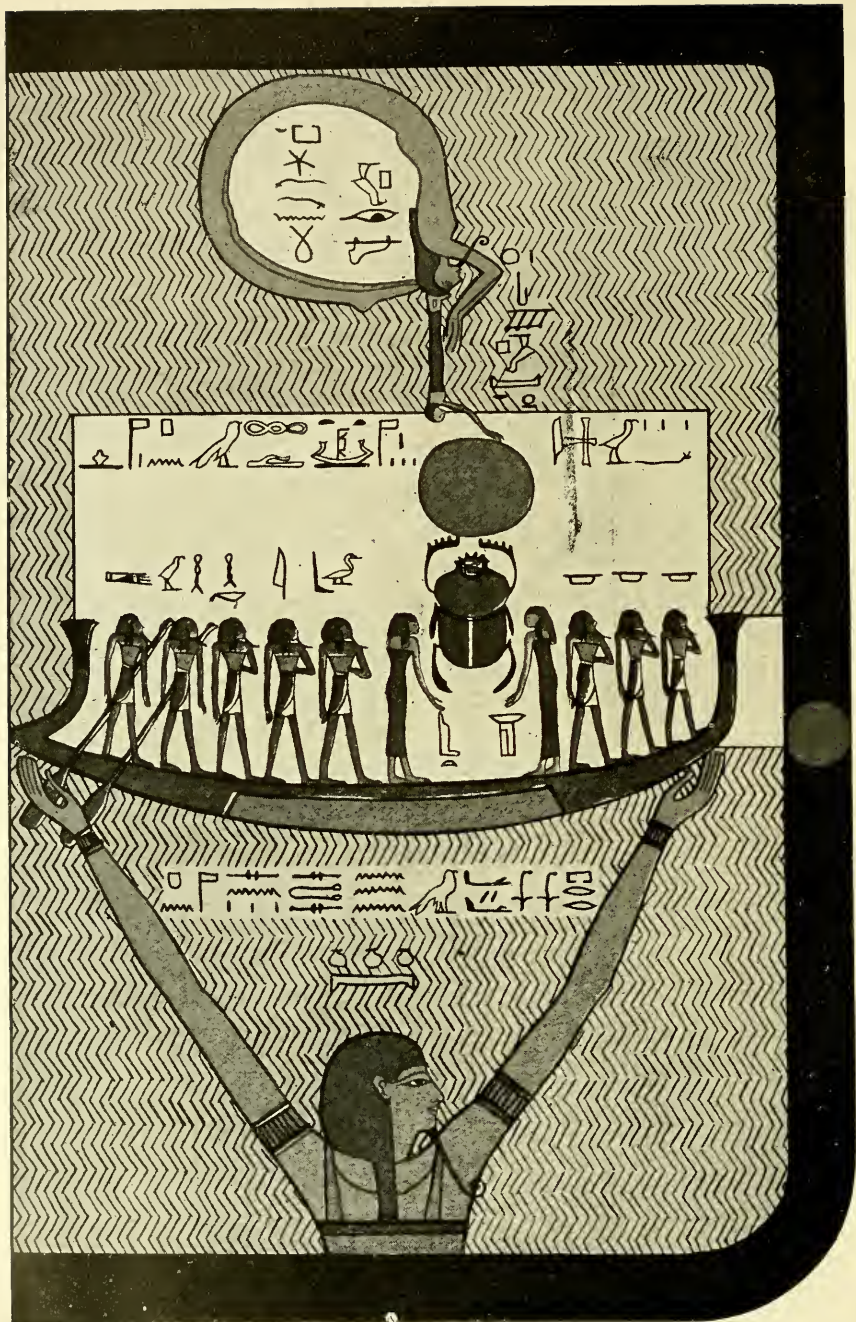
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THE EGYPTIAN CONCEPTION OF CREATION.
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Frontispiece to The Open Court.

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REGARDING CHRISTIAN ORIGINS.

BY FRANK R. WHITZEL.

OF late years there have been advanced to account for the origin of Christianity certain novel theories that either dispense wholly with a historical Jesus or reduce him to an insignificance which would render his real existence superfluous. Dr. A. Drews and Mr. J. M. Robertson regard Christianity as the development of a myth based upon a preexisting secret worship of a sun-god named Jesus or Joshua who annually died and came to life with the course of the seasons. Though the Jewish hierarchy from the High Priest down exemplified this worship in a secret ritual, the cult picked up from pagan sources, Greek, Roman, Egyptian, Persian, Babylonian, even Brahman and Buddhist, a heterogeneous collection of myths which it combined with the ancient though unknown Hebrew legend into the conglomerate which became historic Christianity. Prof. W. B. Smith is in fairly close agreement with these ideas but is a trifle more conservative in that he holds to the essentially Jewish origin of the cult. The Gospels are but the written text of the drama annually acted by the initiated priests at Jerusalem. Prof. Van Manen allows a shadowy existence to a real Jesus, but thinks Christianity arose from among a society of liberal Jews and their Gentile proselytes which in the early years of the second century, in order to break away from orthodox Judaism, put itself under the protection of the name of an earlier missionary, Paul, who had himself been led to believe that Jesus was the promised Messiah. This school had come by that time to look upon Jesus as the divine Son of God rather than a mere Messiah, and its adherents composed epistles, histories and apocalypses in the name of Paul, Luke, Matthew, or other worthies, in which they expounded their beliefs and controverted their opponents.

Van Manen's English interpreter, Thomas Whittaker, goes further and denies flatly the existence of an historical Jesus. Accepting the Christ-myth theory in great part, he insists Christianity did not originate until after the taking of Jerusalem in 70 A. D. Before that time it was represented by a body of "Messianic Jews" who merely hoped for the coming of the Christ. Paul was one of their preachers. After the fall of the Jewish capital, a rumor spread among this sect that the Messiah had already come and had been put to death by a Roman procurator, Pontius Pilate, whose administration was remembered as a harsh one. From this hint all had developed, the identification of the mythical Jesus with the mysterious sun-god, the betrayal, the crucifixion, the resurrection, the whole mystery drama as set forth in the Gospels. A liberalizing tendency eventually made its appearance from the representatives of which emanated writings of 125 to 150 A. D. under Paul's name urging doctrines to which the real Paul was a stranger.

Dr. P. Jensen writes a laborious tome to prove that Jesus is but the legendary Babylonian hero, Gilgamesh, in a Jewish disguise; and he draws up a long list of alleged similarities which he believes fully prove his thesis. Finally, an almost unnoticed theory is advanced by a Mr. George Solomon who thinks Jesus was born in the pages of Josephus and is the composite of an unnamed Samaritan zealot who was slain by the soldiers of Pontius Pilate, of Jesus son of Sapphias, a turbulent brigand who gave much trouble when Josephus was governor of Galilee, and of Jesus son of Ananus, a harmless monomaniac who went about predicting woe to Jerusalem and who was killed at the siege by a stone missile just as he added to his "ditty" a prophecy of his own destruction.

Dr. Jensen's theory, despite his undoubted learning, has never been seriously considered. The resemblances relied upon are too far fetched and the differences too fundamental to admit of accepting so thoroughgoing a transference of the Babylonian legend into Hebrew lore. Moreover Dr. Jensen applies his theory to the Old as well as the New Testament; and he is asking too much of our credulity when he expects us to believe that almost all the incidents related in the Bible are but variations of the Gilgamesh story. Even more improbable is Mr. Solomon's suggestion. That the Jesus of the New Testament could be compounded of three characters of Josephus, none of whom bear the faintest resemblance to him and all of whom show the strongest contrasts, is beyond any reasonable probability. As are so many other radical hypotheses, this of Mr. Solomon's is like a large sack containing but a single pebble, weighty

at one point but empty at all others. It leaves 99 per cent of the facts unexplained, and indeed it explains very imperfectly the remainder.

The Christ-myth theory has more to recommend it, and its proponents advance two arguments of undoubted merit which will be considered further on. Yet the theory has not gained general credence because of certain obvious weaknesses. Its advocates must perforce deny all the direct adverse evidence, internal and external; and this they do in part by asserting without sound critical justification that opposing texts are spurious, in part by drawing unwarranted conclusions from obscure or ambiguous passages, and in general by refusing to believe the contrary evidence. Their conclusions are frequently mere expressions of opinion masquerading as proven facts, and much too often they defend their opinions by casting reflections upon the intelligence of those who differ from them. But the chief objection lies in the improbability and inadequacy of the substitute they offer in place of the historic tradition. For a plain straightforward recital, in which are imbedded many narratives not without inconsistencies and which is full of course of the miracle stories inevitable in that superstitious age, they propose an inherently improbable tale far less fitted to explain the known facts and engendering many more problems than it solves. If we are solemnly told that the Jewish hierarchy, ready to perish for its single-hearted devotion to Jehovah, was secretly performing an annual ceremony in commemoration of an ever-dying ever-reviving sun-god Joshua, if we are required to believe that a church body made up of orthodox Jews, all so fanatically monotheistic that they characterized pagan gods as demons and died rather than do them honor, could yet select bits of legends pertaining to these same demons and construct therefrom a coherent story about a personage it is yet insisted had lived and died as a man, if we are called upon to assent to such improbabilities we should at least be given some direct evidence of their truth, some facts of unquestioned historical basis upon which to hang the hinges of the theory. But nothing of the kind is offered us. No channels of possible communication with pagan sources are exposed to our view, no relation between the flimsy coincidences they adduce is demonstrated, no adaptability in national life and thought for the borrowed rites is plausibly argued for our persuasion. We have only opinion and speculation. Nay, we are shortly told that such evidence does not exist, but that intelligent people have no difficulty in inferring these conclusions from certain equivocal or marginal readings in scripture

and certain obscurities in profane authors, which sometimes turn out to be mere errors. And at the same time the theory contradicts the facts of history so far as they are known, and violates the ethical spirit of the age. Who doubts the militant monotheism of the Jews, or can imagine the rise in Judea of a Christianity as a "protest against polytheism"? And if it were such a protest, how could it be wholly made up of fragments of polytheism? And if it were a composite of polytheistic fragments, how could its adherents entertain such a virulent hatred of all things polytheistic? Among the Jews the literary tendency of the period was apocalyptic, not mythical. Then convenient "redactors" who are responsible for the written documents of Christianity must be understood to have taken such liberties with their material that, however these theorists regard them, ordinary men are compelled to charge them with dishonesty. Yet so clumsy were they, or so intent on revealing the secret they were trying to conceal, or on concealing what they were trying to reveal, that in concocting a new document with the older document open before them they could not avoid perpetrating the most glaring inconsistencies.

What a tissue of contradictions this! But the end is not yet. The theorists seem quite oblivious to the difficulties which arise if their theories be accepted. The Jesus of Christianity, if he is not a historical personage, is a product of fancy and was from the first conceived of as a divine being. This the theorists stoutly aver. Yet he is shown as thirsting and hungering, as subject to weariness and pain, as lacking at times in power and as disclaiming the epithet "good." He makes false prophecies, reproves his relatives,—how can a god created in the fancy of his worshippers have brothers and sisters?—pays tribute to rulers, shrinks from his approaching fate and utters a final cry of accusing despair upon the cross. All other critics think they detect in the Gospels limitations put upon their authors by the memory of an actual Jesus, limitations that prevented the free idealization which is found in later ages and which would certainly have been exhibited from the beginning had there been no historical kernel to the story. Only Robertson and his confreres can discern no such restraining influence. Their theory offers no reasonable explanation of the purely human element in the Gospels nor of those passages incompatible with the conception of Jesus as an ever-existent God.

Van Manen and Whittaker accept the Drews-Robertson hypothesis, but devote their attention rather to Acts and Paul's epistles than to the Gospels. They too wave to one side the opposing evi-

dence and resort to the "interpretation" device of getting rid of inconvenient passages; and they translate the writers bodily into the second quarter of the second century. Their methods of proving the late date of authorship are worthy of notice. A prophecy of the destruction of Jerusalem is in itself conclusive evidence of its composition after that event. They forget that it is linked in every instance with a prophecy of the end of the world and the second coming of Christ; therefore those events must also have befallen. Paul's remark that Jerusalem is in bondage while the Jerusalem above is free, his words having very evidently a spiritual significance, they think also presupposes the fall of the city. Whereas the fact that Paul nowhere hints of such a catastrophe but everywhere assumes that Jerusalem is then standing as the center of the living Mosaic law, the likelihood that such a man would have referred unmistakably to the siege as a crowning argument had it taken place, and the practical certainty that a writer of the second century could not have refrained from adducing it to whelm his adversaries, all these considerations have no weight with them. They assume that no documents could have been written at an earlier time than immediately before they are mentioned by some other writer, and that the works of the earliest writer who did mention them have been preserved to us. By this baseless assumption, by free use of conjecture as to what a conjectural school of thought could or could not have said, and at bay by fiercely defying the positive evidence of earlier quotation, Van Manen and his disciples place the composition of Paul's epistles and canonical Acts subsequent to 125 A. D.

As already stated, these theorists distinguish Paul, an itinerant preacher representing a supposed association of Messianic Jews of the first century, to whose existence there is not a whisper of direct testimony, from Paulinism, a liberalizing movement arising within new-born Christianity in the last two decades of the century. Paulinism, they claim, seized upon this long dead Paul and elevated him to be its apostle. But about 125 A. D. there grew up inside the church a harmonizing school which put forth the epistles now ascribed to Paul and which finally succeeded in combining Paulinism and Judaic Christianity into the world-conquering Catholicism. This theory requires us to regard the documents of the New Testament as without exception pseudoepigraphic, and the most that it grants is that older fragments, such as the we-document of Acts, were incorporated into the new treatises after having been freely recast by the unknown editors. Hence it is incumbent on the

theorists to point out conclusive internal evidence of late authorship, of juncture and of polemical teaching. A glance at the pages of Whittaker's *Origins of Christianity* will show how he and Van Manen set about the task. A certain passage "probably" meant thus and so, such a "conjecture" is permissible, this "hints" at that or "suggests" the other thing. These are not cautious expressions of conservative criticism, far from it. They are put forward as offering indisputable proof of radical, nay even startling hypotheses. Speculation and surmise abound, and the guess of the present page becomes the proved fact on the next.

No one denies that many of the documents of the New Testament have passed through the hands of one or more redactors, but the redactors no less than the original author must have been governed by certain principles, or else we might as well give up all study of the books and dismiss them as mere fiction unworthy of notice. He must have intended to tell the truth. He must have respected the document before him and have been unwilling to change it except to make it conform to what he felt assured, either from texts or from oral tradition, was a superior version. While he might, without "agen-bite of in-wit," put out his own production as the work of another of greater authority, he could not narrate incidents he knew never happened nor, regarding spiritual revelations, make claims he knew to be false. But these theorists assume that the redactor will use any method or make or suppress any statement with utter disregard of truth simply to further a "tendency" or "purpose" in his own mind. Nor have they any system of dissecting the work of the redactor. What fits their theory stands. What opposes is "imperfect redaction," has "the appearance of an interpolation." The author "consciously manipulates his data" in a given direction, he "now freely recasts the materials in his own manner, now holds himself bound by the words of his document." Such a view would not only make of the redactor-author a fundamentally dishonest writer but it would permit a present-day critic to sustain any theory he might fancy. What cannot be proven if we may accept or reject whatever we like and "manipulate our data" to suit our theory?

And what wonderful things the theorists are able to find! From the most trivial expressions of no apparent ulterior significance, Whittaker can draw inferences of remarkable import and discover purposes and antecedents heretofore hidden from the keenest critical study. He sees evidence of two distinct documents in the use of "Jesus Christ" and "Christ Jesus"; discerns two incom-

pletely fused conceptions in "preach Jesus" and preach that Jesus "is the Son of God"; begets a numerous community at Jerusalem called "sons of Jesus" out of a single individual of Paphos named Bar-Jesus; detects Gnosticism in the opposition of God to Satan and similar expressions; finds a contradiction in the eucharist as commemorating the death of the Lord and as partaking of his body and blood, and in many other double expressions of one idea; and seemingly looks upon the use of "the Jews" as evidence that the user could not be a Jew himself, thus excluding even Josephus from that nationality. His discussion contains most of the fallacies known to false argumentation, such as suppressions, assumptions, conjectures, false inferences, perversions, special pleadings, and in more than one instance matter that falls little short of downright falsification. For example, he argues that there are Gnostic elements in the Pauline writings, a contention which few deny. Then he avers that this fact is fatal to their authenticity, as Christian Gnosticism cannot be carried back to Paul's lifetime. It is hard to see in this aught save deliberate deception, as it is evident he hopes his reader will overlook the very real difference between Gnosticism and Christian Gnosticism.

There seems to be no question that the school of thought called Gnosticism did really in essence precede Christianity. But during its early stages it had few of the characteristics which made of it in the second century a dangerous heresy in the eyes of the church. The indications of it in Paul's writings are merely incidental, such as could hardly be avoided by a religious writer of his epoch. He uses many of the expressions which later became catchwords of the Gnostics, such as wisdom, spirit, pleroma etc., but he not only does not discuss, he does not even mention the disputes so hotly contested between Gnostics and orthodox Christians in the second century. Both parties appealed to Paul's letters, thus evidencing their priority and at the same time proving that their composition had no reference whatever to the Gnostic controversies. On the contrary the Pauline letters are spirited polemics of the Judaizing question, which was a living question only until the destruction of Jerusalem in 70 A. D. A forger could have had no object in putting forth epistles save to support his own contention regarding an existent dispute. How absurd to imagine a second-century writer forging a document to establish his own position, putting it in Paul's mouth to give it authority, and yet making no mention whatever of the living controversy while taking vehement part in a controversy long since settled and forgotten!

There are certain things that no man of common sense writing after 125 A. D. could possibly do, let alone a man of the ability possessed by the author of the Pauline epistles. He would not fight forgotten battles or ignore present ones. He would not advertise apostolic quarrels such as those of Paul with Peter and with Barnabas. He would not, writing two epistles, permit patent inconsistencies to stand, such as the discrepant mention of the sinner in 1 and 2 Corinthians, and the description in the latter of an earlier letter which does not fit the first epistle as we have it. Of the same kind is the account of the apostolic council given in Acts and in Galatians. A forger would certainly make the later document agree with the earlier. He would not tolerate contradictions within the same epistle, as that women should and should not speak in the church and that men are and are not saved by the law. These are easily explainable on the theory of a writer viewing the same thing under two aspects,—a woman would better be silent, at least until she had something to say; a man born under the law might be saved through its observance, though it was not a real essential. Such a forger could not put in the apostle's mouth false prophecies of the impending end of the world, of his own safety from the Jews, and so on, nor could he permit the great miracle worker to confess his inability to restore to health his dearly beloved disciples, Trophimus and Epaphroditus. Above all he could not, would not dare, censure violently and unjustly existing communities. The churches of Galatia and Corinth were flourishing bodies from long before until long after the time the epistles are supposed by Van Manen's school to have been written. Imagine the wrath of the Galatians upon hearing of a letter of Paul's, which being addressed to themselves they would know to be fictitious, containing such expressions as "O foolish Galatians," "I stand in doubt of you." How quickly and how furiously they would denounce the forgery! That these chiding letters were accepted without protest by the churches to which they were addressed can only be explained by admitting that those churches believed in their authenticity.

These things a forger could not do. Nor could he well avoid making a plain reference to the fall of Jerusalem. Nor could he insert obscurities which are obscure merely because they relate to prior stages in the development of church dogma. Nor could he have omitted all reference to the virgin birth of Christ, so outstanding a belief in the second century. When we add to these considerations the intimate and unimportant details, the numerous complex and undesigned conformities of the epistles with each

other and with Acts—and the theorists might condescend to read Paley on this subject even though he is nowadays regarded as a back number—we can hardly withhold our assent from the proposition that the principal Pauline epistles are really from the hand of the Apostle to the Gentiles.

Nevertheless the theorists make two points of first rate importance which it behooves us to examine most carefully. But let this examination be prefaced by a general statement of axiomatic force. If two opposing theories are each supported by an apparently unanswerable argument, then we must determine which theory to accept by the weight of the other considerations. If the one theory is confirmed by a multitude of secondary proofs and the other by none save the single one of major importance, then this major argument is not really unanswerable but must be susceptible of a reasonable explanation. Now for the authenticity of the Pauline epistles involving of course the real existence of Jesus, many of the arguments, notably the first and the last in the second paragraph preceding, are as strong as any that has ever been urged against it, and in addition there are the many other affirmative arguments briefly outlined. Let us then examine the two strong points made against the historical basis of Christianity in accordance with the principle just enunciated.

The first of these points relates to the silence of contemporaries, a silence which the critics justly claim is well-nigh perfect. Save for a cursory word there is no reference to the Gospel story in any profane author of the first century, and almost none in the first half of the second century, whereas the events narrated are so astounding that we should expect them to be blazoned in every writing and language of the Roman Empire. The second argument is that, leading from the primitive Judaic Christianity of Jesus and his disciples to Christianity as preached by Paul, there is no indication of a process. "The zealot (Paul) for orthodox Judaism has no sooner been brought to see in Jesus of Nazareth the promised Messiah than he goes on to regard him as the Son of God sent down to earth for the sake of men, preaches deliverance from the Law, and appeals for his new conviction to a revelation of the Spirit. . . . It is simply unthinkable that Paul the Jew, who had persecuted the Christian community out of religious conviction, should almost immediately introduce this colossal reform of a belief which he had only just begun to share."

The first argument has been answered in part fairly well. The silence is not so absolute as the critics would have us believe.

Suetonius in 120 A. D., Tacitus in 115 and Pliny in 112, approximate dates, all make unmistakable reference to the Gospel story, while Clement of Rome gives ample Christian evidence in 95 A. D. The passages in Josephus referring to John the Baptist and to James, "brother of the so-called Christ," have withstood all attacks upon their genuineness. It has been pointed out that but the tiniest remnant of the literature of those times has been preserved, hence that it is fallacious to argue that these are all the references to Christianity which ever existed. Nevertheless we cannot but admit that matter pertaining to Christianity is, and doubtless would be were all preserved, far more meager than is thinkable considering the stupendous nature of the events described in the Gospels. Critics are therefore compelled, aside from other considerations, to reject the more wondrous stories told of Jesus, his stilling the storm and his walking on the waves, the raising of Lazarus and his own resurrection, and reduce the narrative to that of an obscure Jewish reformer gifted with uncommon healing power who went about preaching the near coming of the Kingdom of God until he was seized and executed by the authorities.

But there is a reason deeper than the mere unimportance of the events for the silence of contemporaries regarding them, and this is to be found in the nature of the new religion and the character of its adherents. Too much emphasis cannot be placed upon the fact that Christianity is a Greek religion, having it is true a Jewish background but appealing really to Greeks. Its documents were written in Greek by Greeks for Greeks, and its speculations are Greek to the core. Almost nothing of pure Judaism was permitted to stand, and aside from Hebrews and Revelations nearly every document is saturated with Greek thought and Greek ideals. The Jewish origin is distilled through the Greek interpretation until the characters act and talk far more like Greeks than like Jews. In a great many passages the general contempt for the Jews finds expression and they are held up as bigoted, hostile, violent and incredibly stupid. The Greek infusion colors the entire medium, and the basic Jewish element is to be found only by diligent analysis. It is a Greek religion, not a Jewish.

Now from the beginning the message of Christianity was addressed exclusively to the humble and oppressed of the world, publicans, sinners, slaves, all that labor and are heavy laden. The rich are explicitly and almost wholly excluded, they can at best enter the Kingdom only because all things are possible to God. The Kingdom is a topsy-turvy world wherein the last shall be first, and the poor

and meek and merciful are blessed beyond all others. Indeed a prospective disciple must give away all his possessions before he is accepted. But in the Kingdom these lowest of the lower classes shall rest in Abraham's bosom and shall judge all the people of the earth.

Such a kingdom could appeal with power to none save the lowly for whom alone it seemed prepared. As a result we find that in no age of the world have the educated and intelligent accepted Christianity or as a class believed its doctrines except with emendations and reservations which made of them something quite different from what the priesthood inculcated or the commonalty received. This is so obvious a fact that it has hardly been given proper consideration. The growth of the new religion was almost altogether among the ignorant and uncritical, peasants, rabble, soldiers, slaves. Not until its numbers gave it strength did ambitious politicians seize upon the church as an instrument of advancement, and then they used it with the same unscrupulousness that they had formerly used other and secular associations of the people. So it has been throughout the centuries. So it is to-day. Not a politician but professes unswerving attachment to orthodoxy, though intimates know that often his professions are purest hypocrisy. But there is to-day this great difference in practice. All things pertaining to the common people, their thoughts, beliefs, wishes, their condition and their welfare, are matters of intense interest to the educated class, whereas in antiquity they were matters of the most supreme indifference. So long as the proletariat remained quiet no one cared what its individual members thought or how they spent their time. It is with the utmost difficulty that we can learn anything at all about them, forced as we are to rely wholly upon mere chance allusions. It never occurred to Herodotus or Thucydides or Livy or Cicero or any other ancient writer, who indeed wrote for his own class exclusively, that any one could be interested in the ordinary affairs of the lower orders; they simply did not count.

This attitude of antiquity has often been mentioned, but it has seldom been properly insisted upon or justly comprehended. Indeed it is almost impossible thoroughly to realize the utter unconcern of the educated man of ancient times for the common herd. The latter might have been on the planet Mars for all he cared. He wrote of "freemen," of "all mankind," of "human rights," but in every case he must be understood to refer only to fellow members of the upper class; just as to-day when we say that in our country the people choose their rulers we mean not the people but the male

voters. Hence a religious belief practically confined to the humble would as a matter of course be quite ignored by ancient authors who would at the same time give full details of any philosophic system which numbered educated men among its professors. Only when something extraordinary occurred, as the orgies of Bacchus or the persecution by Nero, would the matter be mentioned, and at such times the chances are that events would be distorted and wrongly described in accordance with the misunderstandings in the minds of those who had at most only a passing interest. Not until Christianity became a political force would it receive any consideration from the writers of the period, and it is not to be wondered at that this "religion of the gutter" passed unnoticed during the first century of its existence.

The absence of any appearance of process of change from the preaching of Jesus to the preaching of Paul is a more difficult matter to understand. The fact is indisputable, though it would seem better to call Paul's doctrine a development rather than a reform of Judaic Christianity. There is no doubt that all that distinguished Jesus and his immediate disciples from other Jews was that while the latter still expected a Messiah the former believed that the Messiah had come and that Jesus was he. Paul, however, taught from first to last that this Messiah, whom Jews thought about as in all respects human, was the Son of God, divine in essence, existent from the beginning of time, offering, through faith in his resurrection alone and without regard to observance of the Mosaic law, salvation to all men, Jew and Gentile. There is an enormous difference between these presentations. The first is exclusively Jewish and looks upon people of other nationalities as "dogs." The second is universal in application and claims for the Jews no advantage beyond a prior opportunity. That such a teaching could be promulgated by a born Jew, educated in the Mosaic law and an adherent of the strict sect of the Pharisees, is so surprising a circumstance, that it calls for the most careful scrutiny.

One consideration is apparent. Since Paul was the first to advance the new idea and since it was fully developed in his earliest utterances, the process of change must have begun and been fulfilled in his mind between his conversion and the commencement of his apostolic labors. There can be no such thing as a gradual development through different thinkers and with successive additions to the original idea. And if such a change in Paul's attitude cannot be shown to be possible, we will have to reject the Pauline authorship of the epistles and will probably have to follow Smith,

Robertson, Van Manen et al., into a denial of all historical basis for Christianity.

Who was this man Paul who was responsible for so radical a change in primitive belief? He himself tells he was a native of Tarsus, a Jew by birth of the tribe of Benjamin, a pupil of Gamaliel and a strict Pharisee. By implication he informs us he was Greek speaking, as were so many of the Dispersion. The nature of the claims enhance the probability of their truth; for to any one having knowledge of the prejudices of that age it is almost inconceivable that a Greek or Roman would pretend to be a member of the despised Jewish race. Perhaps for this very reason Luke asserts, or causes Paul to assert, that the latter was a free-born Roman citizen. He was as a matter of course a member of the working class, by trade a tentmaker.

Paul's character is perhaps the most clearly marked of all the New Testament personages. He was disputatious, quick to anger but quickly appeased, jealous of his rights and certain of his divine mission. He was impulsive to a fault, praising and blaming in alternate breaths, prone to make digressions and helter skelter in his argumentation, intolerant of opposition and personally stubborn beyond measure, as he had great need to be, considering the persecution he braved and the opposition he encountered from both within and without the church. Most important of all, he was a born visionary, guided and governed throughout his life by influences which he took to be direct revelations of the Spirit and which it never occurred to him to doubt or question. As a Greek Jew he was naturally far more open to Gentile ideas than could have been a native of Jerusalem, and he was impregnated more perhaps than he himself realized with Hellenic philosophy and modes of thought.

In the two particulars last mentioned, his supposed spiritual guidance and his Grecian open-mindedness, is to be found the key to his character. So long as he held to the orthodox Jewish faith he followed his convictions to their logical extreme and did not hesitate to attack those he deemed enemies of his religion. Converted by some subjective experience to the faith he had been persecuting and accepting his inward monitor as infallible, he went unflinchingly to the farthest limit of the implications of his new belief. His was no halfway nature. Given a proposition from God, as he doubted not, he accepted its uttermost deduction without hint of evasion, and if it conflicted with another deduction, he scrupled

not to accept both, leaving to his Master to reconcile the apparent contradiction.

Let us try to follow the course of his reasoning, beginning with the primary proposition that ruled his thought. Jesus rose from the dead. Paul was firmly convinced of this because he believed he had seen the risen Jesus. An ordinary human being cannot rise from the dead. Therefore Jesus was not an ordinary human being. His deeds and teachings were good, hence he could not have been a demon. If he was divine he was the Son of God as he had claimed, and was such in a different sense from that in which all the righteous are deemed sons of God. A divinity would not visit mankind except upon a mission of transcendent importance, and this mission Jesus had himself announced. He was sent by his Father to offer salvation to those whom the Father loved. But God was a universal Father, was the one and only God, had created all men and loved all men. Therefore salvation was to be offered to all who would accept it; that is, to all who would accept the Son. As Jesus was in life a Jew, salvation came by the Jews and was offered to them first, Jews were the chosen vessels of the new dispensation, witness himself; but after the Jews the Gentiles might also accept salvation. By doing so they became adopted brothers of the Lord Jesus and joint heirs to the Kingdom. But it was plainly impossible for all the Gentiles to put themselves under the Mosaic law, which not even the strictest of Jews could fully and faithfully observe. What portion of the law, then, was it essential for them to accept? Circumcision? Nay, men were saved before that rite was instituted. It was after all but a symbol and availed nothing since salvation was the result of a mental state. The sabbath? The moons? The festivals? But the whole public ministry of Jesus was a protest against over scrupulous outward observance of these Mosaic legalities; they could not be indispensable requisites. On mature thought no ceremonies beyond those established by the Lord himself could be essential. The Lord certainly would not offer salvation to all mankind and yet impose a condition which would restrict its acceptance to a handful of orthodox Jews whom he had consistently opposed and who had been responsible for his own execution as a malefactor. It was therefore plain that the whole Mosaic law was now abrogated, and salvation was free to all who would confess that Jesus was the Lord and that God raised him from the dead.

Such a course of reasoning is hardly possible in a Palestinian Jew, but it is not inconceivable in a Jew of Tarsus. While there is

no record of Tarsus having at that time received the Roman franchise, it was at all events Greek. Its inhabitants would therefore be free thinkers, open to new conceptions and accustomed through the influx of oriental ideas to the deification of human beings. Even the Jewish residents must have become if not prone to entertain at least somewhat familiar with such notions and far less mentally indurated than their kindred of Judea. If Paul was really a Roman citizen, a thing rendered doubtful by his own failure to make such a claim, he would be all the more susceptible to such influences. But at all events, with a nature such as his, and starting from the premise accepted without reservation that Jesus rose from the dead, he could very conceivably arrive at the conclusion indicated. And having reached that conviction, he would assuredly have thrown himself headlong into the battle and ardently pressed his belief upon all whom he could induce to listen.

So simple a deduction could have taken but a brief period to complete. A few days, not the three years of preparation he mentions, would have been amply sufficient. And once convinced, Paul most certainly ascribed the teaching to his ever present guide, the holy Spirit with whom he tells us he took counsel, and not creature in human form, be he disciple or apostle or pillar of the church, could shake him one hair from his firm foundation. God gave him the shining truth, no man could add aught to him, no whit was he behind any apostle, and he would preach his doctrine to the world in the face of Peter and James themselves, who of a surety represented the Lord no better and no more effectively than he did.

Thus there should be and could be no evidence of a process so far as Paul himself was concerned, and the epistles quite correctly give evidence of none. But outside of Paul the indications of process are plainly apparent. The other apostles oppose him, he quarrels with them violently, his own churches show a strong tendency to lag behind and he scolds them sharply for listening to the Judaizers. He is even constrained to relent in so far as to grant that those born under the law might maintain their allegiance. But he holds fast to the proposition that salvation without the law is for all, and he forces his doctrine upon the growing church. Nevertheless it gained no full acceptance during his lifetime; in fact not until the Jewish hierarchy was overthrown and the temple worship extinguished did Paul's Christianity ride triumphant.

Another objection to the Paul of the epistles deserves a word. It is urged that the references to church organization, to deacons, readers etc., and the allusions to Old Testament texts evidence a

late date when the churches had had time to develop, and to acquire both a tradition and an acquaintance with scripture. These objections seem trivial. Christianity was preached upon a basis of Old Testament prophecy, and it would be impossible that Gentile churches should not have had from the beginning sufficient acquaintance with the Septuagint to understand easily all the allusions in Paul's epistles. Paul possessed much executive ability if his letters are any criterion, sufficient at least for the primitive organization of the church. That a new religious association can be, and tends inevitably to be thoroughly organized, particularly if it meets with opposition, is plainly to be seen in our own time in the Salvation Army and the Mormon church, both of which are far more elaborately organized than were the early Christian societies. Similar examples will occur to any reader.

The course of early Christianity may now be outlined from a critical standpoint with fair assurance of certainty. Jesus was a traveling Galilean preacher announcing the speedy coming of the Kingdom of God and calling on his hearers to prepare for it through repentance and righteous action. He addressed the Jews exclusively, having no message for any others. But his natural benevolence and love of humanity were such that he could not resist doing a good deed to any Gentile who chanced to cross his path, and this kind-heartedness had important doctrinal consequences later on. He found himself possessed of surprising healing powers, and because of this and of the following which his lovable character drew about him, he came to believe himself to be the promised Messiah of the Jews. But his opposition to the burdensome formality of rabbinical Judaism aroused the enmity of the ruling hierarchy which seized him when he went up to Jerusalem to observe a Passover and executed him for sedition and blasphemy. A resurrection story quickly arose, perhaps because of the disappearance of his corpse, and soon it was confidently believed by his disciples that God had raised him from the dead. Paul now entered on the scene, and by a course of reasoning perhaps like that suggested, arrived at the conclusion that salvation was offered to all men on easy terms, if they would but hasten to accept it before the destruction of the earth which would shortly take place. The Greek world, familiar with apotheosis and ripe for such a preachment since it was without any real religious belief, caught eagerly at Paul's announcement, and through the lower classes the new religion ran like a conflagration. Educated men held aloof; indeed they probably heard of the "superstition" but seldom, as when some outbreak of fanaticism called it to their

attention. Sometimes there was a persecution when thriving industries were threatened or when a scapegoat was needed, but on the whole the religion progressed unnoticed through the underworld, a great part of which was on fire with a fervid zeal before the upper classes had any inkling of what was going on. When the ruling aristocracy did find it out, they sought to extirpate the superstition as dangerous to the existing order, but by then the number of believers had become too great to be so overwhelmed. At length a military leader saw in the new religion a powerful weapon to further his ambition, and by setting up as its champion won his way to the empire of the world. At once the politicians flocked to the faith militant just as they had scorned the faith submissive, and by their influence the "pernicious superstition" of the first century, not without great absorption of pagan ideas and pagan ceremonies, became the Roman Church Triumphant of the fourth, which has endured the storms of all succeeding ages.

A NEW HISTORY OF THE EARLY WORLD.

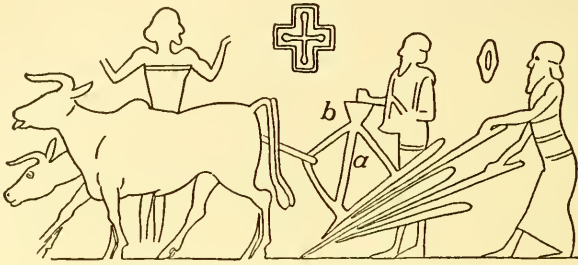
BY THE EDITOR.

ONE book has been needed for a long time more than any other by teachers and professors of general history as well as by the reading public for their general information, and a recent work from the pen of Prof. James H. Breasted of the University of Chicago entitled *Ancient Times, a History of the Early World*¹ fills the demand admirably. It not only accomplishes the task with the authority of a writer well equipped for the work by his historical and philological education, but the subject is presented with the skill of a fascinating narrator who holds the reader's attention in showing the growth of man's intellectuality from crude beginnings through the development of the earliest civilization down to the establishment of the Christian church.

In the last half century our historical outlook has been considerably widened. Formerly our history lessons in school began with Greece, and ancient history consisted mainly of a tale of Rome's development. Egypt was known only as the mysterious land of pyramids, and to Babylon there were some interesting references in Herodotus and the Bible. Since then expeditions have been sent

¹ Published by Ginn and Co. of Boston. Pp. xx. 742; 8 colored plates and numerous maps and illustrations. Price, \$1.60.

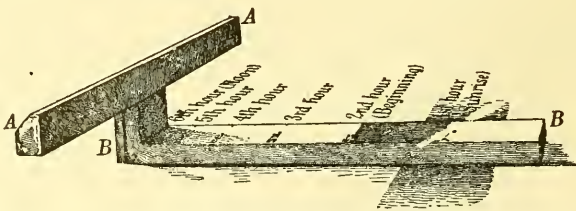
to the Orient, to the banks of the Nile and to Mesopotamia, and great treasures of information have been unearthed. By good luck and with ingenious skill the old long-forgotten languages were deciphered, the hieroglyphs by Champollion and the cuneiform script by Grotefend, and so we groped our way into unknown periods of history from which Greece and Rome are comparatively modern developments. We know now that the history of Rome is an



ANCIENT BABYLONIAN SEEDER.

orientalization of the west in social, political and religious conditions.

We have thus become familiar with some of the results of the new sciences which have so recently arisen under our eyes; we know their importance and many of us have also familiarized ourselves with some translations of the Babylonian creation story, or the old epic of the deluge, etc. But a coherent account of this part of man's development did not as yet exist in a comprehensive form so as to



AN EGYPTIAN SHADOW CLOCK.

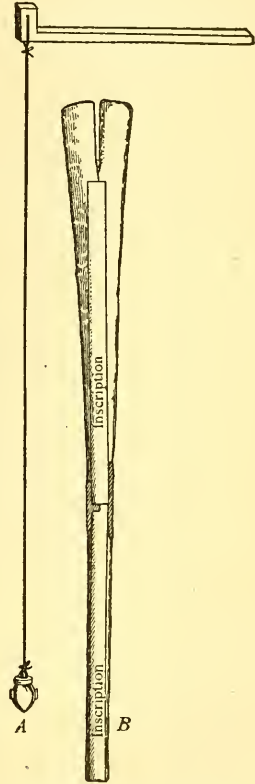
fill the gap of this most important chapter of ancient history without which the story of Greece and Rome can really not be fully understood. This is the task which Professor Breasted has set himself and he has accomplished it well. Eduard Meyer, the noted historian of Berlin, has covered the same ground in his new edition of the *Geschichte des Alterthums*, but the work is voluminous and practically inaccessible to the average English reader, while here we

have in small compass a pretty concise outline of the development of man from the times of savagery to the rise of Christianity.

There is one peculiarity about the ancient times of Babylon which strikes one as strange. It would seem to us that information of a period so far back would be more uncertain than our knowledge concerning the later Greece and Rome, but just the reverse is true; for on tablets of baked clay we have before us the very originals of our historical informations while the history of Greece and Rome is extant only in manuscripts copied and recopied in corrupt and sometimes even falsified and interpolated editions. In Babylon, we have the text as it was written in ancient days, and so we have the very documents themselves on which our knowledge is based written by contemporaneous scribes.

The famous lawbook of Hammurabi is preserved in its original shape, and we have innumerable letters of business firms containing orders and various transactions in detail, so as plainly to indicate the methods of great concerns in attending to their business and showing the state of civilization in which the people lived in that age. Similar direct reports concerning Roman or Greek antiquity are very rare, in fact hardly exist at all.

Professor Breasted's book, however, is not limited to the history of Egypt and Babylon, but it is enlarged by an elaborate study of anthropology, furnishing us with the main facts of prehistoric times before written documents originated either in Egypt or in Babylon. Thus the work is complete in adding the recent results of archeology to this primitive period of history, but it is helpful also for readers who wish to gain a general view of the facts of ancient history, such for instance as Babylonian art which, especially in its reliefs, is as perfect as Greek art later on; and the collection of illustrations is very useful in helping us to understand the significance of ancient art and history.



THE OLDEST ASTRONOMICAL INSTRUMENT.

Now in the Berlin Museum.

The book is a textbook meant to be within the range of high-school children. Indeed the subject matter is set forth in a very clear and lucid way, always illustrated by pictures and diagrams, and we are struck impressively with the modern character of ancient civilization at its very beginnings. The arts are developed and agriculture is carried on with machinery almost as in modern times. On page 108 we have the illustration of a seeding plough. The divinity that rules over the tilling of the ground appears above in the shape of a cross.

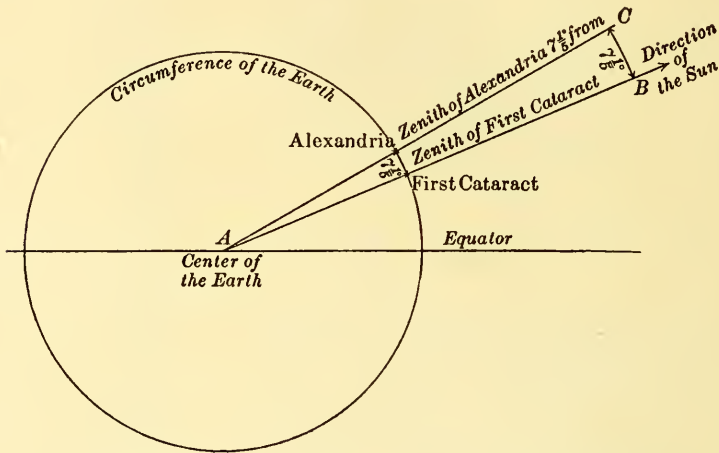


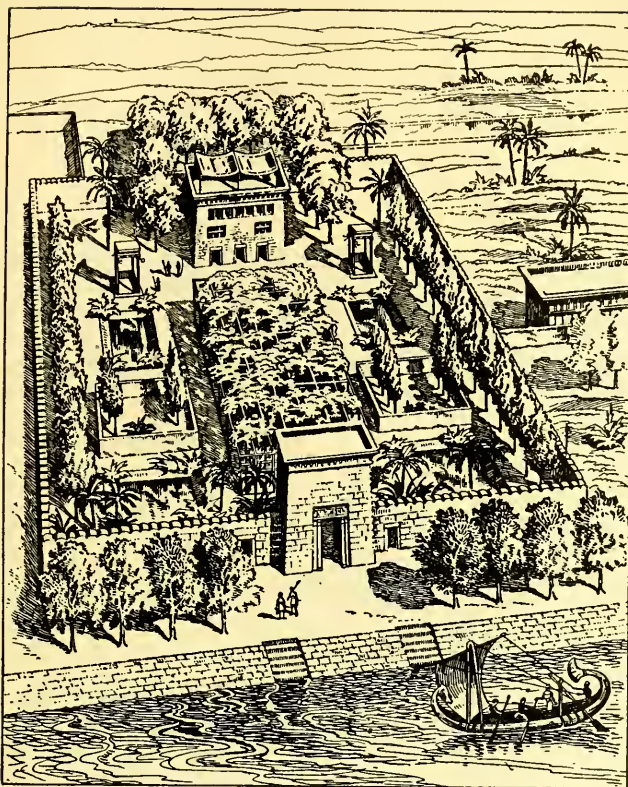
DIAGRAM SHOWING ERATOSTHENES'S METHOD.

The oldest clock in the world of which we have any knowledge is preserved in the Berlin Museum and is reproduced on page 91. It differs somewhat from modern sun dials, but was nevertheless serviceable in Egypt and showed the progress of time very nicely.

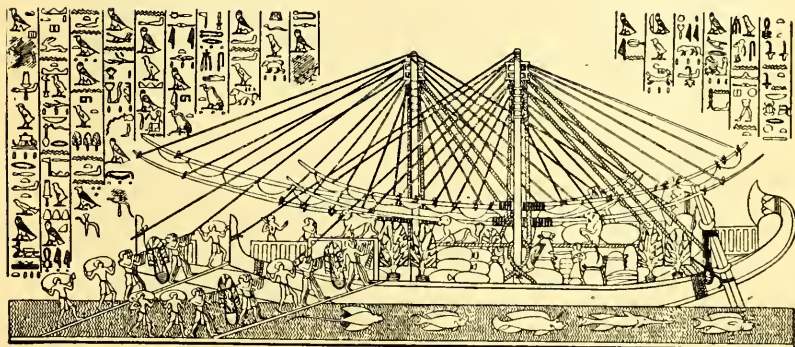
On page 78 we see a primitive instrument for measuring the azimuth of stars, and in later days the Egyptian-Greek astronomer Eratosthenes was one of the first who suspected the earth to be a sphere. He measured its size pretty approximately by a method which Professor Breasted shows on page 470 in a diagram representing the argument of the Greco-Egyptian astronomer very plainly.

We receive an insight into the life of ancient Egypt in a restoration of the house of a nobleman (page 69) which shows the usual entrance in the shape of an Egyptian pylon, the garden and in the background the residence of the owner.

It is well known that one of the greatest rulers of Egypt was

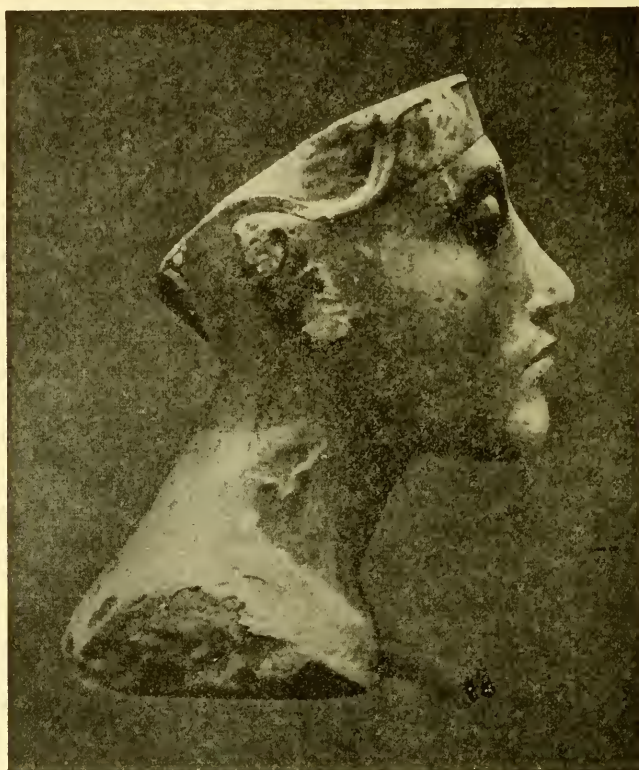


THE VILLA OF AN EGYPTIAN NOBLE.



QUEEN HATSHEPSUT'S SHIPS LOADING IN THE LAND OF PUNT.

Queen Hatshepsut, an ancient Queen Bess, famous for her expedition to the ancient holy land of Egypt, the land of Punt, and for having two enormous obelisks erected in the temple of Karnak. Professor Breasted reproduces a scene restored from an ancient Egyptian wall illustration showing Queen Hatshepsut's obelisks being transported from the granite quarries at the first cataract down to their place of erection at Thebes in lower Egypt, and we



HEAD OF KING IKHNATON.
Found at Amarna.

here repeat another illustration showing the mechanical devices used in loading the queen's fleet in the land of Punt (page 84).

A most beautiful head wrought in limestone is left us and has been recently discovered by Borchardt at Amarna. It is a portrait of the heretic king Ikhнатон (Amenhotep IV) known in Egyptian history as the first monotheist. The beauty of the chiselling reminds us of the best ages of Greek art.

One instance to show how careful the ancient sculptors were in modeling the faces of their subjects is seen on page 85, where the



PORTRAIT OF THUTMOSE III COMPARED WITH HIS MUMMY.



EARLY CRETAN STATUETTE.

mummy of a king may be compared with his statue as worked out from life by the ancient artist.

In later art a lady of Crete, possibly representing a goddess or a priestess or a queen or even a court snake-charmer, is dressed in a closely fitting bodice and flounces—as modern a costume as that of a lady of the nineteenth century in evening dress. The statuette is carved in ivory, and the bands of trimming and the snakes are of gold (facing page 235).

We are naturally interested in the history of Israel, and on this subject too we find plenty of information in Professor Breasted's



ASIATIC CAPTIVES IN AN EGYPTIAN BRICKYARD.
Painting of the 15th century.

book. The Israelites were employed in Egypt as brick makers and we find on page 198 the reproduction of an ancient wall painting where Asiatic captives like the ancient Israelites are seen at work making bricks. The power of Egypt spread over the isles in the sea and over Hither Asia until it finally broke down and the

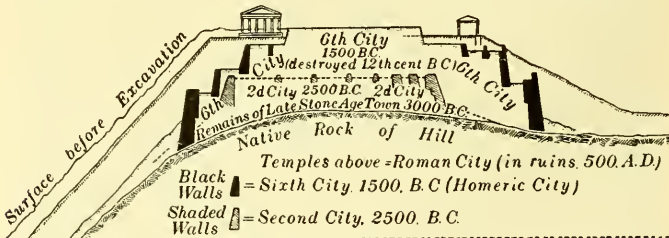
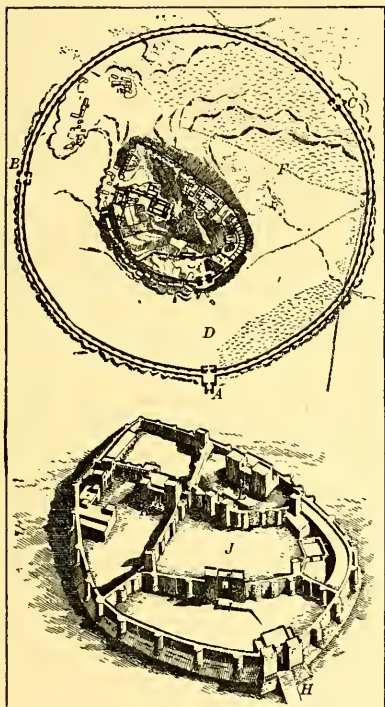


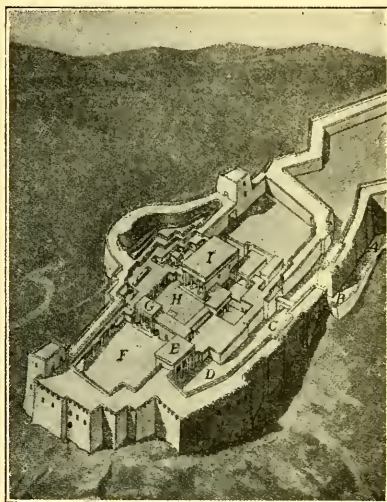
DIAGRAM OF TROY SHOWING THE SECOND AND SIXTH CITIES.

Egyptians ceased to be able to enforce their rule over the countries which they held in subjection. Thus Professor Breasted reproduces a letter of the Egyptian governor of Jerusalem telling of the Hebrews invading and conquering the country (page 204). It characterizes the time of the Judges so well described in the Old Testament. Jerusalem became the capital of the southern Israelitic country Judea and led an independent existence for some time, but the

Babylonians and the Assyrians rose in power. We see on page 211 a Hebrew ambassador sent with gifts and a declaration of submission to the Assyrian king Shalmaneser. This is one of the reliefs from the famous black obelisk of King Shalmaneser, and for an outline picture of the whole and details of its slabs we can refer our readers to an editorial article on "The Semites" which appeared in *The Open Court* of April, 1909. This is only the prelude to more serious contact of Assyria with Judea. We find a bas relief on a



THE ARAMEAN CITY OF
SAMAL.



THE FORTIFIED CASTLE OF
TIRYNS.

black stone of King Sennacherib receiving Hebrew captives of Lachish (page 212).

Many problems are solved and presented in Professor Breasted's book in a very concise and clear way. Who for instance is not interested in the story of Troy in the northwestern part of Asia Minor which arose and fell not once but several times? It flourished and was destroyed again and again. Homer's story of the conquest of Troy shows there to have been a city in that place of a definite character which can be identified in its ruins to-day, but

there were other cities that met a similar fate in the same place. Here in the adjoined illustration we have in a diagrammatic form the results of excavations as known to us now in addition to the first achievements of Schliemann. We see before us the outlines of the second, sixth and ninth cities, the others having been omitted solely in order to render the outlined picture clearer (page 246).

The "tower of the winds" in Athens is well known and the reliefs on its frieze are frequently reproduced (page 468) but it is not so well known that this tower was the town clock of Athens. It consisted of a water clock run by water-works that supplied it with a constant flow of water and showed the people of Athens the exact hour of the day.

The material collected in this book is in fact exhaustive and thoroughly covers the period of the world's history which it describes. We can see here for instance not only the development of writing in Egypt and Babylon but also the beginning of fortifications. Probably the first and oldest fortified city is the Aramean Samal, but it is surpassed by the Greeks in the fortress of Tiryns which was built in Argos near Mycenae approximately in the Homeric period (page 237). It is a stately castle prepared for defense with consummate skill and strategic considerations, and it is the earliest one in Europe with outer walls of stone. A restoration of it is shown on page 237, and the two are here reproduced in reduced size side by side for comparison.

THE PSYCHOLOGY OF WAR-FEELING.

BY ALICE EDGERTON.

NOTHING is easier than to make people want war. Some people believe in fighting; but even the more peaceable respond warmly to the stimulus of activity, of something doing in a grey and steady world. Men were never made for this fat, office-going life; at heart they want to be sinewy. They like to feel themselves brave, and in dull peace times this primordial desire has small chance of expression. Men like to be male, and women glory in seeing them male. In no way can the sharp distinction of sex be made more pleasingly than in war. Nowhere else is man so aggressive and so protective; nowhere else can women experience on so vast a scale the sense of being protected and at the same time of ministering to the protector. Though civilization and personal fear may have

taught us to shudder at war, society has only to exercise a bit of discrimination and people will find nothing so inevitable, and nothing so gay.

Group action is always brought about by suggestion tactfully applied to instinct and ideal. Whether you are a missionary society raising money, or a nation about to make war, you must bring your people to feel and desire together. By one set of suggestions, impulse and ideal will be fired with the nobility of war; with another the same impulses and the same ideals may be aflame with the nobility of peace. If people are to want war they must be physically and emotionally excited. Primitive Australians dance, yell, and brandish spears in preparation for an avenging expedition; a spear is thrown at an imaginary foe, with a look of intense fury; blood is sprinkled; there is a constant rhythmic rush and a rattling of spears; the mourners of the vanquished foe are pictured; and the warriors "start off in the very best of spirits, just as if they were going on a pleasure trip."

We are doing the same thing in America to-day. We are talking ourselves strong. From moment to moment there is the clatter of war news. We have war drill, war relief, the constant and universal presence of the war idea, until we speak of war as easily as of the moving pictures. We propose an expeditionary force to France to-day, the gift of a billion dollars to-morrow. Everything is big. The preparedness movement, like the old ready, set, go of childhood games, has us tingling for the race; it has done much to stiffen the spring that will send us buoyantly into war. Even the horrors of war, if they are kept sufficiently large and abstract, have exciting value. There is an elemental fascination in horror, in the primitive eventfulness of it.

In our advanced civilization, suggestion is not confined to the cruder instincts that grow strong with shouting. We can play also on high moral qualities. Many of these have an emotional radiance of the greatest social effect, and at the same time draw vitality from deep roots in instinct. In rousing enthusiasm for any social action, it matters little whether people actually possess a given virtue, or only wish to feel that they possess it. There is nothing more thrilling than to feel that one is noble. It is virility on a moral plane and induces the sense of swelling strength characteristic of maleness. We do wisely, therefore, when we represent our ideals as splendid women imploring protection. Our country lies desecrated; her rights are outraged; Democracy, Liberty, Justice are on the altar. The spirits of national ancestors move us to a religious fervor;

Washington, Jefferson, Lincoln are kept much before us and we feel that in our blood runs their strength and their devotion to great causes: their country, and ours, we are called upon to defend. One national ancestor we have in common with France: through the spirit of Lafayette the French cause is ours. The invocation of symbols also is effective in rousing us to nobility. The clean flag floating in the sun is fire to the blood; battle-torn, it stirs the chivalrous to pity. The vast gregarious signing of a pledge to "support the President," though it calls for no specific conduct from the signer, elevates him with that patriotism which is meat and drink to the primitive fighting instinct.

Like the Australian avenging party, we hurl spears at the enemy, with looks of fury. We are stirred to good old-fashioned hate by the suggestion that he despises us, that he thinks us weaklings and cowards, and laughingly disregards our rights. But civilization has so strong a hold on us that the unadorned hate-motive is comparatively ineffective; it must be raised to the level of moral indignation. The enemy represents militarism, oppression, all that our ancestors died to save us from. He is in all ways alien to us. Whether one be American, or Irish, or German, it is civilization demands war on the foe. Comparison with him makes us the more conscious of our own righteousness and strong in the strength of a righteous cause. Of similar effect is our treatment of the non-conformist to the war-fervor. As the proponent of war is brave, so the peace-seeker is a coward. There is no sharper way of bringing the non-conformist into line, and at the same time there is no more heady stimulant to the virtuous than calling names. The blacker the opponent, the more glowing shine one's own qualities, and the more anxious one is not to be like him. Mentally the pacifist is a "tortoise," an "ostrich," a "bankrupt in ideas," an "opponent of progress." Morally he is "disloyal," "traitorous," "below the standard of manhood"; he tramples the flag in the dust, he is the friend of the enemy. We take his sex-glory from him. A girls' school in the West has gone so far as to pledge itself not to marry pacifists; but the pledge is unnecessary, for if suggestion be deftly manipulated, mere sexual selection will eliminate the man who has no sense of honor, who puts care for his poor skin above loyalty to country, who does not preen the bright feathers of bravery. A woman wants a man who is a *man*.

When an avenging party is formed among Australian natives, a kinsman of the man whose death is to be avenged rubs the thighs of the warriors with a girdle made from the hair of the dead man;

magic power passes into the warriors and they become strong to fight. A like magic strength and animus we derive from focussing our attention upon the sufferings of war. Pity is a profound war-motive. The American Ambulance Service in France and the Red Cross agitation have done much to insinuate war into our minds. They have roused pity for the sufferings of the Allies and indignation at the cause of these sufferings. The idea of pain produces an immediate need to do something for its relief. We like to see ourselves bringing comfort to the oppressed and suffering, sacrificing ourselves for humanity's sake; and giving a dollar and hurrying from telephone to telephone to raise other dollars, goes far to induce that picture. The Red Cross has given women an occupation at once picturesque and satisfying to them as women; it is at once an opportunity to minister and to feel protected. But it has been a stimulant to men also: Here is suffering; we women are the tender, we can minister to it; we men are the brave, we can fight its cause.

But the appeals of high abstractions would be far less effective without dressing for the part. One's chest is never so high, one's soul never so brave, as in a uniform; and women never so warmly admire one. Correspondingly with a nurse's costume. It carries the suggesting of relief to suffering; the wearer feels the joy of martyrdom; and manly bosoms are manlier for this vision of womanly tenderness. There are dances to raise money for ambulance units; men come in military, naval or hospital uniforms, women as Red Cross nurses; and the ball room, with tents over the boxes, is made to "resemble as near as possible a Field Service Station." We are busy and gay with the idea of war. War has got into the spring fashions, and this helps too. "Preparedness" is the key-note of the clothing advertisements just now: "preparedness for summer." A great New York firm is advertising "Somme Trench Coat": "a model that is doing its little bit in the trenches right now: on a hundred battlefields it has fought and bled and died, and it is still fighting in the new battalions." So war is not dreadful; it is thrilling; it is as common as the daily papers, and as little to be feared.

LETTERS OF AN ITALIAN OFFICER TO HIS
SISTER IN AMERICA.¹

BY RICCARDO CIPRIANI.

NAPLES, April, 1915.

... With a good knowledge of languages and some "pull" to give access to the official documents published by the warring and neutral nations, it ought to be possible to write something worth while concerning the war, its causes, as well as the evil and good effects it is likely to have. . . .

At the proper time it will be necessary to point out the ineptitude of the men who were governing when the war broke out. It will be necessary to emphasize that the vital interests of nations, the world economy, as well as the life and welfare of hundreds of thousands of men, cannot be safely entrusted to small minds that treat war and what may and may not be done according to the rights of nations as they would a boy's quarrel in school.

The bankruptcy of international law is not a thing of to-day. The war in Manchuria between the Russians and Japanese with China's declaration of neutrality; the cruise of the fleet of Admiral Rojesvenski abetted by Germany, England and France; the sale by Italy to Japan of two warships; the contraband of arms carried on in Abyssinia from French Tobruk (?), in Lybia from Egypt and Tunis, have been too frequent and important instances to leave any hope that in the present war international law may inhibit any act that any of the belligerent nations may consider to their advantage. . . .

Let us leave aside the legality of the communications of the English government when it declared the North Sea a military zone, and forced the shipping of neutral nations (Holland, Denmark, Sweden and Norway) to follow established routes. Still one cannot help feeling some surprise that after such communications the declaration of blockade by Germany should be declared an act of piracy. Thus the great conflict between nations sinks to the level of a squabble between schoolchildren. And this seems so much more the case when one considers the littleness of the

¹ Translated from the Italian by Carlotta G. Cipriani. For some account of the author of these letters see page 439.

arguments used to saddle the responsibility of the war on one country rather than on the other. When the war is over . . . a long and painstaking investigation will be needed to prove that the people who are responsible for it are exactly those who did not want it. "Arm yourself in time of peace if you wish to avoid war," has once more proved true . . .

No one in Italy would be able to say at the present moment with any degree of certainty if, when, and against whom we are to go to war. England seems to have lost a great part of her popularity, even in America. Unfortunately the position of England and France in the Mediterranean is more of an obstacle to the development of Italy than the position of Austria on the Alps and the Adriatic.

In order to attain to a world-position, Italy needs the control of the Mediterranean, and this she cannot have without the possession of Tunis and Biserta, and perhaps Malta. We are now paying the penalty for former errors, and evidently the position of Italy in this war is not what it should have been according to her traditions and sympathies. Long years of a mistaken policy have produced a hybrid war with alliances that are nothing less than monstrous, to wit the alliance of France and England with Russian czarism.

The men who have governed Italy in the past are greatly to blame for this. Even more to blame, especially with regard to the consequences, are the English statesmen who have allowed a decadence of the national production and commerce that have made possible the gigantic commercial development of Germany. Thus they rendered inevitable the present war, which is primarily due to Anglo-German rivalry. England's responsibility for the war becomes every day more apparent, and the consequences for her will be exceedingly grave when it is proven that she has attempted to stifle a peaceful development by violence and bloodshed, and that to competition she has preferred the clash of arms.

On the other hand, war had become a necessity for her principally on account of the high cost of production that prevails in England. This high cost of production is due to the agitation of the labor unions that have handicapped in every conceivable way the rational development of England's industries.

Here in Italy we feel with especial keenness that the apparent struggle of races and national interests is in reality a struggle of internal policy. The splendid proof of German solidarity and the failure of international socialism prove once again how much more

honorable and stable is a government based on the efficiency of men than a government based on the sympathy of the masses captured by vain promises. The United States should take this lesson to heart, and I hope Italy will do so too.

* * *

TURIN, May 28, 1915.

I have not written to you for some time, but it was not my fault. I have passed through a period of distressing uncertainty, because I had to find a solution in accord with my tastes and my just pride; one that would moreover honor the name I bear, which has never been sullied by any one, at least on the firing-line.

I have found a solution of which, I believe, almost all our relatives and friends approve. I could not return to the navy because any satisfactory command given to me would entail an injustice to my companions. I have always had an aversion for sedentary posts on shore, so I have decided to volunteer as military observer in the aviation corps. I have been successful, and I enrolled yesterday. They have been very courteous, and have enrolled me with my former rank. I think I shall soon start for the front....

* * *

June 10, 1915.

Good luck to you, dear sister, and let us hope that everything will go well with me.

I did not want war with Austria, but the Green Book and the publication of some of the articles of the treaty of the Triple Alliance reveal in what little esteem we were held by our allies. War is therefore a question of national dignity. I do not understand the Austrian diplomacy, nor do I understand why the Germans in their press and by the speech of Bethmann-Hollweg should attempt to arouse a hostility against Germany that did not previously exist. They feel conscious of their strength, and they are very strong. They are worthy of admiration, but I believe they are mistaken when they despise the Italian soldier. The country is united and enthusiastic, and if it proves to possess the endurance and cohesion needed for a long and difficult war, the qualities of our soldiers are such that they will surprise Europe.

And I am glad that we shall face a powerful adversary. Our race will be tempered anew by a struggle worthy of our wars of

independence. Have you seen the proclamation of the king? It is concise, moderate and strong.

Viva l'Italia, dear sister, . . .

* * *

[From the Front, June 11, 1915.]

. . . I am pretty well satisfied, and would be even more so if I could manage to weigh some twenty kilos less than my actual weight. Lightness is a great advantage in aviation. Yet I am considerably underweight for my age and height. I have already made two flights over the enemy's lines, and I am more and more convinced that if aviation is intelligently used it will render the greatest possible service. You cannot imagine how like a game of hide-and-seek modern warfare is—and how well the enemy succeeds in hiding. There is no more effective means of finding him than flying over his lines. The amusing part of it is that you play the hero more for others than for yourself. The noise of the motor covers the bursting of the shells aimed at you, and your attention is generally so engrossed that you do not even see them.

We are making slow but steady progress. The slowness is due to the nature of the country, since war in a mountainous district is necessarily slow. A rapid advance would necessitate great sacrifices of men, which in many cases would moreover prove useless. Our little soldiers still keep all the good old qualities that they have always been known to possess. They are full of dash and good humor. The Alpine troops and *bersaglieri* (sharpshooters) have thus far distinguished themselves most of all, but as soon as they are given a chance I doubt not that our infantry, cavalry and artillery will do equally well. I fear the navy will have to resign itself patiently for the present to play a waiting game, but wherever they have had the opportunity, they have shown dash and valor.

* * *

[From the Front] June 14, 1915.

. . . I am well, and on the whole, I am satisfied with the way things are going. . . I cannot predict the conditions of peace for this war, because, as is always the case when conflicts are very vast, definite and clear claims are lacking. This war has evidently been brought about by the industrial and economical development of Germany. But one of the principal underlying causes is also the

economic discomfort caused even to the richest and oldest nations by their permanent armaments. Whatever be the outcome of this war, the problem will remain unsolved. I am firmly convinced that Italy will gain on the East at least enough to constitute what we call "a military frontier," but I do not know whether the Adriatic, and even less the Mediterranean, problem can be solved.

What I feel sure of is that the war will not serve to strengthen that poor international law that should have been the forerunner of universal peace and arbitration. Never before have all available means been resorted to as is being done to-day. Even in the Boer war England refrained from using colored troops, while to-day, irrespective of the minor colonial wars, all the races of the world are to be found on the French battlefields.

And while Europe is exhausting herself and tearing herself to pieces, Japan is gaining the upper hand in China, and imposing whatever conditions she chooses. Contrary to my expectations, the United States shows no concern in the matter. I foresee that at the close of the war, whenever that may be, the victors, whoever they are, will find it hard to agree.

It appears that with the exception of Russia every one is very careful not to make too great sacrifices of men and of material on any of the European fronts. Yet thus far Germany gives no sign of weakening. England is making enormous efforts, and should perhaps make the supreme effort of "conscription." But I have little faith in improvised armies, especially because it is impossible to improvise officers and non-commissioned officers, and I do not know whether the country would be willing to submit to a sacrifice that appears to be repugnant to its habits of thought. Although our newspapers copy only the accounts of the optimistic press, I cannot forget the English papers I used to read at Naples.

It is true that the resources of Germany cannot be inexhaustible, especially hemmed in as she now is. But to carry the war into a country that has fought and is fighting with the strength and cohesion Germany has shown, and the preparation she has revealed, would prove no easy task. I believe that if the Germans were driven from all the conquered territory they now occupy, the Entente Allies would make peace. But it is hard to foresee the basis for this peace. Can England demand the mastery of the sea? She has neither sufficient strength nor sufficient men to maintain it, and in due time it would be claimed by all the nations that are allied to-day, and by all those that have remained benevolently neutral. Can England impose on Germany an industrial and economical servi-

tude? Such a course would offend too many interests that would ill brook such a monopoly.

On the other hand the imposing spectacle of strength that Germany is actually displaying, the value a long and patient preparation has in modern warfare, are so striking at the present moment that I scarcely believe peace will bring either the abolition or even a reduction of armaments. I hold that the conditions and factors of peace have to be sought rather in the social and economical conditions of the world than in the immediate results of the war. Should these factors prove to be rational and righteous, peace will be enduring; otherwise we shall have what we call "a lull in the storm," and the tempest will break out with greater violence after a short interval.

The present political alignment is not sound. England fighting side by side with France and Russia gives little promise of good, even for the near future.

On the other hand, I do not know to what extent Germany is disposed to back Austria, who is revealing once more all her natural and acquired weaknesses. I believe that Austria and Turkey will be the ones to pay the price of the war, but the situation in the Balkans is too complicated to foreshadow any possible settlement. Still this settlement is indispensable for the future tranquillity of Europe.

I hope that the strength of the race and the military qualities of the Italian people will enable us to acquire the place in the world that is our due. At any rate, for our country this war has had the great merit of revealing the harmfulness of a government that endures only by dint of temporary makeshifts, as was the case with Giolitti's. . . .

* * *

[From the Front], June 20, 1915.

. . . . Yes—let us hope that Massimo d'Azeglio's² wish may be fulfilled. May this war make the Italians. Unfortunately long

² Note of Miss Cipriani: "While my father knew and admired Cavour, he did not like him; on the other hand he was devoted to Massimo d'Azeglio. Soon after the birth of my second brother, Alexander, Massimo d'Azeglio came to call on my mother, who sent for us, my two brothers and myself. It was then that, holding the baby, he said to my mother: 'Your husband and I have helped to make Italy, but the greatest task remains for you to perform: *make the Italians.*' This is a sentence that d'Azeglio often repeated in his writings, and that has become classic in Italy, but which undoubtedly had a greater significance for us than it had for many others—as, I think, the whole trend of my brother's letters shows."

years of a mean foreign policy and a dishonest internal one had created an unendurable condition of things.

For the time being, war has united all parties, the country is strong and stands shoulder to shoulder, our soldiers still possess their ancient good qualities, and faith in ourselves will grow as necessity calls for it.

Many of those who in the long years past have kept Italy from preparing as she should have done, must at last have changed their minds. They are now at the front, and if death spares them, they will go home with the knowledge that a modern war must be patiently and secretly prepared a long time ahead, if disasters and useless sacrifices are to be avoided....

The hugeness of the masses and the extension of the battle-front preclude the possibility of a decisive battle. But the effectiveness of the artillery and of infantry attacks remains, and I think that the latter will become more and more effective. The unforeseen development of the war, the lack of preparation of the strongest nations, have now given us a year of preparation. But if things continue to go as they are going now, there will be no solution, unless there is some truth in the report that the internal resources of Germany are beginning to show signs of exhaustion. It is evident that Germany cannot attack all of her enemies at once, and is obliged to defend the new boundaries which she has conquered and fortified. If within these boundaries Germany can be considered a besieged stronghold that must eventually surrender on account of famine, then victory may be obtained by a passive resistance.

But the losses and economical discomfort of the war must weigh on the Entente Allies in the same way and with the same pressure they do on Germany, in which case a violent and decisive action will at some time become imperative.

When we come to that pass, you may rest assured that our good little soldiers will prove themselves second to none.

I consider even the country better than it is generally supposed to be. The countries that were least prepared were England first and France next. Russia is the military delusion she always has been. Austria is doing her level best, but the only country that had a serious, far-reaching, orderly preparation was Germany.

We have done miracles; we are at war, and have had to improvise almost our entire armament. If Austria had believed that we were able to do this she would probably have avoided a break with us. But she considered us weak and inefficient. We actually were weak, and we appeared inefficient. A pervading, quickening

breath has enabled the country to place in the field forces that Austria did not realize were at our disposal, while England, that promised to place in the field two million men, only got meagre results from volunteer recruiting.

The very war makes us conscious of the necessity of the war. We are slowly conquering the military frontier which we asked for. We cannot compare our gains with those first made and then lost by the Russians in Galicia, nor with the astounding German successes of the first days of the war. From the very first our war has been a difficult mountain war, rendered more difficult by the thorough preparation of Austria along her Italian boundary. But each slow step we take is a sure step; each advantage we gain will entail on our adversaries an equal if not a greater effort than ours, if they ever attempt to regain what they have lost. Our frontier was entirely open to invasion; now we have already conquered positions that constitute a strong defense.

The press does wrong in making the country believe that our enemies are weak and do not fight well. To-day for the first time I have read in the *Corriere della Sera* something that approaches the truth. The prisoners we have taken are all young, strong, well armed and well nourished. The passage of the King's proclamation that pleased me immensely was the one that said: "You will find an adversary worthy of you." And the strength of our adversary "will make the Italians." An easy, quick, sure victory would have been our undoing. It is imperative to eradicate completely from our minds our former faith in being always able to provide at the last moment, the faith in *colpi di mano* (sudden expedients), as we call them in the navy.

The whole of Europe rebelled at the masterly, industrious, persevering manner in which Germany had carried on her military, industrial, economic and civil preparation. But when calm is restored, it will be necessary not only to admire this preparation, but to imitate it. I am pleased that there exists in Italy a profound respect and great admiration for the Germans. This respect and admiration inspire me with confidence in our own power of resistance. I have never felt any doubt concerning the enthusiasm and the spirit of the Italians, but I did not have complete confidence in Italy's power of resistance. In my opinion it was civil more than military preparation that was lacking. Well—Italy has taken the war with a seriousness, a calm, a determination that are really admirable. I saw the first outbursts of enthusiasm, not at Naples, Rome or Turin, but on the military trains that were carrying the reserves

to the front. The first places where I saw any celebrations were on the frontier. The rest of the country was quiet, severe, but completely calm and serene. All this inspires me with a great hope. After the declaration of war all discussions ceased, every one felt the necessity of winning. No one is better able to perform miracles than the Italian who is thoroughly convinced that it is up to him to do something. Yes, dear sister, I hope with you that this war will make the Italians. If when they are made, they are conscious of it, if they use all the uncommon gifts of their race for the purpose of organizing and remaining united, then Italy may look forward to a future of power and respect. . . .

THE PHYSICAL BASIS OF PLEASURE AND PAIN.

BY R. E. BOYNS.

HERBERT SPENCER says that "pleasures are the correlatives of actions that lead to welfare." That is doubtless true as a general statement, for it is the pursuit of pleasure that has made us what we are. Every organism, in its struggle to survive, has naturally been guided by its inclination toward the most pleasant feeling. Hence survival has been held to imply the building up of structure, or anabolism, and so anabolism and pleasure have been associated in the orthodox view of organic action. Many observers however refuse to see any connection between the two, for it is not difficult to point out instances where the association is not apparent. The graceful curve of a flourishing *embonpoint* doubtless recalls the pleasures of the table, but it can scarcely be said that growth in general, which inevitably implies excess of anabolism over catabolism, is accompanied by any conscious pleasure. On the contrary, do we not hear of "growing-pains"? There is however a third view which no one has as yet maintained, but which we believe to be the correct one: anabolism is pain, and it is catabolism which is the real pleasure—not merely that which accompanies pleasure, but that which is actually felt in the brain as such.

This seems paradoxical, but a slight consideration of the proofs will demonstrate its truth.

In the first place, no injury is painful. It is the repair which is so. It is not at all painful to cut your finger, as you may have proved by unexpectedly doing so when wiping a razor; but if you have an opportunity to anticipate what is coming, as in the case of

a mere hypodermic injection, you are quite likely to import into the operation some appropriate feelings. It is not, however, until after an appreciable interval that the pain begins and a throbbing announces that repair has started with the celerity which distinguishes an ant community when an invader has worked destruction in its midst.

That we have made the proper association is sufficiently evident in this: if the cutting were the cause of the pain, when it ceased the pain would cease. On the contrary, it begins with the process of repair and continues during the whole time that repair is in progress.

It is common knowledge that soldiers in battle do not feel bullet-wounds, and that fact has been attributed to the excitement of combat being so great as to divert their attention even from severe physical suffering, but that this is an error has been many times pointed out. Kipling, for instance, in his well-known story, *Without Benefit of Clergy*, says that it is not until fifteen or sixteen seconds have elapsed that the sting of a bullet is felt. It is, one might say, nature's command, "Fall in!" to the forces of repair, and when they have got well into action the pain becomes so great as to incapacitate the soldier for further effort, the incapacity and pain being precisely synchronous, no more and no less, with the repair.

In the second place, all catabolism that we can observe is pleasurable, the simplest example being physical exercise, the pure joy of living. There are few pleasures that surpass the vigorous use of the muscles by a healthy young man, while the lassitude and soreness of the succeeding day proceed from the necessary anabolism of repair. In contrast with the pleasure of activity is the *ennui*, the disgust, produced by idleness, when anabolism is triumphant.

Normally our condition is a state of equilibrium between pleasure and pain, but a slight stimulus, either to muscular or merely nervous action, means an expenditure of nervous energy, or catabolic action, in the nervous tract, and this is pleasurable. Long continuance, or sudden and great increase of the stimulation, which means such as to necessitate immediate repair, becomes painful.

Most of these feelings of pleasure and pain come to us normally through the action of several senses, and in any case can only be cognized through the medium of nervous action, but it is to be understood that feelings may be experienced apart from that conscious local association implied in a sensation due to a definite sense organ. The glow experienced from exercise in the open air comes

from a diffuse catabolism over the whole anatomy. We may point however to certain sensations proper as affording ready concrete examples of the association of catabolism with pleasure and anabolism with pain.

The pleasure derived from a beautiful landscape implies that catabolism has taken place in the optic nerve, but the stimulus is so slight that the slower process of the consequent anabolism will be unnoticed. On the other hand direct gazing at the sun is painful, as the excitation is too great for the nerve and the exhaustive catabolism calls for immediate and extensive anabolism.

It is, as all psychologists know, an ascertained fact that a pleasurable stimulus long continued becomes painful just as surely as does an excessive stimulus. The application to sight however is not immediately apparent from the fact that the view, or even the picture, is not continuously the same. A view is in a constant state of change, while the chiaroscuro of a picture varies with the light by which it is seen. The applicability appears more clearly in the case of sound, for a tune is always the same. At first it is enjoyable, but by the twentieth repetition it has probably become distasteful. The gentle rhythm accords with the natural catabolic action of the auditory nerve, but after a time repair fails to keep pace with the waste, and irritation, which is the forerunner of pain, is the result. In the sense of sound too we easily interpret the action of a sudden unperiodic attack of discord or noise, which, as it were, tears the nerve and calls for immediate repair and the accompanying pain.

It is scarcely necessary to follow the implication in the sense of taste by means of honey and quinine, and the same may be said of smell, illustrated by *eau de Cologne* and hydric sulphite.

To some it might appear at first sight difficult to reconcile this theory with the pains of disease, but a moment's consideration will show that here, in fact, is its chief stronghold. The pangs of gout and rheumatism, no doubt, proceed from the necessity for the repair of tiny bloodvessels ruptured by the circulation endeavoring to force its way through them when clogged by the deposits characteristic of those diseases. In the same way colic accompanies repair to the intestines consequent on injuries caused by distension, and all the other pains are similarly explained; but there are two diseases which are especially illuminating: cancer, which is essentially anabolic in its nature and therefore the most painful of all; and tuberculosis, which is typically catabolic, and none are so contented and happy as those who are said to "suffer" from it, espe-

cially in their dreams, which take place during the passage from sleep to consciousness, when catabolism is gradually getting control.

Apparently the only feelings left for consideration are those of hunger and thirst. The satisfaction of these desires consists of course in the catabolic action of the sense of taste and the other buccal and alimentary needs appertaining thereto, and, in analogy with the other cases we have considered, over-indulgence of these pleasures would no doubt proceed to pain, but in actual experience we seldom get beyond that amount of anabolism which implies satisfaction or a sufficiency. The pains we commonly associate with hunger and thirst are however of quite a different character and belong in the same category with the others caused by disturbances of the digestive tract. The pain of hunger is accompanied by a contracted stomach, and the pain of thirst by a swollen tongue, both of which must imply rupturing of small bloodvessels and tissues, and consequent efforts at repair. No doubt many other lesions occur, but it is satisfactory to think that subjects for their study have not been plentiful enough, apart from the difficulty of the investigation, to furnish any accurate knowledge on the subject. Let us hope it may continue so.

It would probably be hazardous and premature to attempt to account for that peculiar *yearning* which accompanies hunger and thirst, but it may be merely the appropriate sensation, like the *ennui* or disgust which precedes the transition from pleasure to pain in the case of over-stimulation of any one of the senses.

Perhaps it might be as well to guard against an almost impossible misconception by pointing out that though anabolism implies pain, it does not follow that destruction or injury implies pleasure, for catabolism is something quite different. It is nervous action within the body, not physical rupture from without.

To psychologists I might also say that I have been at no pains to distinguish between sensation and feeling, or between pain and mere absence of pleasure. Such distinctions are for them. I am merely dealing with their physical basis. It is no concern of mine whether pleasure be regarded as a sensation or a feeling, an emotion, a cognition, or, if you please, a palpitation, a vibration, or a thrill. My sole thesis is that it is something in the brain which corresponds to catabolism, just as sound corresponds to vibration. We have long since had vibrations of air and ether translated into the pleasures of sound and sight by the catabolic action of the auditory and optic nerves, but these are merely special cases of pleasure. This theory extends the idea to the whole framework

of the body. Wherever in tissue of any kind we have catabolic action we have pleasure, until the catabolism becomes so great as to demand anabolism, and pain supervenes. Some day, no doubt, we shall be able to treat the emotions, and even cognition, in a similar way, and these will naturally be found to be special cases like sound and sight, the feelings remaining the all-embracing states of consciousness not limited to any part of the anatomy.

Before closing I should like to draw attention to what the adherents of the orthodox doctrine that pleasure is associated with anabolism commit themselves to. They have to assert that they believe it possible for a nerve or a cell to function by renewing itself, which makes the theory of spontaneous generation a mere trifle in comparison. All observant persons are aware that no machine, whether natural or artificial, can function without a waste of substance. No nerve or cell can act except by catabolism, and if this action had not been pleasurable it never would have taken place at all. It was the pursuit of pleasure which originally called us into existence and which has kept us in activity ever since. If anabolism is pleasure, then, before the development of reason, an animal must be supposed to act as though willing to submit to the present catabolic pain for the sake of the consequent anabolic pleasure. which we know to be beyond the power of even a reflecting person to do.

The whole theory may be expressed and its rationality vouched for according to Mill's method of agreement without waste of words. Wherever we have pleasure we have catabolism, as in the excitation of the nerve of taste; and wherever we have pain we have anabolism, as in the healing of a wound. Or, conversely, wherever we have warmth—functioning, catabolism—we have pleasure; and wherever we have cold—conservation, repair, anabolism—we have pain.

EDITORIAL COMMENT.

This article of Mr. R. E. Boyns is interesting because he criticizes the current opinion that pleasure is anabolism, and pain catabolism; or, in other words, that pleasure is felt in a condition of growth, while pain is decay. He reverses the statement and identifies anabolism with pain and catabolism with pleasure. We expressed our view some years ago in *The Monist*, Vol. VI, and we believe that the theory is a little more complicated than either the current view or Mr. Boyns assumes. We believe that pain is a

disturbance of any kind, be it by anabolism or catabolism. The growing-pain is a disturbance in the tissues and bones of a growing child, and it is the disturbance which is painful, not the growth itself. The same is true of growing and of decaying teeth; both processes are painful. This law is not limited to bodily pain. It is true also of society as a whole, disturbances either of a rapid development or degeneration producing social conditions which involve important experiences. The disturbances themselves may be due either to a rapid growth of society or to the reverse, a degeneration or dissolution, or to any cause that interferes with conditions to which people are accustomed and that demands adjustment to new situations.

Pleasure is different. Pleasure is the satisfaction of a want; the more intense the want has become the greater will be the pleasure accompanying its satisfaction. This theory explains also why pleasures are so different. One may take delight in stimulating drinks while another man abhors alcohol in any form. One may enjoy tobacco, another may be disgusted with its use, or even the very smell of a cigar or a pipe may be repulsive to him. If, however, any person has become accustomed to the use of stimulants he will enjoy them, and the memory of former satisfactions will make the expectation of pleasures more and more desirable.

A correct interpretation of the nature of pleasure and pain is important in reference to ethics. The utilitarian ethics proposed by Bentham and upheld by Herbert Spencer defines the nature of moral goodness as a realization of the highest amount of pleasure among the greatest number of people; that is, pleasure is made the standard of measuring goodness. But if the nature of pleasure depends so greatly upon habits, whether developed in a natural or in an abnormal way, we shall have to turn the tables and make the main question of ethics rather the problem: to what wants shall the masses of the people be educated in order to find their greatest pleasure in the satisfaction of the most desirable functions of their activity? It seems that the simple reverse of the definition of pleasure and pain, as proposed by Mr. Boyns, would not offer a definite and correct solution of the problem, for it will not be difficult to find pleasures that are catabolic and pains that are anabolic. In a word, it would appear that neither anabolism nor catabolism itself can decide whether we have to deal with pleasure or pain, and that their relations to pleasure and pain are, for our purpose, accidental.

THE TELEPATHIC BULLET.

AN EXPERIENCE OF A PSYCHIC RESEARCHER.

BY P. C.

WHEN I was young and vigorous the question, "If a man die shall he live again?" weighed heavily upon my soul, but since I have grown old and have experienced life and become acquainted with many of the terrors which fate, blindly as it often seems, doles out to mortals, I have become reconciled to the thought of death and have come to the conclusion that, whatever may be the truth regarding personal immortality, the final discontinuance of life should be regarded as a blessing. However it takes a deeper wisdom than youth possesses to understand this; and so in my youth, while lacking insight into the beauty of existence and into the depth of the law of compensation according to which life is balanced by death, I was anxious to have the question answered, "What is our destiny hereafter?" Before the tribunal of science there is no evidence in favor of a continuance of life beyond the grave, but is there not a realm of mystery inaccessible to science?

In those days the Society for Psychical Research was founded. The object of this society seemed to me a worthy one, so I joined the movement and devoted much of my time to the study of its problems. But I saw at once that there were many other questions connected with the main problem of my concern, and that the problem whether the soul of man lived on was only a side issue in the greater problem of spirit life. Are the manifestations of mysterious powers genuine, such as telepathy and other occult phenomena? Is there any veritable *actio in distans*? How far is the soul influenced by the body, and does it have an independent existence?

For years I had searched and investigated with the members of the Society for Psychical Research, but still remained unsatisfied, when one day the postman brought me a letter from the home of my father in the wooded mountains of central Germany, telling me of strange phenomena that had occurred through the agency of a mysterious forester. They were veritable marvels. Some people positively thought that the man was in league with the devil and had sold his soul to his Satanic Majesty in exchange for the

art of making magic bullets. I had never even heard of magic bullets before, but now I learned that they look very much like other bullets but that they never miss their aim, no matter what direction the man who handles the rifle may turn it. The superstitious say that a bullet must be blessed by the devil in order to become a magic bullet, but others declare that apparently the devil has nothing to do with it, and that the power that guides the magic bullet in its course is simply a spiritual mystery which may be good or evil according to the use to which it is put.

Here was a case worthy of investigation, and although my fortune amounted to but a few thousand dollars and I had to earn my own livelihood, I resolved to go to Germany and endeavor to find out at all costs the truth of the matter and submit the facts to the Society for Psychological Research. Accordingly I took leave of absence for a year and set out at once for the Fatherland.

Scarcely a fortnight had elapsed when I arrived in a little town in central Germany where tourists used to come in summertime to enjoy the beautiful scenery of the mountains and the ruined medieval castles. One of these castles, "Hohenstein," was situated near the village, and close by the castle stood the home of the mysterious forester. Our forester bore the appropriate name of Schütz, and the people used to call him *Der Freischütz* after the hero of Weber's famous opera of the hunter who procured magic bullets with the help of the Evil One.

The mysterious forester was said to be an excellent man. He was described as a friend of the poor and was universally beloved in the district where he lived. But there was something uncanny about him; he could do things which no one else could accomplish. It had been the passion of my life to find out the truth about spirit phenomena, and here at last I had a case which was represented to me by my relatives as truly genuine.

The landlord of the inn where I first established my headquarters said to me: "If you can stay with the Schütz family you will have the time of your life. He is the most popular man in these parts, but I give you fair warning that the old castle near by is haunted." I smiled and answered: "There aren't any ghosts these days." The innkeeper became serious. "I am not superstitious," he said, "but things happen in Hohenstein which are strange and difficult to explain unless you believe in ghosts. Once I had two guests from Berlin who sat on the very sofa where you are sitting now. They were absolute infidels. You know these metropolitan scoffers, frivolous and flippant, with cocksure bravado. We here

have no use for Berliners; to them everything in Berlin is great and famous, and they have a contempt for everything outside of their city. I told them they could find things here that they didn't have in Berlin, especially the beauty of the forests, the pleasant mountains and the romantic castle with its medieval traditions. They laughed and one of them replied: 'Yes, these wooded mountains are not in Berlin, but if they were they would be more wonderful.' But these young dudes found something here they had never met before.

"Well, the next day they strolled up to the castle, but they soon came down in a hurry, pale and with their clothes all torn. They would have been glad to conceal their plight but they had been through brambles and thorns and were very much excited. One of them was sick and I had to send for a physician. He said that the young fellow had a high fever and must have experienced a dreadful fright. By and by the facts leaked out. They had gone to visit Castle Hohenstein and had rambled through the ruins. On coming to a cave leading down to a mysterious door under the foundations of the keep they entered it, and one of them—the one whose bluster had been the loudest on the previous day—pushed open the door and called out to the knight who had inhabited the castle in former days: 'Sir Knight,' he shouted, 'I challenge you to combat with straight steel swords'; whereupon a deep bass voice was heard to speak from the depths of the underground recesses: 'Come, my good page, hand me helmet, shield and sword, and I will teach these modern fools better manners.' The hearts of the two swaggerers leaped into their throats. They were terribly frightened and tried to sneak out of the cave, but still the voice followed them. It shouted in the same *basso profundo*: 'It is damnable to disturb a ghost's rest. Stand, fellows, and fight!' But our Berlin travelers ran, and while breaking through the underbrush and the thorns of the thicket a loud ghostly laughter from the castle pursued them as if in mockery at their cowardice."

The landlord of the inn thus concluded his story: "Now, sir, you may believe in ghosts or not, but what I have said is positively true. These two lads from Berlin stayed here several days. I have their addresses and you can look into the matter. Every word of the story is true. The fellows were sick for several days and swore they would never again scoff at ghosts."

"Well," said I, "it is very difficult to believe that such things happen; but I understand that the forester, Herr Schütz, is a very mysterious personage. Can you tell me anything about him?"

"Yes indeed," replied the innkeeper, "he is a mysterious man, but if you meet him you will scarcely see anything remarkable in him except that he is a jolly good fellow, very good-natured and of fine appearance with his long grizzled beard. And though he is actually known to use magic bullets no one here believes that he is in league with the devil."

"Why do you say that he actually uses magic bullets?" I asked. "I suppose the explanation is simply that he is a good shot."

"Yes," nodded the innkeeper in reply, "of course he is a good shot—he is easily the best shot in the country; but there is no denying that he uses magic bullets. Listen! I will tell you of an event in his life that is known all over the country, for it led up to his marriage with the old forester's daughter.

"Herr Schütz came here to be the assistant of old Herr Möller, his predecessor, a fine old gentleman." The innkeeper sat silent for a little. "Yes," he mused, as if living again in the scenes of the past, "I see young Schütz still before me—a fine youth, but a little wild and always on the lookout for some adventure. He was full of pranks, and the girls—well, the girls were all in love with him. Herr Möller liked him too, but when the young man asked him for the hand of his daughter the old man objected. He liked the boy well enough but he was too wild to suit him and he bluntly refused. 'Marry anybody else,' he said, 'but not my daughter.' This was a great disappointment to the young forester, but he knew that Anna Möller secretly loved him.

"One Friday night rain was falling heavily and a very severe thunderstorm came up. Old Herr Möller was sitting in the lodge, his daughter Anna was reading aloud to him and young Schütz was there listening to the story when a messenger came from his Royal Highness, the Duke, saying that for the following Sunday, the next day but one, fresh venison was wanted for supper because his Royal Highness was expecting to entertain royalty, indeed no less than members of the family of the King of Prussia, and the Duke wished to serve the best that his dukedom could afford. 'That is impossible,' said old Möller, 'does he think I can go out hunting in this infernal storm? Go tell his Highness that I cannot shoot a stag in time. I cannot go out to-night, and probably not to-morrow either.'

"At this young Schütz jumped up and exclaimed: 'Herr Oberförster, I will go and bring you a stag for the Duke's table. I will have one here within two or three hours.'

"The old forester turned toward him with a smile of incredulity, and said sarcastically, 'Do not make yourself ridiculous.'

"Then the messenger of the Duke urged, 'His Royal Highness is in earnest. He wants a stag for Sunday night, and if you do not furnish it you risk his personal displeasure. You know the Duke.' With these words he left the forester's lodge.

"Herr Möller became serious, and young Schütz repeated, 'Let me go.'

"'Oh, no!' interrupted Anna, 'please don't go. You would risk your life in this terrible weather, and you cannot hunt, for the stags won't come out.'

"'Well,' said young Schütz, 'I won't go out of the house if you don't want me to, but I'll shoot the stag anyhow.'

"With these words Schütz took a rifle from the rifle cabinet, loaded it before the eyes of the old forester and his daughter and went out into the kitchen. The whole family, who had watched him with intense curiosity, followed, and the servants in the kitchen also wondered what was going to happen. There the young assistant stood, looking up into the chimney above the hearth. He waited a moment, then raised his rifle, muttering: 'There he comes! A fine stag, with at least eight branches to his antlers. Oh, if I could get him!'—and bang! off went the gun.

"'Now, Herr Oberförster,' he said, 'that's all. Will you send Hans to bring in the quarry? It would not be good for the stag to lie out so long in this rain. Hans can take my raincoat, but he must take the cart along for he couldn't carry such a large animal so far.'

"Then said Oberförster Möller, who had been watching his assistant in silence: 'What kind of a theatrical performance is this? What is your fooling all about?'

"The young assistant answered: 'There is no fooling about it. Send Hans to bring in the stag and you will find that I am not fooling.'

"Schütz then called Hans, the boy who ran errands for the lodge, chopped wood and tended the garden, and young Schütz explained to him where the stag lay. 'You must leave the highroad to Ratenhausen at the mileage stone, turn to the right, and walk across the meadow till you reach the brook. Along the brook runs a footpath; follow this to the right and you will see before you a small thicket. Search it carefully. When I hit the stag I saw him crawl into the thicket, and there he fell and breathed his last. You cannot miss him.'

"The forester said to the boy, 'Hans, don't go, Herr Schütz is fooling us.'

"Schütz looked earnestly at his superior and answered: 'Herr Oberförster, as truly as I stand here, and as truly as I love your daughter, and as truly as I mean to marry her, the stag lies there and I know that Hans will find him. With my own eyes I saw him fall!' And turning to Hans he added: 'If I am deceiving you you may proclaim me publicly as a humbug. Go, Hans, and trust me; you will not come home empty-handed.'

"The boy went off with his cart, and in three hours—it was a little after midnight—he came back bringing the stag—a real stag—and the Duke had venison for his Sunday banquet where the royal guests feasted on the stag that was shot with a magic bullet."

"Is that all true?" I gasped in astonishment as the innkeeper finished his story. "What more can you tell me about it?"

"Well," said the innkeeper, "ask Herr Oberförster Schütz; he is the man who did it. Later he married Fräulein Anna Möller, and a merry wedding it was. Soon afterward he was appointed forester over a neighboring district. It was a neglected place, but he did his duty well and the territory improved greatly; and when Herr Möller grew old he asked the Duke to have his son-in-law appointed Oberförster in his place. This was granted, and a few years later the old man died.

"You look incredulous," continued the innkeeper, "you probably suspect me of telling you untruths."

"Indeed," said I, "I do find it difficult to believe you. I have heard of telepathic communication between sensitives, and also between the living and the dead, but I have never heard of telepathic bullets. If the German Kaiser knew of it he would certainly have some member of the Society for Psychical Research invent telepathic artillery to bombard any armies that might dare to invade the Fatherland."

"I shouldn't wonder," replied the innkeeper, "if some such invention has been made before this and is now preserved among the secrets of the War Office."

I wish I could cut this story short and end it here, but I have a streak of honesty in me and must tell the whole truth; for an opportunity now presented itself to look farther into the matter, and what I found was really astonishing.

The landlord had given me Herr Schütz's address soon after my arrival, and I had written to him asking him whether and on what terms I could take up my abode for a few weeks in his home. The next morning after my discussion with the innkeeper I received a letter from the forester bidding me welcome to his home

in the solitude of the forest. I cannot describe the joy I felt at meeting this wonderful man, and I had indeed the most delightful time of my life. He was the most congenial man I ever met. No suspicion of a pact with the devil ever entered my mind; he was too good, too honest and too kind-hearted. I did my best to gain his confidence and he soon took a fancy to me. People in the Fatherland like to hear about America, and I told him as much as I thought would please him about the great west, the Rocky Mountains, the National Park and the bears that came up to the hotel there to be fed by the travelers; and he enjoyed my descriptions greatly. He took me out hunting with him, and soon we became fast friends.

One evening after the forester's wife had retired I told him of the stories I had heard about him, and he chuckled. I looked at him, hoping to interpret his laugh, but in vain; and then he said: "I will tell you, but you must promise not to repeat it to anybody until forty years have elapsed, for in all probability no one concerned in the story will then be alive. And if you ever write the story down do not give the real name of our village or of the duchy where it happened; people might find out, and if I were still alive I should be an object of ridicule. I hold a prominent position here at court, and you understand that I do not wish to lose it."

I gave Herr Schütz a solemn promise to fulfil the condition under which alone I might divulge what he was about to tell, and he told his story.

"I had always been a wild boy and liked nothing better than poaching. While still attending the gymnasium I had a rifle of my own and often roamed with it through the woods, from time to time bringing home rabbits or a deer for the kitchen. Later I decided to become a forester and went to the forestry academy in Eberswalde. When I began here as assistant forester I loved to roam the woods and always carried my rifle with me as my faithful companion. But first let me tell you what happened to me one day in the beer-cellar of my late father-in-law. It was a queer circumstance!

"The day was hot. I felt thirsty and longed for a drink. The cellar lies over there below the rock in a cave under the keep of the old castle. I went into it, sat down on a stone, emptied a bottle of beer and leaned back to cool off. I was so comfortable after the oppressive heat of outdoors that I fell asleep. Now listen to what happened. The cellar-door was suddenly flung open and I could see two figures against the light that shone in. I was sitting in the

shadow and was invisible. The intruders were strangers, and one of them shouted into the cellar, addressing the ghost whom he assumed to be haunting the old castle. 'Sir Knight,' he shouted, 'I challenge you to combat!' or some words to that effect. He added some comments of boastful self-praise, contemptuously saying that he was not afraid of ghosts and would dare a legion of them and all the devils too. I recognized from his dialect that he was a Berlin dude, and on the spur of the moment I took up the challenge. I imagined myself the ghost of the dead lord of the castle, accompanied by an armor-bearing page. I spoke in a hollow voice, pretending to ask my page to bring me my sword, helmet and shield; and then I rose to my feet. I do not know whether the intruders saw me, or whether my voice frightened them; I only saw them turn and make away as hastily as they could. I burst into loud laughter, and even then they did not stop but ran down into the valley. Yes, they did run, and their adventure became known in town. The result was that a rumor started that the castle was haunted.

"I have never before told my side of the story, but in forty years you may tell the truth and say that I was the ghost who haunted Hohenstein Castle.

"Well, you understand that that was one of my jokes, but the story of the telepathic bullet was an important incident in my life, for it made such an impression on the old forester that he consented to my marriage with his daughter Anna whom I loved devotedly, although it was difficult for me to convince the old gentleman that in spite of my wild pranks I would be sufficiently tame to make a good husband.

"It happened this way. One Thursday I had been out in Ratenhausen, a city on Prussian territory, to call for my rifle which I was having repaired. On my return through the forest I came upon the track of a stag and decided to follow the game. It took me hours to get a clear range. The wind was not favorable and I had to break through the thicket in a roundabout way. To my chagrin the stag ran onto Prussian ground, and in following up my chance I had to trespass on foreign land; but I could not resist the temptation. Finally by good luck I gained a clear range. When I pulled the trigger the stag happened to be right on the Prussian line. I saw him jump and run a few steps to a thick clump of bushes as if he wanted to seek refuge there, and then he fell. I felt like shouting, when suddenly I heard some one else give the hunter's halloo. I was perplexed for I was a few steps within the Prussian

territory and therefore on forbidden ground and liable to be convicted of poaching. Moreover Prussian foresters are very punctilious in their duties; if necessary they would surrender even their best friend to justice. And if the stag had been found the evidence against me would have been complete. So I hastened away from the spot into the Duke's preserve where I belonged, and then shouted my own halloo in reply. It was answered by repeated calls, and the voice drew nearer and nearer until we finally met, and of course at quite a little distance from foreign ground, in those portions of the forest where I had a perfect right to shoot. My plan succeeded better than I had hoped, although the danger was as great as it could possibly have been. The man who had been greeting, or rather challenging, me was the the most inopportune person I could have met at this critical moment—my Prussian colleague. But when we met it was not on Prussian ground, and happily he had no suspicion whatsoever of me. He was very curious as to who had fired a gun in the forest, but when I at once confessed that I had my rifle repaired that very day in Ratenhausen, that I was looking over its mechanism and that it had gone off by accident he took everything for granted, especially as I had the bill of repairs in my possession. He made no further ado, being satisfied that he had not come on the track of poachers. He walked home with me and I treated him at the first inn we came to.

"I had now but one problem to solve, and that was how to secure the booty. This did not seem an easy matter.

"On the following day a thunderstorm broke and I could not go out, but by a happy chance the Duke sent a special messenger that very evening to demand a stag for the Sunday banquet to feast some guests of the royal family of Prussia. I am sure they never knew that the venison was a Prussian stag poached by a Thuringian forester. Now you know all. But remember; don't reveal my secret for forty years—when I expect I shall have departed to the happy hunting grounds where poaching is not forbidden."

I had seriously contemplated sending the story told me by the friendly innkeeper to the publication of the Society for Psychical Research, but it had now lost all value for them in view of the explanation. When Herr Schütz told me his side of the story I was at first greatly disappointed, but after all, reflection on the incidents related only served to bring into clearer light the nature of spirit and the reality of the truth that the soul is the purpose-endowed center of a living being and thus becomes the guiding principle in the world of reality. I had formerly believed in a

peculiar distinct soul-being that could flit about and exercise a miraculous activity by telepathic means; but through physiological inquiry and philosophical study I lost that belief, and a great disillusionment it was when the beautiful dream dissolved. But gradually I have recovered from the shock I then suffered.

And now that the forty years have elapsed the story has acquired a new interest. And while I no longer believe in spirits, I believe in spirit more than ever before, and in telepathy which means the action of mind at a distance. And I find that, after all, the main truth remains unshaken, namely, the supremacy of mind and its sovereignty in the universe of our experience.

MISCELLANEOUS.

THE EGYPTIAN ACCOUNT OF THE CREATION.

BY THE EDITOR.

The story of the origin of the world begins among the Egyptians as among the Babylonians with the existence of a watery abyss from which, according to the lore of the Heliopolis priests, came forth Nu and Nut. These deities are the male and female attributes of the inert primeval mass, in contrast to Khepera and Ra, the active principle, who like the spirit of Elohim hovers over the waters. The essential feature of this world, however, is the sun, and we see in the Egyptian presentation reproduced as our frontispiece the god Nu with outstretched arms lifting up the boat of the sun-god. The beetle Khepera (the dung beetle) emblem of spontaneous generation, rolls before him the sun, an oblong red disk which is received by a little figure representing the goddess Nut, who (in our picture inverted) stands upon the head of Osiris.

The body of Osiris is bent around in such a way that his toes touch his occiput thus forming a kind of circle which surrounds the realm of the Tuat, the domain of the dead. The Tuat is not limited to the human dead, but comprises also the place for gods where they retire from active work. Chief among them is Ra, the sun-god; he is swallowed up by the mouth of the goddess of Heaven, passes through her body and is born again the next morning. The entrance is pictured as the mouth of a lion and the exit of Ra's resurrection is another lion's mouth, the former being called "To-day," the other "To-morrow."

If we consider the significance of the abode of the dead we shall not be surprised to find Tuat an essential part of the world in a picture representing the Egyptian cosmology whose center is Ra, the sun, with his daily migration over the earth and his return through Tuat.

There is an ancient Egyptian book entitled the "Book of Knowing the Evolutions of Ra and of Overthrowing Apepi." It is frequently found in Egyptian tombs in two distinct versions, and Prof. E. A. Wallis Budge makes the following comment on it (*Gods of the Egyptians*, I, 294-5):

"The words here rendered by 'Evolutions' is *kheperu*, being derived from the root *keper* which means 'to make, to fashion, to produce, to form, to become,' and in a derived sense 'to roll,' so that the title might be translated the 'Book of Knowing the Becomings of Ra,' i. e., the things which were made, or created, or came into being through Ra. In the text the words are placed in the mouth of the god Neb-er-tcher, the lord of the universe and a form of the sun-god Ra, who says, 'I am he who came into being in the form of the god Khepera, and I was the creator of that which came into being, that is to say, I was the creator of everything that came into being; now when I had come into being myself, the things which I created and which came forth from out of my mouth were very many.' In these words Neb-er-tcher, or Ra, says that he took upon himself the form of Khepera, i. e., that he was the god who was most intimately connected with the creation of things of every kind. Khepera was symbolized by a beetle which belonged to the class of *Coprophagi* or 'dung-eaters' which, having laid its eggs in masses of dung, rolled them about until they became spherical in form. These balls, though made of dead, inert matter, contained the germs of life, which, under the influence of warmth, grew, and in due course developed into living creatures which could move about and seek their food. At a very early period in their history the Egyptians associated the sun's disk with the dung ball of the beetle, partly on account of its shape, and partly because it was the source of heat and light and life to man, even as the dung ball was to the young beetles. Having once got the idea that the disk of the sun was like the ball of the beetle, they went a step farther, and imagined that it must be pushed across the sky by a gigantic beetle just as the dung ball was rolled over the ground by a beetle on earth, and in pictures of the sunrise we actually see the disk being pushed up or forward into the sky by a beetle. Gradually the ideas of new life, resurrection, life in a new form, and the like, became attached to the beetle, and the god with the attributes of the beetle, among which in later days was included the idea of self-production, became one of the most important of the forms of Ra, and the creator of heaven, and earth, and the Tuat and all that is in them.

"Having declared under what form he had come into being Khepera goes on to say that his power was not exhausted by one creative act, but that he continued to create new things out of those which he had already made, and he says that they went forth from his mouth. The word 'mouth' may be here a figurative expression, but judging from other parts of the text we are probably intended to understand it literally. The god continues his narrative thus: 'Heaven did not exist, and earth had not come into being, and the things of the earth (plants?) and creeping things had not come into existence in that place (or, at that time), and I raised (or, built up) them from out of Nu from a state of inactivity.' Thus it is clear that Khepera himself was the one thing besides the watery abyss of Nu which was then in existence, and it is evident that we are to understand that he performed the various acts of creation without the help of any female principle, and that Nu had nothing to do with them except to supply the primeval matter, the *Urstoff* of Brugsch, from which all things were made."

Khepera (or as the Greeks called him, the scarab) remained sacred in the eyes of the Egyptians even after the breakdown of their ancient mythological conceptions of the world. So in early Christian times the scarab was used

also as a symbol of Christ as Mr. Isaac Myer says in his monograph on *Scarabs*, pages 63-64:

"After the Christian era the influence of the cult of the scarab was still left. St. Ambrose, archbishop of Milan, calls Jesus 'the good Scarabaeus, who rolled up before him the hitherto unshapen mud of our bodies.' St. Epiphanius has been quoted as saying of Christ: 'He is the scarabaeus of God,' and indeed it appears likely that what may be called Christian forms of the scarab yet exist. One has been described as representing the crucifixion of Jesus; it is white and the engraving is in green, on the back are two palm branches; many others have been found apparently engraved with the Latin cross."

AN ITALIAN WAR HERO.

Captain Riccardo Cipriani, some of whose letters from the Italian front we are publishing on another page, had been an officer in the Italian navy for twenty years but left the navy about six years ago. When war was declared he joined the aviation corps, as his letters explain, and died in action. The King of Italy awarded him a medal "for military valor" which was delivered to one of his sisters at the Naval Academy in his native city Leghorn. At the time of the award the King made the following statement: "Free from any kind of military obligation he enrolled as a simple military observer in the aviation service. In this capacity he made many daring and fruitful observations of the enemy's fire. Flying almost always under fire of the enemy, he finally fell when the enemy's shrapnel set fire to his aeroplane."

The Leghorn Gazette wrote on the same occasion: "He had a brilliant career, which he voluntarily abandoned when access to the highest grades in the navy could be considered practically a sure thing for him. But last May, when Italy declared war against Austria, Cipriani, eager to give his services to his country, although he was entitled to reenter the navy with the rank of *capitano di fregata*, chose to enroll as simple military observer in the aviation corps. He made many important flights, rendering great service, and showing at all times reckless courage. . . . Our brave fellow-citizen Riccardo Cipriani was the third son of Giuseppe Cipriani, brave patriot, who stopping the flight of the Tuscans at Curtatone (May 29, 1848) prolonged the fight which enabled the Piedmontese to win the battle of Goito. His uncle was Leonetto Cipriani, hero of Ceresara and governor of the Romagna."

With regard to the reference to Cipriani's father, his sister, Carlotta J. Cipriani of Chicago, to whom we are indebted for the letters, gives the following information:

"The signal service rendered by my father and uncle to the cause of Italy, was not, however, performed on the battlefield. They, and not really Cavour, were the originators of the alliance which brought Napoleon III to the aid of Piedmont in 1859 and 'made Italy.' Mrs. Browning, who was remarkably *au courant*, refers to this fact in her poem 'Summing up in Italy,' in the lines,

'Pepoli, too, and Cipriani
Imperial cousins and cozeners.'

"They had been able to perform this service, because, like the Buonaparte, the Cipriani had lived in Corsica for a number of centuries. Being quite

wealthy and very independent they had, unlike many other Corsicans, never asked any favors from the Napoleons, but had rather been in a position to render them service at different times, a thing that Napoleon III, who seems to have been very grateful, had not forgotten. In 1851 (?), returning from the first London exhibition at the Crystal Palace, my father and uncle took lunch with Napoleon at St. Cloud, on September 23, memorable and unknown date. After this lunch took place the conversation which changed the whole policy of Napoleon toward Piedmont and 'Italy in the Making,' and led to the French armed intervention of 1859."

Though written over two years ago, these letters are of interest as representing the opinion of an intelligent and loyal Italian (and, we may add, of half-German parentage). Our readers will note that the first letter quoted was written in April, 1915, before Italy entered the war.

THE ANGELS AT MONS.

Sir Oliver Lodge is not the only man in old England who believes in supernatural phenomena and ghosts. There are more in the common spheres of life, and this faith has produced a pamphlet which is being circulated in England through the office of the *Christian Globe*, 185 Fleet Street, London, E. C. It is a little two-pence edition of Pearson's *Rationale of the Angel Warriors at Mons*, and describes the appearance of angels in the German retreat from Mons and at the battle of the Marne and the Aisne in France. A report and discussion of these phenomena appeared some time ago in the *Christian Globe*, and according to the author of the pamphlet, John J. Pearson, there can be no doubt of the truth of the stories because they are vouched for by many credible witnesses, including Germans whose testimony consists in complaints that the bodies of dead Germans covering the fields of battle seemed to show no wounds or effect of weapons.

Poor Germany! She not only has to fight the innumerable armies of the Allies, but in addition to all these human enemies there appears a heavenly host, and the good Lord himself sends down a spiritual leader on a white horse commanding the countless squadrons of angels! It is a miracle that Germany still holds out and that in spite of all the Allies have not yet crushed her.

The main attack with which we are dealing here is the battle on the Marne.

"Humanly speaking, no earthly power could have arrested the Teutonic flood that swept through Belgium and over northeastern France; and it seemed to those of us who remembered the campaigns of 1870 that history would again repeat itself, and that the whole of northern France and the capital would have quickly succumbed to the might of the German power."

Only the intercession of the heavenly hosts could stop them, and it was "an angelic intervention on behalf of the Allies at and during the retreat from Mons, and in the tremendous conflicts on the Marne and Aisne, whereby the German hosts were hurled back just as it appeared Paris was about to fall into their hands."

Of course there may be infidels who do not believe the stories of the angel warriors, but that view is to be abandoned as Mr. Pearson quotes from the *Christian Globe*:

"To minds which can admit nothing but what can be explained and demonstrated on mathematical and physical grounds, a consideration of anything

savoring of the supernatural must appear perfectly idle: for while the most acute intellect or the most powerful logic can throw but little light on the subject, it is, at the same time (though I entertain a confident hope that this will not always be the case) equally irreducible within the bounds of science. Meanwhile experience, observation, intuition, and, above all the teachings of the Book of Books, must be our principal, if not, indeed, our only guides. Because in the seventeenth century, credulity outran reason, discretion, and the warranty of Scripture, the eighteenth century, by a natural reaction, sank into the opposite extreme of apathy, to be followed by the censorious criticism and infidelity of the past century, and the blasphemous atheism and contemptuous scorn of to-day. But whoever closely observes the "signs of the times," must be aware that another change is impending, of which the mixed reception of the story of the "Angels at Mons" is highly suggestive. The supercilious scepticism of the past and present age is yielding to a more humble and reverent spirit of inquiry, and there is a large and growing class of well-informed people among the most enlightened and unprejudiced of the present day who are beginning to consider that much which they had been hitherto taught to reject as fabulous has been, in reality, ill- or misunderstood truth."

Further on we read:

"All accounts agree that the Leader of these angelic warriors was mounted on a *white* horse, and that He and His celestial followers were clad in glistening clothing. It matters not what the names bestowed on this Leader, by the many spectators of these visions—whether St. George by the English, St. Andrew by the Scots, St. Patrick by the Irish, or St. David by the Welsh, St. Denis or Joan d'Arc (who, be it remembered, always affected masculine garb, and for the resumption of which she was burned to death in the market-place of Rouen, through the machinations of that very Church which has lately canonised her) by the French, St. Michael by the Belgians, or St. Nicholas or General Scobelev by the Russians—as the various beholders would naturally give Him the name that, from patriotism or religious training, was uppermost in their thoughts at the time."

We are assured that "the number of persons in the British, French, Belgian, and Russian armies who have declared that they were eye-witnesses of these strange and unearthly manifestations, is very great and comprises men of every rank and temperament—from the highly-educated officer down to the humble and often illiterate private."

When one of the ministering nurses, Miss Campbell, doubted such a story, a wounded man sitting near chimed in and said: "It's true, Sister! We all saw it. First there was a sort of yellow mist, sort of rising out before the Germans as they came on to the top of the hill; come on like a solid wall they did—springing out of the earth, just solid; no end of them. I just gave up. It's no use fighting the whole German race, thinks I. It's all up with us! The next minute up comes this funny cloud of light, and when it clears off there's a tall man with yellow hair, in golden armor, on a *white* horse, holding his sword up, and his mouth open as if he was saying, 'Come on, boys!' . . . Then, before you could say 'Knife,' the Germans had turned, and we were after them, fighting like ninety. We had a few scores to settle, Sister, and we fairly settled them."

"One of these stories told to the sister of a gentleman who had generously

given up his house as a convalescent home for wounded soldiers, was to the effect that on an occasion when the British were hard pressed, the figure of a gigantic angel with outstretched wings hovered in a luminous cloud between the English and the advancing German lines; and that the latter, paused for an instant, and then retired in confusion. This lady, happening to speak on the subject in the presence of some officers, and in the course of her remarks implying that she discredited the story, was addressed by a colonel with the assurance, "Young lady, the thing really happened. You need not be incredulous. I saw it myself!"

"A similar batch of stories comes from the Eastern theatre of war. Many of the Russian sentinels have stoutly maintained that they have seen Scobelegg, the hero of Plevna, in his conspicuous white uniform and mounted on his famous white charger, galloping in front of their lines and pointing westward. This favorable omen to the cause of Russia is stated only to appear when the armies of the 'Little Father' are in extraordinary straits, and it is confidently believed that the appearance of the ghost of the dashing general always means victory for the Russian armies, and confusion to her enemies."

These stories of the white leader are interpreted in the light of Revelations, and the reports of the band of angel warriors are further confirmed by quotations from the Bible showing that similar instances of divine intervention happened to the Israelites in ancient history. κ

A MINISTER ON WAR.

Mr. John Haynes Holmes, minister of the Church of the Messiah in New York City, preached a remarkable sermon to his congregation on April 1, the day before the present special session of Congress was to open. His address has been published in leaflet form by the Free Religious Association and can be had of them (120 Boylston Street, Boston) for ten cents a copy. In anticipation of legislative action which would bring our country into war he felt impelled to express to his people his earnest protest against war in general and his insistence that this war is not an exception. But he made it clear that although he is a pacifist he is none the less a loyal American: "Nothing that America can do can quench my passion for her beauty or divert my loyalty from her service. She is the only country I have, or shall ever have, and I propose that she shall be mine forever, in war or peace, in storm or calm, in evil or good. In this impending crisis with Germany I believe that she is wrong. She seems to me to be faithless to her own supreme calling among the nations of the earth, disloyal to high interests of humanity long since committed to her care, guilty for a selfish motive of a grievous fault." He had nothing but praise for those who differ from him and feel impelled to follow the flag. He said: "I salute the devotion of every man who proposes to sustain it with his money or his blood. But I say to you that when, years hence, the whole of this story has been told, it will be found that we have been tragically deceived, and all our sacrifices have been made in vain." War and democracy are incompatible, Mr. Holmes maintains. "When war comes, democracy goes. England, fighting nobly to conquer Prussianism, is herself in process of being conquered by the Prussian spirit. Already in our own country, before the beginning of war, the dread work of militarism is under way. Already freedom of thought is being denied, and liberty of conscience challenged. Already we are in the midst of such an orgy of bigotry, intolerance and persecution for

opinions' sake, as America has not seen since the days of the Salem witches. The whole fabric of democracy is threatened, the priceless heritage of our fathers in peril of loss. America has never been in such danger as she is to-day—and the source of the danger is at home and not abroad. Hence my resolve to serve that America which I love so well that I would not have her made over into the likeness of the militarism which she clamors to destroy. I will do what I can to safeguard free thought and free speech, by practising both at any cost. I will do what I can to preserve liberty of conscience, by exercising that liberty without flinching. I will do what I can to guarantee to posterity the democratic ideals and institutions of America, by resisting to the death every assault upon their bulwarks. One such assault is now being made in the movement for universal military training. So long as I have breath to speak, or hand to lift a pen, I will oppose this monstrous thing. By conscription the autocracies of Europe have stood thus long. By conscription this war, perfectly prepared for, inevitably came. By conscription the minds of men are 'cribbed, cabined and confined' to the bounds of that narrow nationalism which is the fiercest foe of brotherhood. By conscription the consciences of men are enslaved to the mastery of those who can command the sinking of the 'Lusitania' and the shooting of Nurse Cavell. By conscription, more effectually than by the attack of German legions, this country can be destroyed, and the fairest experiment of democracy the world has ever seen brought to an untimely end. Therefore will I fight it, and all other devices of militaristic tyranny, and thereby again exalt truly the best interests of my native land. . . . This struggle, into which now we are about to plunge, cannot go on forever. Some day bugles must sing truce across the fields of battle, tired warriors ground arms, and statesmen sit in guarded council halls to make an end of strife. . . . To discover terms of reconciliation, to work out methods of cooperation, to soften hate and dispel suspicion, to spread abroad sweet influences of confidence and healing—this is a task as beneficent as it is prodigious. Before she herself became a belligerent, this was the task appointed as by the fiat of God for America. But now that she has cast away this sacred charge, it remains for us who cannot take up arms at her behest, to keep it in her stead. How better can we serve our country than by restoring to her, or fulfilling for her, that high mission of peace-making, which is so uniquely and divinely hers!"

MORE PARSEES NEEDED IN WAR-TIME.

BY HESTER D. JENKINS.

This April, 1917, when one of our great patriotic duties is to raise food-stuffs, it is very interesting to study the practical agricultural belief of the Indian Parsees.

"Good thoughts, good words, good deeds," is the Parsee slogan, and in explanation of the "good deeds" we find the following interesting and pertinent explanation in the catechism.

"Q.—What is meant by saying that Ahura-Mazda (God) expects us to promote the growth and development of His creation?"

"A.—For instance, a man promotes the work of growth and development when he brings about the growth of two ears of corn where formerly grew only one. In this way he pleases Ahura-Mazda. Though he may have enough for himself, he must increase the growth of corn so that others can buy it cheaply and readily."

The faithful Parsee receives his reward on this earth by becoming a rich merchant, for the eleven hundred Parsees in India, mostly in Bombay, are a shrewd and successful set of business men, wiling many a rupee from the pockets of the dreamy Hindus.

But are not we Americans adopting this fine Parsee ideal of "two blades of corn" this year?

Says the head of a sanitarium: "We are going to start a farm this season." Says a New Yorker: "We are going early into the country this spring to start a garden." Says a small property owner: "I must offer my three empty lots for the town to use for vegetables." Says every farmer: "I must raise just the largest crops I can to feed our soldiers."

The ideal has been placed before us by the government, and we are showing ourselves true Parsees and patriots in attempting to produce enough corn "so that others can buy it cheaply and readily."

DR. BERNHARD PICK.

It is with deep regret that we chronicle the fact that Dr. Bernhard Pick died in the early spring. Readers of *The Open Court* are familiar with the painstaking character of his scholarship and research. Beside numerous magazine articles on critical subjects relating to the history of Judaism and the early Christian church the Open Court Publishing Company has published his *Paralipomena* (Remains of Uncanonical Gospels and Sayings of Christ); *The Apocryphal Acts of Peter, Paul, John, Andrew and Thomas*; *The Cabala*; *Jesus in the Talmud* and a collection in German and English of *The Devotional Songs of Novalis*.

Dr. Pick's most recent publication was a pamphlet *Luther's Battle Song* in commemoration of the quadricentennial of the beginning of the Reformation in 1517. It is a historical investigation as to the year and occasion on which Luther wrote the song, and Dr. Pick came to the conclusion that it is most probable that he wrote it in Oppenheim in 1521 on his way to the diet at Worms. The original script of the hymn set to music is signed by Luther in facsimile.

BOOK REVIEWS AND NOTES.

DER TEUFEL IN DEN DEUTSCHEN GEISTLICHEN SPIELEN DES MITTELALTERS UND DER REFORMATIONENZEIT. Ein Beitrag zur Literatur-, Kultur- und Kirchengeschichte Deutschlands von Dr. phil. Maximilian Josef Rudwin. *Hesperia: Schriften zur germanischen Philologie*, herausgegeben von Hermann Collitz, No. 6. Göttingen: Vandenhoeck und Ruprecht; Baltimore: The Johns Hopkins Press. Pp. xii+194. Price \$1.75.

Dr. Rudwin, the author of this *Dissertatio de rebus diabolicis*, who is instructor of Germanic languages and literatures in the University of Illinois, is not a stranger to the readers of *The Open Court*. Nor is he an amateur in the study of the religious drama, as he is already the author of studies on the prophet-scenes of the medieval religious drama (*Die Prophetensprüche und -zitate im religiösen Drama des deutschen Mittelalters*, Leipsic and Dresden, 1913); on the relation of the medieval religious drama to the liturgy of the church, and to the theology and mythology of the Middle Ages ("Zum Verhältnis des religiösen Dramas zur Liturgie der Kirche," *Modern Language Notes*,

XXIX, 108-109; "The Religious Drama of the German Middle Ages," *Ibid.*, XXX, 151-155; "The Origin of the Legend of *Bos et Asinus*," *The Open Court*, XXIX, 57, 191-192; and on modern passion plays ("Modern Passion Plays," *The Open Court*, XXX, 278-300, May, 1916); and of a bibliography of present-day German passion plays ("Passion Play Literature," *Bulletin of Bibliography*, IX, 66-67, 90-93, July and October, 1916). In this monograph, which is composed of two almost equal parts, Dr. Rudwin has given a study, on very broad lines, of the role the devil played in the medieval religious drama, which continued to flourish in some Catholic parts of Germany to the end of the sixteenth century, and of the creator of this role, the German people of the Middle Ages. This book concerns itself with the devil only in so far as he is portrayed in the German medieval mystery and miracle plays. Within these limits, however, the book is a mine of exact and exhaustive information. A very large amount of the dramatic literature of these epochs has been carefully read, and every allusion to the devil excerpted and the mass of material thus gained classified.

Dr. Rudwin correctly points out that the devil in the religious plays is a character borrowed from the Bible and the Apocrypha, and rests mainly on Christian tradition. He is not, however, the scriptural Satan. Commingled with this Oriental personage is the ancient Germanic Loki and a swarm of spirits, goblins, elves and fairies. In other words, the medieval devil is a complex being, a creature of a hybrid nature.

The devil first appeared on the stage in the scene of the Descent into Hell in the Easter play. With the growth of the Easter play into the passion play is analogous the growth of the devil's role, developing from a passive secondary character into an active character of the first rank. The development of the role is traced in this book as the different scenes are added to the cycle of the passion play until, with the inclusion of the episodes of the Fall of Man and of the Last Judgment, the devil appears as the Alpha and Omega of the Christian world system.

A careful study is made in the first part of the book, which bears the title "Die Teufelsszenen im mittelalterlich-religiösen Drama," of the role of the devil in all of the scenes in the medieval German religious plays in which he appears. In each case, the theological or biblical foundations for the part are given; the source of the role is indicated and its development is traced; the contents of the scene are fully described, in which process the different, at times contradictory, versions of the same scene are harmonized, the number of verses in each scene in which the devil plays a part, and the different names applied to the devil in different plays are tabulated; the professions and social status of the damned souls and the punishments meted out to them are given in the Hell scenes. The fifth and last chapter of the first part deals with the *mise en scène* of the devil-scenes.

The second part of the book, which has as title "Der deutsche Teufel in Mittelalter" is devoted to a study of the medieval German devil and of all his activities as reflected by the religious plays. This is the most original and valuable part of this interesting book. The Hebrew Satan, who is largely derived from Parseeism, develops, subdivides, and, one is tempted to say, propagates himself in the Christian Middle Ages until there is a whole infernal hierarchy of evil spirits with Lucifer, the Fallen God, in command, Satan as Lucifer's lieutenant and viceroy of Hell, and a host of lesser devils in attend-

ance. Nor are these devils all of one kind. A keen analysis shows the difference in character between Lucifer, Satan, and the lesser demons. The author also traces the relations of the fiends with each other (not forgetting those of the devil and his mother), their dwelling-places in Hell and on earth, their implements and weapons, their food and drink (not forgetting the hellish beer), their songs and dances, their qualities and their relations with heavenly and earthly powers, God and man and woman and priest, their triumphs and their final fate.

The chapter on the devil as *simia Dei*, the direct antitype of God, will be of great value to the student of folklore. Much of the character of the devil, the author shows, can be explained by the fact that the role of Lucifer develops as contrast to and as the reverse side of the role of the Christian Deity, that the devil is conceived to be the ape of God.

The bibliography is very extensive. It contains not only a great number of references to the literature on the medieval German religious drama and on demonology, but also an alphabetical list of medieval German mystery and miracle plays with their text-editions, or synopses, or historical references.

Nδρ.

THE BASIS OF DURABLE PEACE. Written at the invitation of the New York *Times* by *Cosmos*. New York: Scribner, 1917. Pp. 144.

This book is an impossible solution of the problems of the war based upon the most abominable distortion of facts. The author takes the pro-British standpoint and would not allow an inkling of justice to Germany. "A durable peace," we are told in the last chapter, "depends upon the victory of the Allies." France must receive back the territory now invaded and Alsace-Lorraine; Russia, Constantinople and the Dardanelles, and German militarism must be crushed. In Germany the wise magistrates of Nuremberg once decided that they would not hang a thief before he was caught, and that principle is in force still: so long as Germany remains undefeated there is absolutely no use of talking peace or of a "basis of durable peace" on the basis of crushing Germany, even if she were as wrong as the author assumes her to be.

For instance, to make of Alsace a French country with French sympathies is simply an error. I lived for two years in Strassburg as a student and know the city thoroughly and also the Alsacian country, but with the exception of Mühlhausen, there is not a French spot in Alsace. In Lorraine people speak French, but I have not found a French sympathizer among them. The only French sympathizers I know in Alsace-Lorraine were M. Schneegans and the painter Hansi.

Our author "Cosmos" grants that Alsace was German in the Middle Ages. But he adds: "When at the close of the Thirty Years' War Alsace sought protection from a more powerful state than the Holy Roman Empire had shown itself to be, it came under the protection of France at the request of its own people." The Strassburg people are assumed to have invited Louis XIV to take possession of the city! Is that the author's ignorance or is it intentional distortion?

Nothing German is left in Alsace, and Erwin von Steinbach, a native of the duchy of Baden, is unknown to *Cosmos*. He says: "It is probably the case that the Gothic artists who built the cathedral of Strassburg either came from the Ile-de-France or had gained their inspiration there."

The author writes under the pseudonym "Cosmos" and the unsigned Introduction blows the trumpet for him and calls him "a source the competence and authority of which would be recognized in both hemispheres."

The articles appeared in the *New York Times*, and the same anonymous writer of the Introduction declares that "the public perceived the candor, the impartial fairness, the breadth of view, and the profound understanding of political principles."

If "Cosmos" had been fair, he would have shown that the present submarine campaign is provoked by Great Britain and Great Britain alone is to blame for it. Prussia-Germany and the United States have always advocated the principle of the inviolability of private property on the high seas, but it was Great Britain, in the assured belief in the superiority of her navy, that was firmly opposed to it. If private property had been respected by Great Britain and if goods on neutral ships had been free Germany could have received canned milk for her babies from America, and the U-boat warfare would not have developed. Shall we blame the Germans if they retaliate and sink boats that carry food or ammunition or contraband to Great Britain? The *Lusitania* carried a heavy cargo of ammunition, but she also carried passengers, and we learn that to sink a passenger boat is murder. Therefore the Germans ought to be blamed. Now, it is against United States laws to put passengers and explosives on the same boat or train, but any mention of the gross neglect of duty of our own officers and inspectors is ruled out of order. Nor is it sufficiently known that while American passengers, among them women and children, were encouraged to take passage on the endangered boat, English people were secretly warned to keep off by the agent who sold the tickets. Further it is not sufficiently known that all the passengers of the *Lusitania* could have been saved, because a great number of English torpedo-boat destroyers were close by in Queenstown harbor and had received the wireless S. O. S. call for help, but they were held back and not sent out to the rescue of the passengers. Even so, more passengers could have been saved if the internal explosion of the forbidden cargo of picric acid and stannic chloride had not overcome many with the odor of poisonous gases—intended by the American manufacturers for the German soldiers in the trenches and now prematurely set off on the passengers of an English boat.

The condemnation of the Germans for the destruction of the *Lusitania* reminds me of the condemnation of a Russian Jew who was accused of having caused the breaking of a great show window and was condemned to pay for the window and the costs of the court. The fact was that some person had thrown a stone at the Jew, but the Jew evaded the stone and the stone crashed into the window. When the offender was taken to court by the owner of the store he claimed absolute innocence of having smashed the window, because he had intended to hit the Jew and not the window; so the Jew was considered guilty because he dodged the stone and caused the smashing of the expensive pane, and the court in the truly Russian spirit which condemns a Jew under all circumstances made the poor Jew pay.

The explosives were not intended for the passengers on the boat but for the German soldiers in the trenches, so our manufacturers are innocent of the catastrophe, but the Germans are the guilty ones that should be blamed and hated as Huns the world over.

Now is Germany truly to be blamed for the catastrophe, or is not Great

Britain first of all responsible for having insisted on refusing to protect private property on the high seas, and secondly Americans who first did not insist on their right to trade with Germany and then did not obey their own laws but loaded the dangerous cargo on a passenger liner? Our Chicago cartoonist is right when he declares that England has always favored "the freedom of the seize"; and an anonymous American poet who has written trenchant verse makes the following epigram:

"Who sank the Lusitania? Three—
Great Britain, Germany and we."

There is a systematic misrepresentation of Germany in the American press and the present *Basis of Durable Peace* is only one characteristic instance of it.

κ

Dr. Ernst Schultze of Hamburg-Grossborstel has published a book entitled *England als Seerüberstaat*, the purpose of which is to prove that international law which, with the advance of civilization, has made great advances in recent times in its consideration for human welfare on land, has made scanty progress in maritime matters, and that this is due entirely to the attitude of England, which has been the bitter adversary of all movements for the recognition of international rights and private property at sea. Having in recent times been almost the sole owner of the seas, Great Britain saw it to her advantage to make use of her power. While on land the representatives of civilized states easily agreed on having private property protected and warfare confined to the armies, involving only the property of belligerent states, the same rule could not be extended to naval warfare in spite of repeated proposals which came mainly from Prussia and the United States. The general acceptance of humane principles was again and again frustrated, solely because England always refused to sanction such international agreements.

The contents of the book are indicated by the following chapter headings: Piracy and English History; England and International Law at Sea; The Right of Piracy; The Right of Taking Prizes; The Paris Declaration of 1856; Auxiliary Cruisers; The Right of Blockade; The Question of Contraband; The Question of Mines; The London Declaration and the War Against Germany; England's Disregard for Neutrals; England's Opposition to the Freedom of the Seas; Germany's Position Regarding International Law at Sea; International Conferences; England's Misuse of Other Flags; The Attempt to Starve Germany; and The Taming of the Shrew.

In the last chapter the shrew that is to be tamed is, of course, Great Britain. England complains about the brutality of German submarine methods, and according to Dr. Schultze this indicates that England is losing fast, or has even already lost, her supremacy on the seas; and as soon as she belongs to the powers who suffer by a continuation of the right of piracy as much as others she will join those who clamor for the recognition of international rights on the seas. Accordingly there is a prospect now that in the future the barbaric method of piracy will be abolished, and that naval warfare will become as civilized as warfare on land. It stands to reason that in wars to come private property will be respected on sea as much as it is now on land. κ

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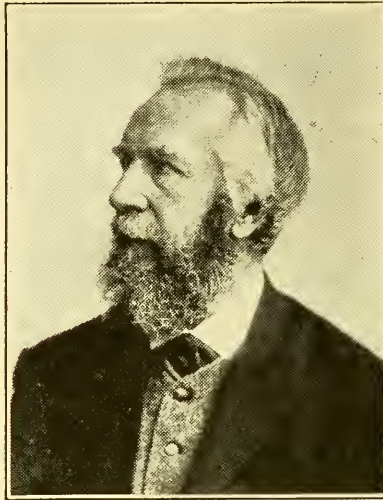
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