

# The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER  
MARY CARUS.

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VOL. XX. (NO. 3.)

MARCH, 1906.

NO. 598

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CHICAGO

**The Open Court Publishing Company**

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U. P. U., 5s. 6d.).



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*"Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil I yet have faith."*

# My Little Book of Prayer

BY MURIEL STRODE

If you want to know the greatness of a soul and the true mastery of life, apply to The Open Court Publishing Company for a slip of a book by Muriel Strode entitled simply "My Little Book of Prayer." The modern progress of sovereign mind and inner divinity from the narrow cell of the ascetic to the open heaven of man, made in God's own image, is triumphantly shown in it, yet a self-abnegation and sacrifice beyond anything that a St. Francis or a Thomas a' Kempis ever dreamed of glorifies the path. To attempt to tell what a treasure-trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it, its very creed proclaims:

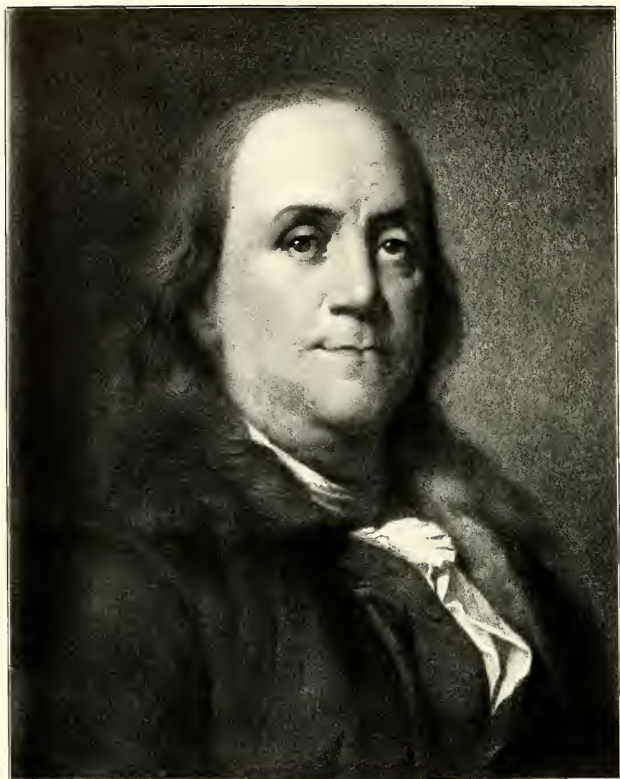
Not one holy day but seven;  
Worshiping, not at the call of a bell, but at the call of my soul;  
Singing, not at the baton's sway, but to the rhythm in my heart;  
Loving because I must;  
Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: "O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

Nuggets of pure gold like these abound in this mine of the mind which the victorious author has opened for us. To seek it out swiftly and resolve its great wealth for himself should be the glad purpose of the elect. And who are not the elect in the light of its large teaching? To claim them in spite of themselves is its crowning lesson. "It is but common to believe in him who believes in himself, but, oh! if you would do aught uncommon, believe in him who does not believe in himself—restore the faith to him."—*St Louis Globe-Democrat, March 5.*

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BENJAMIN FRANKLIN.

After the Duplessis Portrait.

*Frontispiece to The Open Court.*

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## FRANKLIN AND PLATO.

BY C. M. WALSH.

FRANKLIN'S indebtedness to Plato seems to have escaped notice. Yet his writings give evidence that in his youth he fell under the spell of the ancient charmer and bore traces of its influence ever afterward. Only once in his published works does he quote or refer to Plato. Only once does he quote the kindred *Memorabilia* of Xenophon. But in his *Autobiography* he mentions that in his seventeenth or eighteenth year he procured that memoir and at once adopted the Socratic method of drawing people into embarrassing concessions, and always retained the habit of expressing himself "in terms of modest diffidence," getting his friends in the Junto to make a rule of it, and throughout his life never engaging in personal disputations on philosophical questions. He relates also that about 1731, when he was twenty-five years old, (for he was born just two centuries ago), he set before himself certain rules for the acquisition of moral perfection, one of which was, for the practice of humility, to "imitate Jesus and Socrates." A year earlier he wrote two dialogues which he alludes to as "Socratic," though they would be more properly designated Platonic. These, and other papers written between 1728 and 1735, exhibit a marked tendency to treat of matters after the fashion of Plato. It may be noted that Franklin never studied Greek, which perhaps was an advantage; for, instead of poring upon one or two books in a tedious effort to interpret them, he was probably led to read the complete works in a translation already made.

During this period we have from his pen a curious little article, written when he was twenty-two, in which he asserted belief in a pluralism of gods. Man, he held, should not have the presumption

of looking upon himself as "the most perfect being but one" in the universe, or of supposing that "the Supremely Perfect does in the least regard such an inconsiderable nothing" as man and require worship of him. But, as it seems to be required of us to worship *something*, there must be other gods, of intermediate perfection, between that being and us, whose praise and worship is acceptable to him and to whom our praise and worship is likewise acceptable; and, though creatures themselves of the Infinite, each of them is creator of a sun with attendant planets; wherefore there is a wise and powerful God who is the author and owner of our system, whom Franklin proposed to adopt as the object of his adoration, and, conceiving him to be a good being, hoped to win his friendship by making himself virtuous and therefore happy, which he thought would be pleasing to such a being, and by praising him, which is his due and all man can return for his many favors and great goodness. Here is hardly anything else than the doctrine of Plato's *Timæus*, simplified by cutting off still lower gods and thereby keeping monotheism at least for this world of ours, along with Plato's general teaching that the just are alone happy and befriended by the gods, and that the only service we can render the gods is to worship them and to range ourselves on their side in the fight with the irrational powers of evil. How seriously Franklin took up these opinions, we have no means of judging. Of course, we never hear of this polytheism again, except in one of the playful *Bagatelles* of a later date. But Franklin always preserved the belief that we can make no return to God for his great mercy but by worship and—here Jesus took the lead before Socrates—by trying to make others happy, laying more and more stress, however, upon the latter, preferring works to words. The two dialogues, already referred to, dating from 1730, followed by another treatise written in 1734, deal with self-denial, showing, on the one side, that it is not a hardship, since it is a calculation for giving up a present in order to gain a more permanent good, and, on the other, that it is not the highest virtue, since acting rightly with a feeling of self-denial, out of a sense of obligation, is not so fixedly virtuous and no more meritorious than acting rightly by a natural or acquired inclination, with pleasure in the act, because "the most perfect virtue is above all temptation." In a way, these essays have a peculiar inverse relation to one of the dialogues attributed to Plato, the *Hippias Minor*, and to a passage in the fourth book of the *Memorabilia*; for they teach that the willing doer of righteousness is superior to the unwilling doer of righteousness, whereas that dialogue and that pas-



sage taught that the willing sinner is not so bad as the unwilling sinner. Franklin concludes that moral pleasure is a more durable good than sensual pleasure, that the explanation of this is because the happiness of all creatures "consists in acting up to their chief faculty," which in us is reason, and that "the foundation of all virtue and happiness is thinking rightly"; and in still another paper, from the year 1735, he posits that we never choose evil as evil, but only under the appearance of an imaginary good, passion, which views things only in their present aspect, obfuscating reason, which represents them in their whole nature and tendency:—all which is in accordance with Plato's well-known doctrines in the *Protagoras* and the *Republic* and in several other dialogues. From these teachings Franklin always retained belief that virtue is essential to happiness, adding that villainy cannot be concealed, and those who do their duty will surely receive reward, if not here, at least hereafter, thus resembling Plato himself again, who in his *Republic*, after showing that the just man is internally rewarded, at the end introduced external and future rewards from the all-overseeing of the gods. Of another early opinion of his, Franklin informs us in his *Autobiography*. This is, that certain actions are not bad because forbidden to us by revelation, but they are forbidden because bad. He does not tell where he got this idea; but a similar one is found in Plato's *Euthyphro*, where it is contended that certain things are not holy because beloved by the gods, but are beloved by the gods because holy.

In 1732 Franklin issued his first *Almanac*, which at once leapt into popularity; and soon thereafter he began to insert in its annual numbers those homely apothegms which became famous under the appellation of the sayings of *Poor Richard*. Through economy and assiduous labor having reached prosperity, he recommended to others frugality and diligence by such mottoes as "Fly pleasures and they will follow you," "Keep thy shop, and thy shop will keep thee," "Time is money," and emphasized the need of a competency by reminding people that "It is hard for an empty bag to stand upright." He became engrossed in worldly affairs, and abandoned metaphysics, growing disgusted, as he says,<sup>1</sup> by the great uncertainty he found in its reasonings, and, to satisfy his inquisitive spirit, took to physics instead. He left off the subjective treatment of moral questions, ceasing to meditate upon virtue and his own state, and became objective, considering only duty and the good and useful things he might do to others. From now on

<sup>1</sup> *Works*, Sparks' edition, Vol. I, p. 76n.

we meet with no writing of his even remotely Platonic; yet the footprints of Plato's passing are still in places discernible. The essentials of every religion Franklin ever believed to be these: that there is a God, that God governs by his providence, that he ought to be worshiped, that the most acceptable service we can show him is doing good to his other children, that the soul of man is immortal, and that it will be treated with justice in another life respecting its conduct in this.<sup>2</sup> These, though they constituted the prevalent deistical creed, are little else than Plato's, stripped of its embellishments. Plato's doctrine of pre-existence Franklin neither accepted nor rejected; but he reprobated a recent attempt to revive it for the purpose of accounting for the evil in this world, as unnecessary and officious, since we are not called to such service, and it is beyond our powers.<sup>3</sup> He did, however, himself, a few years before his death, once fall into such an attempt at theodicy, and in a manner precisely Plato's, which perhaps is an instance of an outcropping in age of a long-forgotten opinion entertained in youth. "I sometimes wonder," he wrote in 1787, "that Providence does not protect the good from all evil and from every suffering. This should be so in the best of worlds; and, since it is not so, I am piously led to believe, that, if our world is not indeed the best, we must lay the blame on the bad quality of the materials of which it is made."

John Adams undertook in middle life what he called "the severe task of going through" all Plato's works, with the help of one English, one French, and two Latin translations, and occasionally referring to the original. He said<sup>4</sup> that he learned only two things from Plato, one of which was that "Franklin's ideas of exempting husbandmen and mariners, etc., from the depredations of war, were borrowed from him."

We need not be surprised at this influence of Plato upon Franklin. If Franklin's character does not accord with our conception of Plato's, there is considerable resemblance between Franklin and Socrates, who so greatly influenced Plato, and the latter's influence on Franklin was only the back flow of the stream. Socrates also, after first busying himself with metaphysics, abandoned it, and brought philosophy down from the clouds. He had the same versatility, discussing all possible subjects. He lacked the æsthetic temperament of Plato, though he occasionally dabbled in verse, as did Franklin too. He was equally utilitarian. If Franklin confessed

<sup>2</sup> Vol. I, pp. 103, 119-20, Vol. X, p. 423.

<sup>3</sup> Vol. VII, pp. 497-8, 59n.

<sup>4</sup> *Works*, Vol. X, p. 103.

it would give him more satisfaction to find in any Italian travels a receipt for making Parmesan cheese than a transcript of any inscription from any old stone whatever, Socrates said a well-built and serviceable dung-cart is beautiful. Socrates was even the narrower of the two; for he considered the study of geometry useful only for purposes of surveying, but Franklin went with Plato in regarding it a good mental discipline. Their moral characters were not dissimilar; for as Socrates refused to take pay for his instructions, Franklin refrained from making profit by his inventions. They both did good without expecting reward from those to whom they did it, but from themselves and from God.

## BABEL AND BIBLE.\*

BY FRIEDRICH DELITZSCH.

THIRD AND LAST LECTURE.

### I.

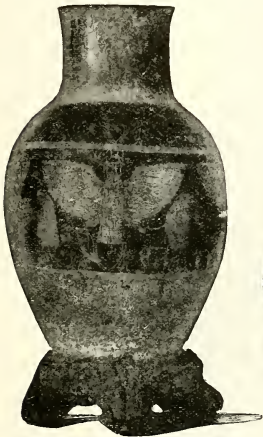
ONCE again let me point out how the restoration of Babylonian and Assyrian antiquity is broadening our spiritual insight, how, together with the achievements of Old Testament research, it is radically changing our judgment in regard to the essential value of ancient Hebrew literature, and how it seems destined to shed light upon the most vital religious questions.

The horizon of the tribal genealogy of Genesis x (the so-called *Völkertafel*) only extended as far as the Persian Gulf, and its geography and ethnology corresponded to the limited knowledge of about the seventh century before Christ, yet no one would hold it responsible for its many errors and omissions. In the second verse Japheth's oldest son is given as Gomer (mentioned also in Ezekiel xxxviii, 6), and the third as Madai. While the Indo-Germanic Medes (Madai) first came within the horizon even of the Assyrians in the time of Sargon (722-705 B. C.), this is not the case with Gimir (Gomer) until Asarhaddon's time (681-668 B. C.)<sup>1</sup> The Sapařdæans were the inhabitants of the land Sapařda-u which is named in the inscriptions of King Darius together with Cappadocia and Ionia and was probably also in Asia Minor; and these people appear on the clay tablets (Sm. 2005, K. 4668 and others) together with the Girmirræans, Medes, and Mannæans as enemies of Asarhaddon. Thus a little light falls on the land Sepharad mentioned by the prophet Obadiah (i. 20) to which the people of Jerusalem were taken as captives probably by Ionian merchants or pirates.

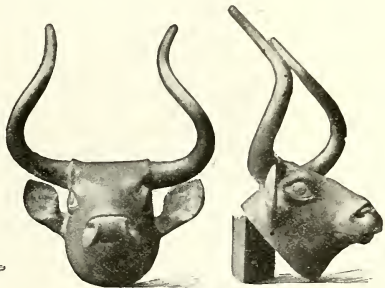
\* Translated from the German by Lydia Gillingham Robinson.

<sup>1</sup> See my paper *Wo lag das Paradies?* p. 245 f. Leipsic, 1881.

To rightly appreciate the actual facts, we must take into account that it was a Hebrew author who gave Shem the rank of first born of the father of post-diluvian humanity. But we may not always persist in slavish dependence upon such a shortsighted representation of the history of civilization which is constantly fettered by Semitic prejudices; but rather must we be thankful for the enormous expansion of our knowledge that has been brought about by excavations in Babylonia and Assyria, in the realm of the earliest history of mankind. The Old Testament writers had no presentiment of those people, for instance, who preceded the later Indo-Germanic Medes (the descendants of Japheth) or the Semites in



SILVER VASE OF ENTEMENA.  
Original in the Louvre.



BRONZE OX HEAD.  
Original in the Royal Museum at Berlin.

Mesopotamia. The genealogy in Genesis takes no note of the non-Semitic Elamites whose dominion extended for a time over Babylon as far as Canaan in the third millennium before Christ, and the inexhaustible plenitude of whose power set limits even to the victorious Assyrian columns.

Even the Sumerian nation disappeared completely from the remembrance of the writers of the Old Testament as well as of Greek authors, although by a curious chance Abraham's home, Ur of the Chaldees, bears a Sumerian name, and the temple (*hêchal*) on Zion as well as David's throne (*kissê*) are called by foreign names borrowed from the Sumerian language. Ur (Hebrew, *Ur-Kash-*

*dim*<sup>2</sup>) is the Sumero-Babylonian *Uru*, originally *Urum*, i. e., "city," so called as a "place of refuge." The Hebrew words for "temple,"<sup>3</sup> and "throne"<sup>4</sup> are borrowed like the corresponding Babylonian-Assyrian words *êkallu* and *kussû*, from the Sumerian *ê-gal*, i. e., "large house," and *guzá*.

Ever clearer and more tangible appears before our eyes this small but highly talented nation whose people shared the religious



SITTING STATUE OF GUDEA.

beliefs of the Semitic Babylonians and more or less influenced the Canaanite tribes; this nation of pioneers in everything which makes for the refining, ennobling and beautifying of life. Their workings in silver of the third or even the fourth millennium before Christ, like the magnificent silver vase of the royal priest Entemena, arouse our admiration; or bronzes like those splendidly molded oxen heads with eyes of lapis lazuli. Their diorite sculptures, like that of the

architect with his construction plans upon his knees, are not so very inferior to the ideal that must have been present in the mind of the Sumerian artist.

When we observe these heads of Sumerian men and women in whose finely cut features the ennobling influence of hard work is clearly evident, and realize that the culture of these people not only founded that of the Semitic Babylonians, but is still operative in our own in matters of no inconsiderable importance, then we feel justified in the hope that the form of which instruction in the earliest history of mankind has availed itself, will in the future be made to



RESTORATION OF THE SUMERIAN ARCHITECT.<sup>5</sup>

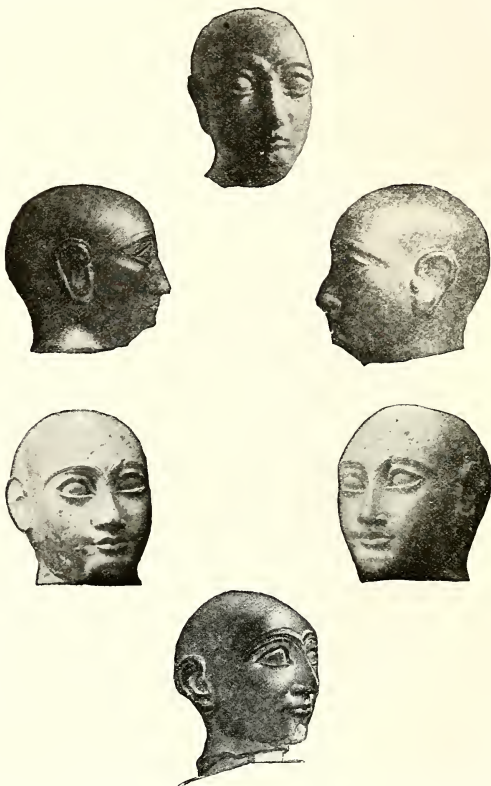
conform to the advance of science, even if the old form, Shem, Ham and Japheth must be abandoned.

Only two kings of the few rulers of the kingdom of Chaldæa which Nabopolassar had founded, held any interest for the people of Judæa: Nebuchadnezzar who led the Jewish nation into captivity, but by the vastness of his dominion compelled veneration and awe even from his enemies, and the last minor king Nabuna'id in whose reign Babylon fell into the hands of Persian Cyrus, the redeemer of Judah's captivity. And as their recollection became less vivid, Nabuna'id was replaced in the minds of the people by his son Bel-

<sup>5</sup> The *restitution en nature* of the statue of "The Architect" is due to Léon Heuzey and may be found in plate XI of Heuzey's *Origines orientales de l'art; recueil de mémoires archéologiques et de monuments figurés*, 1re partie, Paris, 1891. Heuzey observes in regard to this photograph of his model. "Thus we can account for the arrangement of the *shoudda* or Indian woolen shawl which I have used in restoring the fringed shawls of the statues of Gudea."

shazzar, the leader of the Chaldæan army in the war against Persia, who in turn was wrongfully called the son of Chaldæa's greatest king, Nebuchadnezzar.

Thanks to excavations, however, we are now correctly informed



HEADS OF SUMERIAN MEN.  
Originals in Paris and Berlin.

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about all these matters without casting any especial reflections upon the Book of Daniel, a production of the second century before Christ. Much rather are we grateful to the author that whatever liberties he has otherwise taken with the history and interpretation of the



words *menê menê tekêl û-pharsîn*, he has nevertheless given us the key to their correct explanation. For, as the French archæologist Clermont-Ganneau has recognized, the contrast so impressively depicted in the fifth chapter of the Book of Daniel between the great



HEADS OF SUMERIAN WOMEN.  
Originals in Paris and Berlin.

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father Nebuchadnezzar and his exceedingly inferior son under whom the Persians had seized the kingdom, betrays in connection with the once possible meaning of the words, "There has been numbered a *mine*, a *sekel* and a half *mine*," that this familiar saying had its

origin in Jewish circles where the insignificant son of a great man used to be figuratively designated as "*sekel*, son of a *mine*" and *vice versa*. To this epithet then the word play between *parsin*, "half-mine," and "Persian" was easily adapted. This spirited, somewhat sarcastic *bon mot* comprehensively sums up the entire Chaldæan history in the words, a *mine*, i. e., a great king; a *sekel*, i. e., a worthless prince; and half *mine*, i. e., the division of the realm between the Medes and the Persians.<sup>6</sup>

We need no longer discuss the identity of the Assyrian king, Pul, who reigned in the days of Menahem of Israel (2 Kings, xv. 19) with the Assyrian king Tiglathpileser, the contemporary of Pekah (verse 29). The question at issue has long been settled, and was forever done away with by the discovery of two more cuneiform chronologies. I refer to the list of Babylonian kings in which Poros is written *Pu lu* (Hebrew *Pul'*); and the Babylonian chronicle, which, although copied from a Babylonian original for a Babylonian, inserts instead of *Pulu* the Assyrian name of this king *Tukulti-apil-êšara*. Incidentally we notice the play of chance, that just as in the Hebrew record (1 Chron. v. 6, 26; 2 Chron. xxviii. 20) the name of this Assyrian king is wrongly written Tiglathpilneser, so in the Babylonian Chronicle (I. 23) it is incorrectly written *Tukul-ti-apil-ina-êšâr-ra*. This error is accounted for by the *ina Bâbili* which immediately follows.

A bas relief in the palace of Nimrud represents him as standing vividly before us on his war-chariot, the renowned Pul or Tiglathpileser III, whose protection Menahem purchased for one thousand talents of silver, but who afterwards threw in the face of Assyria, the whole of Galilee with its neighboring territory and led away the inhabitants captive. Thus was furnished occasion for that amalgamation of Galilæans and Samaritans which sprang into existence in the eighth and seventh centuries before Christ, by transplanting on that soil foreign nationalities at whose head were citizens from the Babylonian towns, Babel, Kutha and Erech. According to 2 Kings xvii. 24, the king of Assyria (Sargon is meant) placed people from Babylon, Kutha,<sup>8</sup> Ava, Hamath and Sepharvaim in

<sup>6</sup> Of the large number of treatises written on the words *mnê mnê tkêl û-pharsin*, the following are worthy of especial mention: Clermont-Ganneau in the *Journal asiatique*, Série VIII, 1 (1886), p. 36 ff.; Th. Nöldeke, "Mene tekel upharsin" in the *Zeitschrift für Assyriologie (ZA)* 1, 1866, p. 414-418. Georg Hoffmann, "Mene, mene tekel upharsin," *ibid.*, II, 1887, pp. 45-48; but above all others Paul Haupt in *Johns Hopkins University Circular*, No. 58, p. 104. Cf. also *ibid.* No. 98, May, 1892, John Dyneley Prince, "Mene, Mene, Tekel, Upharsin."

the cities of Samaria; so also Ezra iv. 9 records where the inhabitants of Erech and Babylon are likewise named among those nationalities transplanted by Asnappar (Asurbanipal) to Samaria and other lands across the Euphrates, together with the Susianians, i. e., Elamites.

The underlying current of this mixed race was Babylonian and remained so to such a degree that the Talmud in countless passages calls the Samaritans Kuthæans directly after the Babylonian city Kutha, and that the Galilæan dialect with its peculiarly Babylonian slurring of gutturals betrayed the Galilæan even in Jesus' time (Matt. xxvi. 73). To illustrate this, compare the familiar passage of the Talmud (*Erubin* 53 b.): "When the Galilæan said,



THE ASSYRIAN KING PUL (TIGLATHPILESER III).

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'Who has an *amar*<sup>9</sup>?' they answered him, "Thou foolish Galilæan, meanest thou an ass (*hamôr*)<sup>10</sup> to ride, wine (*hamar*)<sup>11</sup> to drink, or wool (*'amar*)<sup>12</sup> for clothing, or a lamb (*'immar*)<sup>13</sup> to slay?" Gutturals were for the most part similarly reduced to a *spiritus lenis* in the Babylonian language. The Israelites regarded the Babylonians as so little Semitic that the author of the ethnological lists in Genesis did not include them at all in his enumeration of the "Sons of Shem." The establishment of the Babylonian character (which from this very fact, therefore, was not purely Semitic) of the mixed race of the Samaritans and Galilæans might prove worthy of consideration, it seems to me, in the New Testament investigations of the future.

<sup>8</sup> For Kutha see *Babel and Bible*, Chicago, Open Court Publishing Co., 1903, pp. 72 and 73.

<sup>9</sup> אמיר

<sup>10</sup> תמיר

<sup>11</sup> תמיר (תמיר)

<sup>12</sup> זמיר (זמיר)

<sup>13</sup> אמיר

Many of the sayings, ideas, and actions of the Galilæan Jesus unconsciously compel Babylonian comparisons; as, for instance, there might prove to be an intrinsic connection between the Babylonianism "Son of Man," by which term Ezekiel was usually addressed by Yahveh, and the use of exactly the same expressions in the mouth of Jesus. It no longer requires explanation that in Aramaic usage as well as in the Babylonian, "son of man" is a circumlocution for "man" (children of men = men) and that Dan. vii. 13 (where with reference to the coming Messiah it is said one like the "son of man" came with the clouds) is to be understood as "there came a being in human form." As regards Yahveh's constant mode of addressing the prophet Ezekiel as son of man (*ben adam*),<sup>14</sup> which is found elsewhere only in Dan. viii. 17, it seems to me we must accept it as a Babylonianism like others in the book of Ezekiel. Smend in *Der Prophet Ezechiel*<sup>15</sup> considers that the prophet is thus addressed as one "who in relation to the majesty of God feels himself simply as an accidentally chosen individual of his wretched race (Ps. viii. 4; Job xxv. 6) and not as a particular personality (cf. Amos vii. 8; viii. 2; Jer. i. 11)"; and on that account Luther translates it "child of man" to be more exact. But why were none of the other prophets addressed by Yahveh as "son of man" or "child of man"? If the Ezekiel mode of address is only a Babylonianism, then the epithet "son of man" might prove to be simply a substitute for the personal name. For the Babylonian *mâr avîlim*, "son of man," or "child of man" is only a circumlocution for the simple *avîlum*, "man," and is interchangeable with it, for instance, in the Code of Hammurabi; but with the Babylonian "son of man" (and consequently also with the simple "man") there is always connected the idea of a certain dignity. For in contrast to a slave whose name never received the added "son of such and such," and in contrast to a person of obscure parentage who was called "son of nobody" (*mâr lâ maman*), the idea of the free man, the nobleman, was closely connected with the term "son of man." For this very reason the Babylonian "son of man" made a very suitable substitute for a personal name, just as old Babylonian letters bear in place of the individual name of the addressee, the words "Speak to the man whom Marduk will endow with life" (*ana avîlim ša Marduk uballatšu*).<sup>16</sup>

It surely seems as if it would be an easy matter to prove a close

<sup>14</sup> מֶן אָדָם

<sup>15</sup> Second ed., p. 17. Leipzig: 1880.

<sup>16</sup> See VATH 793. Bu. 88, 5-12, 207. Bu. 91, 5-9, 354.

connection between this Babylonianism as used in the accounts of the prophets and the same expression spoken by Jesus. On the other hand it may be well to add just here that a far more important Biblical usage is now at last conclusively cleared up, and indeed in a way that no Old Testament exegetist ever dreamed of. The old Babylonian law documents, like the Code of Hammurabi, bring to light certain short formulas by means of which definite expressed wishes receive irrevocable legal authority. If the father or mother says to a child "You are not my child," (*ul mârî atta*), then by that statement he is repudiated and cast out from house and home. And as a child was legally adopted in Babylonia by pronouncing the words "You are my son," so the psalmist in that familiar seventh verse of the second psalm explains the Messiah allegorically as Yahveh's adopted son and heir of the nations until the end of the world by Yahveh's own inviolable decree, "Thou art my son; this day have I begotten thee."

It is interesting in this connection to compare the Code of Hammurabi, Sec. 170: "When a man's wife bears him children and his slave bears him children, and during his lifetime he says to the children which the slave bore him 'my children' (*mârûa*) they are included with the children of the wife. After the father's death the property will be divided equally among the wife's children and those of the slave, but the son of the wife will have the first choice of the portions." It is similarly stated in Sec. 171. We read further in Sec. 192: "If a child says to his foster father or mother, 'You are not my father,—You are not my mother,' his tongue shall be cut out."<sup>17</sup>

Indeed, the reawakening of the Assyrio-Babylonian antiquity proves to be especially significant for the Old Testament psalter, that hymn book of post-exilic Israel. Of course I do not refer here to the minor consideration that the many musical instruments mentioned in the Old Testament and particularly in the psalms, such as harp, zither, cymbals, and timbrels, are now found to be represented on Assyrian monuments, although, because of the near relationship of the Israelites with the Babylonians and Assyrians, the Assyrian reliefs may well bespeak our interest above all others. By others, I mean those representations which furnish valuable illustrations to the Hebrew or Syrian musical instruments as, for instance, the relief brought to light by German excavations in Sendschirli

<sup>17</sup> For these short juridical formulas see Kohler-Peiser, *Hammurabis Gesetz* (Vol. I, Leipsic, 1904, p. 123, note 1)—where reference is made (and with reason) to Hosea i. 9, "Ye are not my people," and Psalms lxxxix. 27, "Also I will make him my first born."

under the leadership of Felix von Luschan and which is now preserved in the Museum of Constantinople. Indeed, when we observe more closely this long triumphal procession of singing and playing musicians, men, women and children, and perhaps single out the first lute players and place by their side analogous pictures



MUSICIANS.

4203

Relief from Sendschirli in Northern Syria.



ASSYRIAN PROCESSION OF MUSICIANS.

From the time of Asurbanipal.

of harp and zither players, reliefs of the ninth and seventh centuries before Christ; perhaps add, too, this quartet which represents both cymbals and timbrels, connoisseurs would then be sufficiently informed in regard to the construction and manner of playing on those old stringed instruments. It is interesting to be able to place

by the side of the ten-stringed harp so often mentioned in the Old Testament psalms an eleven-stringed harp represented in a primitive Babylonian relief.

But of far greater importance is the fact that in the Assyrio-Babylonian poetry a perfectly consistent parallel has arisen to the Hebrew psalms themselves, especially as far as concerns the external form of their lyrics.



ASSYRIAN HARP AND ZITHER  
PLAYERS.

4194-4195

ASSYRIAN QUARTET.

4196



ASSYRIAN HARP AND FLUTE PLAYERS.

4193

“O Lord, Thou who judgment pronoucest on earth and in heaven,  
 Against whose decrees there is none who prevaieth,  
 Thou who fire and water controllest, and guidest all Odem possesses,  
 Who of the gods can come near Thee in power majestic?  
 In heaven—who is exalted? Thou alone art exalted!  
 On earth—who is exalted? Thou alone art exalted!  
 When Thy word goeth forth in the heavens, the heavenly hosts<sup>18</sup> bow  
 before thee,

<sup>18</sup> *Igigi*, i. e., “the strong ones” of heaven.

When Thy word goeth forth upon earth, the spirits of earth<sup>19</sup> kiss  
 the ground.  
 When upward mounteth Thy word like a hurricane, food and drink  
 are in plenty abounding,  
 Resoundeth Thy word in terrestrial places, green groweth the grass  
 in the meadows.  
 Thy word maketh fat the flocks and herds, and increaseth what  
 Odem possesses,  
 Thy word bringeth truth and justice to pass, so that truth by man-  
 kind may be spoken,  
 Thy word's like the heavens afar or the earth deeply hidden—none  
 can it fathom,  
 Thy word—who can learn it? Or who can struggle against it?"



ANCIENT BABYLONIAN HARP OF ELEVEN STRINGS.

4204

This might be a psalm of the Old Testament after the manner perhaps of the 148th, yet the words are taken from a Babylonian hymn addressed to the local deity of Ur, the moon god, and show plainly how similar was the poetical form of religious songs of the two lands; the verses are usually formed of two parallel portions and two or more of the individual verses unite to form a stanza.

The Babylonian psalms, certain ones of which the Babylonians themselves divided off metrically by strokes, unite with the creation epic to add a new and rich element to the question which has for centuries been a mooted subject; namely, whether or not, and to what degree and extent a definite rhythm depending on rise and cadence might be accepted as existing within the divisions of a

<sup>19</sup> *Anunnaki*, i. e., "the strong ones" of the earth.



separate line.<sup>20</sup> Some of the Babylonian psalms<sup>21</sup> in which smaller or larger groups of lines begin with the same syllable, furnish parallels to the so-called acrostic psalms of the Old Testament, in which every line or group of lines begins with a definite letter arranged in alphabetical order.

It will continue to redound to the glory of the later Old Testament knowledge that by an untiring application to progressive work it has struggled through to the now almost universally accepted truth that much the greater number of the Old Testament psalms belong to the latest period of Hebrew literature; that especially the seventy odd psalms labeled "of David" are later addenda most inconsistent in language and theme; that on the whole not a single psalm of the Old Testament can be proved to be of David's authorship—or can even be assigned to him with any degree of probability. And it only remains to wish that the knowledge may extend to broader circles, since that labeling of the psalms "of David" is especially adapted to thoroughly veil the development of the Jewish religion. Meanwhile, however easy it would be because of these facts, to admit an influence of the Babylonian lyrics upon the Hebrew, yet I will limit myself entirely to pointing out the *parallels*. And I do this the more willingly since the near relationship of the Hebrew and Semitic Babylonian, as well as the similarity of their language, modes of thought and points of view, are clearly enough explained when the two systems of poetry frequently prove to be alike in language and style, rhythm, thought and figures.

Whoever knows his Psalms, will recall the extravagant wretchedness of body and soul into which the poet has fallen by sin and retribution, by persecution and threats: he cries from out of the depths, he sinks in deep mire, he goes about wailing as one that mourneth for his mother, his strength is dried up like a potsherd, his bones and his soul are distressed, he is like a pelican of the wilderness, and laments like a dove, his heart beats wildly, his soul already dwells in Sheol and is encompassed by the sorrows of death. "I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears" (Ps. vi. 6). All these and

<sup>20</sup> See Ed. Sievers, *Metrische Studien*, I. *Studien zur hebräischen Metrik*, Proceedings of the philological-historical department of the Kgl. Sächs. Ges. d. Wiss., Bd. XXI, No. I and II, Leipsic, 1901. See also H. Zimmern, "Ein vorläufiges Wort über babylonische Metrik," in the *Zeitschrift für Assyriologie*, VIII, 1893, pp. 121-124; also *ibid.* X, pp. 1-24; and compare my article "Das babylonische Welterschöpfungsepos" in the Proceedings of the philological-historical department of the Kgl. Sächs. Ges. d. Wiss., XIII, 1896, pp. 60-68.

<sup>21</sup> E. g., K. 9290 + K. 9297 + K. 3452 — K. 8463. Sp. II, 265 a.

many similar thoughts and pictures we read also almost literally in the Babylonian psalms. "Lamenting he sits amid grievous complaints, in anguish of spirit." Like a dove he mourns bitterly both day and night, to his merciful God he cries like a wild beast, his form is bent like a reed, his heart takes its flight, he is already the prey of death, the tomb stands open, vermin are lying in wait for him. Yes, certain Old Testament psalms like Psalm lxxxviii, that melancholy cry of distress from the heart of one who was abandoned as if he were dead, deserted by his fellows and confined within himself from his youth up, bear a strong resemblance to the Babylonian songs of lamentation in their entire line of thought. For instance I have in mind the Babylonian dirge,<sup>22</sup> in which a pious man who was sorely afflicted describes his wretched condition in the following parting words:

"My dwelling has become a prison,  
 In the bonds of my flesh my members are stricken,  
 In fetters of my own my feet are entangled...  
 My persecutor tracks me all the day,  
 Nor in the night time hath my pursuer let me draw a breath.  
 Torn asunder, my bones have become disjointed,  
 Loosened are my limbs and stretched upon the ground...  
 No god came to help, none gave me gently his hand,  
 No goddess had pity upon me, nor helpfully walked by my side.  
 Wide open stood my coffin; they made ready for my burial,  
 While yet I was alive, funeral songs for me were sung,  
 And vermin they called to destroy me.  
 My adversary hath heard it, his face beams with radiance,  
 Delightedly was my undoing noised abroad, and his heart rejoiced."

Instructive, too, are the manifold references on both sides to personal enemies and malicious foes. The Old Testament psalms contain many such prayers of devout and righteous Israelites against those who hate them to the death, against those enemies who laugh *aha! aha!* with grinning mouth when misfortune or destruction comes upon them. That realistic psalm from the bed of sickness (xli) closes with these words, "But thou O Lord, be merciful unto me and raise me up that I may requite them," referring to those enemies who had already desired the singer's death. These malicious enemies are to be "brought to confusion together and clothed with shame and dishonor" (xxxv. 26) and the singer longs for the time when he may "see his desire upon his enemies" (liv. 7; lix. 10).

In like manner a prayer to Nebo begins, "I declare thy renown

<sup>22</sup> IV R 60, together with VR 47.

O Nebo, above all great gods, [in spite of the crowd] of my adversaries my life was taken," and closes, "In spite of the crowd of my adversaries thou, O Nebo, wilt not forsake me; in spite of the crowd of them that hate me thou wilt not forsake my life."<sup>23</sup>

We read similar passages in a penitential psalm addressed to the goddess Istar which has been published by L. W. King in his work *The Seven Tablets of Creation*.<sup>24</sup>

But the significance of the Babylonian psalms is still further enhanced by the fact that they offer us a particularly clear insight into the moral and religious ideas of the Assyrians and Babylonians. Of course it is clear without further question that the accounts of wars and triumphs of the Assyrian kings are of as little value as sources for critique of the Assyrio-Babylonian religion, as, say, the annals of the Thirty Years War would be to familiarize any one with the Evangelical or Catholic religion and ethics. Whoever aspires with earnest zeal to discover the ideas the Babylonians held in regard to man's moral duties, to divinity and its attributes, to man's relation to God and *vice versa*, cannot help becoming absorbed in the epigrammatic wisdom of the Babylonians and in the religious content of their literary monuments.

Since this has been undertaken hitherto by but very few people, I would like now to sketch in rough outlines a picture of the Babylonian ethics and religion. And this has the rather become a duty, since we have been completely misled with reference to Babylon by traditional historical treatment; but henceforth we will be in a position to examine critically and to pronounce judgment on the religious views of the Old Testament, and also in large part on our own from this newly acquired Babylonian standpoint.

What I emphasized some time ago<sup>25</sup> has since been splendidly confirmed beyond all expectation, by the Code of Hammurabi, viz., that the first and original commands of man's impulse to self-restraint, and of human society, namely not to shed a neighbor's blood, not to approach his neighbor's wife, not to take unto himself his neighbor's garment, were at least no more sacred and inviolable in Israel than in a typical constitutional state such as Babylon had been since the third millennium before Christ, and whose legislation arouses the admiration even of the modern world.

This is equally true of most of the specific commandments. Of

<sup>23</sup> K, 1285, published by James A. Craig, in the first volume of his *Assyrian and Babylonian Religious Texts*, Leipzig, 1895, p. 5 ff.

<sup>24</sup> London, 1902, Vol. II, Plate LXXV—LXXXIV, pp. 223-237.

<sup>25</sup> *Babel and Bible*, p. 46.

the one with reference to honor due to parents, Hammurabi's law takes account only in so far as punishable violations are concerned; as, for example, in Sec. 195, "If a child strikes his father, his hand shall be cut off"; as for the rest, the documents of religious purport, psalms and prayers as well as the epigrammatic poetry of the Babylonians must serve as sources for the demands which Babylonian morals and piety made upon individuals. There is a text of this kind (IV. R. 51) where while seeking the cause of divine retribution which had befallen a man, among others the questions were asked: "Has he set the son against his father? Has he set the father against his son?" (Here follows the estrangement of mother and daughter, mother-in-law and daughter-in-law, brother and brother, friend and friend.) "Has he not set free the captive? . . . Perhaps it is a trespass against God, perhaps a crime against Istar; perhaps he has offended God, or scorned Istar, or held father and mother in contempt, disparaged his elder brother, or spoken untruthfully. . . . Has he broken into his neighbor's house? Has he approached his neighbor's wife? Has he shed a neighbor's blood? Has he taken his neighbor's garment?"

With reference to the commandment against adultery, compare Sec. 129a of the Hammurabi Code: "When a wife is discovered sleeping with another man, both shall be bound and thrown into the water." Transgression of the command, "Thou shalt not steal" is with a few exceptions made punishable by death.<sup>26</sup> The Code treats of murder in only two places. In the first section we read: "When a man brings another under suspicion and accuses him of murder, but does not prove it, then he who has brought suspicion upon the other shall be put to death"; and in Section 153 provocation for murder is mentioned, "When a wife causes her husband's death on account of some other man, she shall be hanged," *ina gašiši išakkanû*.

The commandment, "Thou shalt not bear false witness against thy neighbor" is paralleled in Hammurabi Sec. 3, "Whoever bears false witness in a case at law, and can not support his testimony, that man shall himself be put to death, if the case is a trial for life." How strictly the unlawful appropriation of other people's property was censured also in Babylon, may be seen in Sec. 7, "Whosoever buys without witnesses or contract, or consents to keep either silver or gold, a man servant, or a maid servant, or an ox or a sheep, or an ass, or any other thing from bondman or free, that man is a thief and shall be put to death." This commandment which says,

<sup>26</sup> See Sections 6, 7, 9, 10, 19, 25.

"Thou shalt not covet thy neighbor's house, wife, servants, etc.," implies nothing more than "Thou shalt not attempt to acquire, for thyself, shalt not appropriate thy neighbor's house, etc."

Quite analogous to this we read in Sec. 25 of the Code of Hammurabi, "When some one who has come to extinguish a fire covets something that belongs to the master of the house, and helps himself to the property of the master of the house, he shall be thrown in the same fire." This Hebraic-Babylonian "coveting," as we can see, implies the simultaneous action—Jesus with his "But I say unto you" was the first to brand the sinful inclination or the evil desire as sin. And since to this day law and religion are inseparable in the Orient it must be recognized as a special merit of the Code of Hammurabi that it has avoided any confusion of law and religion within the Code itself. For this same reason all transgressions of the commandments are considered as sins against God which incur the wrath and vengeance of God over and above the earthly legal punishment. But we read that all the other duties over which the jurisdiction of authorities does not extend were impressed as rigidly upon the Babylonians as upon the Israelites, and their neglect threatened with divine punishment.

Truthfulness stands first in this line. Hammurabi's government knew how to protect its subjects effectively against false weight, false measure and false testimony. But the moral consciousness of the Babylonians as of the Israelites demanded truthfulness in a much broader and deeper sense, and, since this is true, it can only be a matter of regret that the Hebrew commandment instead of being limited to false witness was not worded so as to contain the more universal application "Thou shalt not lie." If we could have been so inoculated with the consciousness of the wrong involved in a lie in any form, from our earliest youth, as the Persians, according to Herodotus (I, 136), brought up their children from five to twenty years of age exclusively to the three things, riding, archery and truthfulness, it would have brought incalculable blessing to the world. But falsehood existed even among the Babylonians. Not to keep the word one had given, to refuse the promised protection, to say "yes" with the mouth and "no" with the heart—generally speaking any lie was expressly and repeatedly branded as a sin contrary both to man's law and to God's; while on the other hand sincerity was regarded as a noble virtue.

As far, however, as the virtue of love for one's neighbor, and mercy towards one's fellows is concerned, none will contest with the people of Israel the sublimity of their moral law, "Love thy

neighbor as thyself," in spite of its undeniable limitation to the people of their own nation (Lev. xix. 18). But as gladly as we render to Judaism whatever credit is due, let us give just as freely and honestly to other nations what is theirs, and unto God what is God's. We must not permit the virtue of neighborly love to be considered a monopoly of the Hebrew people or such rash words to be spread abroad in the world as these, that "The fundamental principles of all true morality 'I desired mercy and not sacrifice' (Hosea vi. 6, cf. Isaiah i. 11 ff, Mic. vi. 8 etc.) 'Thou shalt love thy neighbor as thyself' have no analogy whatever in Babylon."<sup>27</sup> If it seems at the outset quite unthinkable that the Babylonians who, like the Hebrews, acknowledge themselves to be entirely dependent on the divine grace and divine mercy, should have known in their time no love nor mercy toward their fellows, this assertion is directly contrary to the testimony of the monuments. I have previously pointed out<sup>28</sup> how the question was asked when seeking the cause of divine wrath: "Has he not set free a captive, and loosed the bound, and hath he refused light to one who was imprisoned?" That was one instance. The British Museum contains clay tablets (unfortunately still incomplete) with Babylonian proverbs which give us glimpses into the depths of the moral and religious thought of the better class of Babylonians similar to those which the Code of Hammurabi has given of the "immeasurable culture" of this nation. There we read maxims like these which in spite of the fact that they have been taught by the experience of thousands of years, continue to be disregarded by mankind to their great injury:

"Open not wide thy mouth, and guard thy lips,  
Art thou aroused, speak not at once.  
If thou speak rashly, later thou'lt rue it,  
Rather in silence soothe thy spirit."

Just there<sup>29</sup> we read the admonition of the Babylonian sages, which is comparable to a jewel whose radiance remains undisturbed by place and time: to show love to one's neighbor, not to despise him nor oppress him harshly which would necessarily call down the wrath of God, but much rather to give food and drink to him who asks, which is well pleasing in God's sight, to be helpful and to do good at all times. While we are deep in perusal of tablets like these, we rejoice inwardly that the allmerciful God, who is

<sup>27</sup> E. Sellin, "Ein Schlusswort zu *Babel und Bibel*" in the *Evangelische Kirchen-Zeitung für Oesterreich*, July 1903, No. 14, 15, p. 210.

<sup>28</sup> *B. a. B.*, p. 47.

<sup>29</sup> See the table K. 7897 which is now completed, and is translated and published by K. D. Macmillan in the *Beiträge zur Assyriologie*, V, 1905.

Love, has not given his heavenly virtues exclusively to one people, but that his mercy reaches as far as the clouds extend, and therefore his reflection is found in the heart of man everywhere.

These admonitions did not exist in word only, but we read also of instances of their practice extending even to slaves. The Book of Kings closes with the account of a Babylonian king's act of grace towards his political enemy—the liberation from prison of the King of Judah by Nebuchadnezzar's son Evilmerodach. And whoever makes a careful study of the Code of Hammurabi will be obliged to admit that in spite of the fact that the life, property and reputation of each individual was carefully protected, and the conscientious performance of duty was required of every one of whatever calling or position, and every neglect of duty was visited with the strictest punishment, with the purpose of intimidation; nevertheless gentleness, love and mercy came also to their rights: loving care for the invalid (Sec. 148), for the widows (Sec. 171-172a) and orphans (Sec. 177), clemency toward the unfortunate debtor (Sec. 48), forbearance with the unruly son (Sec. 169). In fact why waste further words when it was shown at the beginning of the lecture that the Samaritans are really Babylonians as far as character is concerned and that the Jews pass for Kuthæans, i. e., Babylonians! Jesus himself has erected a monument to universal neighborly love, an ideal of the Babylonians, great-hearted in this point, too, in his divinely spiritual parable of the Good Samaritan, which towers perceptibly over the whole terrestrial globe! Yes, indeed, not only do Babel and Bible clasp hands in brotherly fashion whenever in the wide world Samaritan service is rendered, but the Babylonian has been set up by Jesus as a pattern for all mankind: "Go and do likewise!"

Why Jesus chose the Samaritan to be the pattern of the universal love which should encompass all men and nations without distinction, can now be fully comprehended for the first time. The Code of Hammurabi has justly occasioned surprise, among other reasons because "a distinction between native and foreigner practically does not appear at all," whence we may confidently expect to find that the repeated command of Israel to treat well the stranger within the gates will be missing in the Code. "It seems," observes Kohler, (*Hammurabis Gesetz*, p. 139) "that in this respect a complete leveling has entered into Babylon, quite in accordance with historical precedent, while foreign tribes were transplanted more and more into Babylon, and a general commingling and amalgamation of the nations of the earth and their civilizations was brought

about." To this, also, corresponds the highly developed commerce, international relations and the character of the civilization inherent in Babylonian culture. We know that even Hammurabi like the later Babylonian kings regarded himself as lord of the earth and like the German emperors of the Middle Ages, aspired to include all tribes under his dominion and by so doing to wipe out all distinction between native and foreigner.

Right here lies the difference between the juridical condition of Babylon and Israel; for in Israel the stranger remained a stranger and was kept aloof from the Israelitish national life; only the *gêr*,<sup>30</sup> the foreign guest who enjoyed the protection of Israel, was included in the circle, and even he was not on an entire equality with the Israelites in legal privileges. This accounts for the standing injunction to treat him well, an injunction which would have been out of place in Babylon where no discrimination was made between stranger and native-born. But what a contrast! Here in Israel a few refugees, probably deserters, exiles, fugitives, fearing either murderous revenge or punishment; there, a multitude of strangers! This developed Babylon into the commercial metropolis of the world.

To these and other commands and prohibitions were added in Babylonia as in Israel manifold priestly regulations with reference to the offering of prayer, sacrifices and voluntary gifts, above all, however, the commandment not to "take the name of the Lord in vain," that is, not to misuse it. Especially was it so absolutely sacrosanct in the eyes of the Babylonians to swear by the name of God, that in the Code of Hammurabi as far as has yet come to our notice, as well as in trial reports, the possibility of perjury is not even considered.<sup>31</sup> On the other hand the Babylonian was not supposed to eat without mentioning God's name, always mindful of the duty of gratitude toward his maker. And if we take all the many passages in which the fear of God is made the most important duty of man, and not to fear God appears as the root of all evil, we can confidently assert that to the Babylonian as to the Hebrew, the fear of God was considered the beginning of wisdom. The saying "Fear God and honor the king" we read in the same terse style on a tablet in the library of Sardanapal. *Ilu tapalah sarru tana 'ad*. This reverence for the king which saw in the head of the state the represen-

<sup>30</sup>גֵר

<sup>31</sup> For the refusal to taken an oath see the Code of Hammurabi, Sec. 20, 103, 131, 206, 227, 249. Also all statements made "before God" as for instance estimates of losses (Sec. 9, 23, 120, 126, 240, 266, 281) are regarded as absolutely inviolable, truthful and incontestable. We learn the same facts from the law suits; the oath of the defendant determines the verdict. See for instance Bu. 91, 5-9, 2181 (*Cuneiform Texts*, II, 46).



tation of deity upon earth, this deference to the laws of the state given by the highest lawgiver of heaven and earth, and above all the fear of God,—these were the pillars upon which rested the duration of the Babylonian government for 200 years in spite of surrounding enemies. How seriously the kings themselves regarded sin we learn from the inscription which the last Chaldæan king caused to be placed on the tower of the Temple of the Moon, the closing prayer of which was to the effect that Belshazzar, the king's eldest son, might be shielded from all sin.

[TO BE CONCLUDED.]

## GEMS OF BUDDHIST POETRY.\*

DONE INTO ENGLISH VERSE.

BY THE EDITOR.

OURSELVES.

**B**Y ourselves is evil done,  
By ourselves we pain endure,  
By ourselves we cease from wrong,  
By ourselves become we pure.  
No one saves us but ourselves ;  
No one can, and no one may,  
We ourselves must walk the path—  
Buddhas merely teach the way.—Dh. 165.

UNFAILING.

Nowhere in the sky,  
Nowhere in the sea,  
Nor in the mountains high,  
Is a place where we  
From the fate of death can hide,  
There in safety to abide.

Nowhere in the sky,  
Nowhere in the sea,  
Nor in the mountains high,  
Is a place where we  
From the curse of wrong can hide,  
There in safety to abide.

\* Selected from the Dhammapada, Sutta Nipata and other Buddhist Scriptures.

But where'er we roam,  
 As our kin and friends  
 Welcome us at home  
 When our journey ends,  
 So our good deeds, now done, will  
 Future lives with blessing fill.—Dh. 127-8; 119-120.

## THE HEART.

A hater makes a hater smart,  
 The angry cause alarm;  
 Yet does an ill-directed heart,  
 Unto itself more harm.

Parents will help their children, sure,  
 And other kin-folks will;  
 But well-directed hearts procure  
 A bliss that's greater still.—Dh. 42-43.

## MIND.

Creatures from mind their character obtain,  
 Mind-made they are, mind-marshalled they remain;  
 Thus him whose mind corrupted thoughts imbue,  
 Regret and pain unfailing will puruse.  
 E'en so we see draught-oxen's heavy heel  
 Close followed by the cart's o'erburdened wheel.

Creatures from mind their character obtain,  
 Mind-made they are, mind-marshalled they remain;  
 Thus him whose mind good and pure thoughts imbue  
 Serenest bliss unfailing will pursue.  
 E'en so we see things moving in the sun  
 By their own shadows close attended on.—Dh. 1-2.

## THE ROOF.

Into an ill-thatched house the rains  
 Their entrance freely find;  
 Thus passion surely access gains  
 Into an untrained mind.

Into a well-thatched house the rains  
 Their entrance cannot find;  
 Thus passion never access gains  
 Into a well-trained mind.—Dh. 13-14.

## LIFE OR DEATH.

Earnestness leads to the State Immortal;  
 Thoughtlessness is grim King Yama's portal.  
 Those who earnest are will never die,  
 While the thoughtless in death's clutches lie.—Dh. 21.

## THE BANE OF MAN.

As fields are damaged by a bane,  
 So 'tis conceit destroys the vain.  
 As palaces are burned by fire,  
 The angry perish in their ire.  
 And as strong iron is gnawed by rust,  
 So fools are wrecked through sloth and lust.  
 —Dh. 258; 240.

## BE RESOLUTE.

What should be done, ye do it,  
 Nor let pass by the day:  
 With vigor do your duty,  
 And do it while you may.—Dh. 313.

## THE UNCREATE.

Cut off the stream that in thy heart is beating:  
 Drive out lust, sloth, and hate;  
 And learnest thou that compound things are fleeting,  
 Thou know'st the uncreate.—Dh. 383.

## THE REALM OF THE UNCREATE.

Question:

Oh! Where can water, where can wind,  
 Where fire and earth no footing find?  
 Where disappears the "mine" and "thine,"  
 Good, bad; long, short; and coarse and fine;  
 And where do name and form both cease  
 To find in nothingness release?

Answer:

'Tis in the realm of radiance bright,  
 Invisible, eternal light,  
 And infinite, a state of mind,  
 There water, earth, and fire, and wind,  
 And elements of any kind,  
 Will nevermore a footing find;  
 There disappears the "mine" and "thine,"  
 Good, bad; long, short; and coarse, and fine.  
 There, too, will name and form both cease,  
 To find in nothingness release.—Digha-Nikaya, xi, 67.

#### THE EGO ILLUSION.

Mara, the Evil One:

So long as to the things  
 Called "mine" and "I" and "me"  
 Thy anxious heart still clings,  
 My snares thou canst not flee.

The Disciple:

Naught's mine and naught of me,  
 The self I do not mind!  
 Thus Mara, I tell thee,  
 My path thou canst not find.

—Samyutta Nikaya, iv, 2-9.

#### EGOTISM CONQUERED.

If like a broken gong  
 Thou utterest no sound:  
 Then only will Nirvâna,  
 The end of strife be found.—Dh. 134.

#### TRANSCIENCY.

The king's mighty chariots of iron will rust,  
 And also our bodies resolve into dust;  
 But deeds, 'tis sure,  
 For aye endure.—Dh. 151.

#### DEEDS LIVE ON.

Naught follows him who leaves this life;  
 For all things must be left behind:

Wife, daughters, sons, one's kin, and friends,  
 Gold, grain and wealth of every kind.  
 But every deed a man performs,  
 With body, or with voice, or mind,  
 'Tis this that he can call his own,  
 This will he never leave behind.

Deeds, like a shadow, ne'er depart :  
 Bad deeds can never be concealed ;  
 Good deeds cannot be lost and will  
 In all their glory be revealed.  
 Let all then noble deeds perform  
 As seeds sown in life's fertile field ;  
 For merit gained this life within,  
 Rich blessings in the next will yield.

—Samyutta-Nikâya, iii, 2, 10

#### RIGHT AND WRONG.

Oh, would that the doer of right  
 Should do the right again !  
 Oh, would that he took delight  
 In the constant doing of right :  
     For when  
 A man again and again does the good  
 He shall enjoy beatitude.

Oh, would that the doer of wrong  
 Should not do wrong again !  
 Oh, would that he did not prolong  
 His career of doing wrong ;  
     For when  
 From wrong a man will not refrain  
 At last he'll have to suffer pain.—Dh. 118.

#### THE BUDDHA'S HYMN OF VICTORY.

Through many births I sought in vain  
 The Builder of this house of pain.  
 Now, Builder, thee I plainly see !  
 This is the last abode for me.  
 Thy gable's yoke, thy rafters broke,  
 My heart has peace. All lust will cease.

—Dh. 153-154.

## THE VICTOR.

Behold the muni wise and good  
 His heart from passion free.  
 He has attained to Buddhahood  
 Beneath the Bodhi tree.

—Fo-ShoHing-Tsan-King, 1088.

## THE LAW OF CAUSATION.

The Buddha did the cause unfold  
 Of all the things that spring from causes ;  
 And further the great sage has told  
 How finally their passion pauses,

—Maha-Vagga i, 23<sup>3</sup>

## THE BLISS OF THE GOSPEL.

So blest is an age in which Buddhas arise  
 So blest is the truth's proclamation.  
 So blest is the Sangha, concordant and wise,  
 So blest a devout congregation !

And if by all the truth were known,  
 More seeds of kindness would be sown,  
 And richer crops of good deeds grown.—Dh. 194.

## DEVOTION.

In the mountain hall we are taking our seats,  
 In solitude calming the mind ;  
 Still are our souls and in silence prepared  
 By degrees the truth to find.

“Buddhist Chants and Processions,” *Journal of the Buddhist Text Society of India*, Vol. III, Part II.

## EDIFICATION.

Vast as the sea  
 Our heart shall be,  
 And full of compassion and love  
 Our thoughts shall soar  
 Forevermore  
 High, like the mountain dove.

We anxiously yearn  
 From the Master to learn,  
 Who found the path of salvation.  
 We follow His lead  
 Who taught us to read  
 The problem of origination.

“Buddhist Chants and Processions,” *Journal  
 of the Buddhist Text Society of India*, Vol.  
 III, Part II.

HAPPINESS.

Happy is the Buddhist's fate  
 For his heart knows not of hate.  
 Haters may be all around  
 Yet in him no hate is found.

Happy is the Buddhist's fate  
 He all pining makes abate.  
 Pining may seize all around  
 Yet in him no pining's found.

Happy is the Buddhist's fate  
 Him no greed will agitate.  
 In the world may greed abound  
 Yet in him no greed is found.

Happily then let us live,  
 Joyously our service give,  
 Quench all pining, hate, and greed:  
 Happy is the life we lead.—Dh. 197-200.

BUDDHIST DOXOLOGY.

Bright shineth the sun in his splendor by day  
 And bright the moon's radiance by night,  
 Bright shineth the hero in battle array,  
 And the sage in his thought shineth bright.  
 But by day and by night, none so glorious so bright  
 As Lord Buddha, the source of all spiritual light.

—Dh. 387.



## BUDDHIST ETHICS.

Commit no wrong, but good deeds do,  
 And let thy heart be pure.  
 All Buddhas teach this doctrine true  
 Which will for aye endure.—Dh. 183.

## THE BEST WEAPONS.

With goodness meet an evil deed,  
 With lovingkindness conquer wrath,  
 With generosity quench greed,  
 And lies, by walking in truth's path.—Dh. 223.

## UNIVERSAL GOODWILL.

Suffuse the world with friendliness.  
 Let creatures all, both mild and stern,  
 See nothing that will bode them harm,  
 And they the ways of peace will learn.  
 —Chulla-Vagga, v, 6.

## A GOOD OLD RULE.

Hate is not overcome by hate;  
 By love alone 'tis quelled.  
 This is a truth of ancient date,  
 To-day still unexcelled.—Dh. 5.

## BOUNDLESS LOVE.

Do not deceive, do not despise  
 Each other, anywhere;  
 Do not be angry, nor should ye  
 Secret resentment bear.  
 For as a mother risks her life  
 And watches o'er her child,  
 So boundless be your love to all  
 So tender, kind and mild.  
 Yea, cherish goodwill right and left  
 All round, early and late,  
 And without hindrance, without stint,  
 From envy free and hate,  
 While standing, walking, sitting down,  
 Whate'er you have in mind,  
 The rule of life that's always best  
 Is to be loving-kind.—Mettasutta, 147-150.

## THROUGHOUT THE FOUR QUARTERS.

The Tathagata's thoughts the four quarters pervade  
 With his pure and unlimited love—  
 With his love so profound and of noblest grade,  
 Far reaching below and above.

As a powerful trumpeter makes himself heard,  
 The four quarters around and about,  
 So to all the world the Tathagata's word  
 Goeth forth and leaveth none out.—

—Teviggasutta, iii, 1-2.

## SWEETER.

Sweet in the world is fatherhood,  
 And motherhood is sweet;  
 But sweeter is the thought of good,  
 If nobly our heart beat.

Sweeter a life to old age spent  
 In truth and purity;  
 Sweeter, to reach enlightenment  
 And keep from evil free.—Dh. 332-333.

## IN THE WORLD, NOT OF THE WORLD.

As lilies on a dung-heap grow  
 Sweet-scented, pure and fine,  
 Among the vulgar people, so  
 Should the disciple shine.—Dh. 58-59.

## BEATITUDE.

Cherishing father and mother,  
 And wife and children: this  
 And love of a peaceful calling,  
 Truly, is greatest bliss.

Practising lovingkindness,  
 Befriending one's kindred: this  
 And to lead a life that is blameless,  
 Truly is greatest bliss.

Self-control and wisdom,  
 The four noble truths,—all this,  
 And attainment of Nirvana,  
 Truly is greatest bliss.

—Sutta-Nipata, 261-2; 266.

#### KARMA.

Plain is the law of deeds  
 Yet deep, it makes us pause :  
 The harvest's like the seeds,  
 Results are like their cause.  
 Apply thy will  
 To noble use,  
 Good deeds bring forth no ill,  
 Bad deeds no good produce.

—From the Author's *Karma*.

#### A BUDDHIST MAXIM.

Who injureth others  
 Himself hurteth sore ;  
 Who others assisteth  
 Himself helpeth more.  
 Let th'illusion of self  
 From your mind disappear,  
 And you'll find the way sure ;  
 The path will be clear.

—From the Author's *Karma*.

#### AT THE GRAVE.

How transient are things mortal!  
 How restless is man's life!  
 But Peace stands at the portal  
 Of Death, and ends all strife.

Life is a constant parting—  
 One more the stream has crossed ;  
 But think ye who stand stand smarting  
 Of that which ne'er is lost.

All rivers flowing, flowing,  
 Must reach the distant main;  
 The seeds which we are sowing  
 Will ripen into grain.—Old Buddhist Song.

## THE GOAL.

Life's solace lies in aspirations  
 Which will remain when we are gone.  
 Immortal through time's transformations  
 Is he whose soul with truth grows one.  
 He hath attained life's inmost center,  
 The realm where death can never enter.

My heart expandeth with emotion  
 To be an agent of Truth's laws.  
 As rivers sink into the ocean,  
 So I'll be one with Love's great cause.  
 Love leadeth to life's inmost center.  
 The realm where death can never enter.

## AMITHABHA.

O Amithabha, wondrous thought,  
 O wisdom which Lord Buddha taught!  
 Profound and full of beauty.  
 Thou, the abiding and sublime,  
 Art never moved in change of time.  
 Thou teacher of life's duty.  
 Brighten,  
 Enlighten,  
 Cleanse from error,  
 Free from terror;  
 Newly quicken  
 Those who are with blindness stricken!

Thou, Reason's norm inviolate  
 Truth universal, uncreate;  
 Right answer to life's query.  
 To thinkers thou art nature's law,  
 The prophet thou inspir'st with awe,  
 And givest strength the weary.  
 Filling

And stilling  
All the yearning  
Of souls, burning  
For resplendent  
Glories of the realms transcendent.

Oh use life's moments as they flee  
In aspect of eternity ;  
In acts abides the actor.  
Eternal truth when understood  
Turns curse to bliss, the bad to good.  
Make truth thy life's great factor,  
Sowing  
Seeds, growing,  
Never waning,  
But attaining,  
To resplendent  
Glories of the realms transcendent.

## THE NOBEL PRIZES.\*

BY JOHN LUND.

(Vice-President of the Nobel Peace Prize Committee.)

THE engineer, Dr. Alfred Bernhard Nobel, son of the inventor Imanuel Nobel, was born in Stockholm in 1833, but he lived most of his life in foreign countries. He died at San Remo, December 10, 1896. A series of great inventions of explosives, as nitroglycerine, dynamite, etc., has made his name known over the whole world and won for him a great fortune. The hope of Mr. Nobel was that his inventions would be to the benefit of mankind, and he observed with sorrow the rôle they played also for the purposes of war. His hope still was that the instruments of destruction should at least reach such a perfection that they would make war impossible. Mr. Nobel resolved that most of his whole fortune, about 30 millions of crowns (£1,660,000), should be used for the benefit of mankind and therefore he drew up a will where, among other things, it is said:

“With the residue of my convertible estate I hereby direct my executors to proceed as follows: They shall convert my said residue of property into money, which they shall then invest in safe securities; the capital thus secured shall constitute a fund, the interest accruing from which shall be annually awarded in prizes to those persons who shall have contributed most materially to benefit mankind during the year immediately preceding. The said interest shall be divided into five equal amounts, to be apportioned as follows: One share to the person who shall have made the most important discovery or invention in the domain of Physics; one share to the person who shall have made the most important Chemical discovery or improvement; one share to the person who shall have made the most important discovery in the domain of Physiology

\* The author of this article was for ten years President of the Lower House of the Norwegian Parliament and is one of the Directors of the Bergen branch of the Bank of Norway.

or Medicine; one share to the person who shall have produced in the field of Literature the most distinguished work of an idealistic tendency; and, finally, one share to the person who shall have best or most promoted the Fraternity of Nations and the Abolishment or Diminution of Standing Armies and the Formation and Increase of Peace Congresses. The prizes for Physics and Chemistry shall be awarded by the Swedish Academy of Science in Stockholm; the one for Physiology or Medicine by the Caroline Medical Institute in Stockholm; the prize for Literature, by the Academy in Stockholm; and that for Peace by a Committee of five persons to be elected by the Norwegian Storting. I declare it to be my express desire that, in the awarding of prizes, no consideration whatever be paid to the nationality of the candidates, that is to say, that the



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most deserving be awarded the price, whether of Scandinavian origin or not."

This is the basis of the Nobel Foundation.

The reason why Dr. Nobel resolved that the Norwegian Parliament should distribute the peace prize was because of the great interest and the great work which Norway, through many years, and more than any other country, has devoted to the peace cause. As early as 1890, the Norwegian Parliament had asked King Oscar to try and conclude arbitration treaties with foreign powers. But, in consequence of the fact that Norway had not, as now, its own diplomatic service, and in spite of all effort and admonition on the part of the Norwegian Parliament, this question was not brought forward until 1904. Furthermore, the Norwegian Parliament was the first to offer yearly contributions both to the interparliamentary and the international peace bureaux in Bern, and to pay the ex-

penses of the Norwegian delegates to the interparliamentary peace-conferences. Also in many other ways our Parliament manifested its love for the great purpose of future peace and fraternity among nations.

From the main fund was deducted (a) A sum of 300,000 crowns, (about £16,600) for each of the five sections along with interest from January 1, 1900, for defraying the organization expenses of the Nobel Institute; (b) A sum of about 1,400,000 crowns (about £80,000) for the erection of a building at Stockholm for the offices etc., of the Nobel Foundation. The main fund on the 31st of December, 1904, amounted to about 28 millions of crowns (about



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£1,560,000). From the income of each year are paid the administration expenses etc., of the year; one tenth part of the net income having been added to the main fund, in accordance with Article 21 of the Code of Statutes; the rest is divided into five parts for each of the five sections of the Foundation. Three-fourths of each of these parts constitute each of the Nobel prizes for the ensuing year, while the last fourth is employed for the expenses of each section, chiefly those of the Nobel Institutes. What is not expended during the current year is reserved for the future needs of the Institute. The Nobel prizes of 1905 amount to 138,089 crowns each (about £7,670).

In 1897, the Norwegian Parliament or Storting declared itself willing to undertake the honorable task entrusted to it by Dr. Nobel. It was decided that the members of the Nobel Committee should be elected for a period of six years, two and three retiring alter-



nately every third year. In 1897 the following were elected members:

Mr. Steen, then President of the Storting, later Prime Minister.

Mr. Getz, Director of Public Prosecutions.

Mr. Loevland, then President of the Odelsting or Upper House of Parliament, now Foreign Minister.

Mr. Bjoernstjerne Bjoernson, the poet.

Mr. John Lund, then President of the Lagthing, or Lower House.

On the death of Mr. Getz, in 1901, Mr. Horst, President of the Odelsting, entered the Committee, which is still composed of the same members. Messrs. Bjoernson and Loevland having been re-elected in 1900, and Messrs. Steen, Lund and Horst in 1903.

The Noble peace prize, like the other Nobel prizes, can only be awarded to candidates proposed before February 1, of the year of distribution by a duly qualified person; a direct application for a prize will not be taken into consideration. In conformity with Article 7 of the Code of Statutes, the Nobel Committee of the Norwegian Parliament has decided that any of the following persons may be held to be duly qualified to propose candidates for the Peace Prize:

*a.* Members and late members of the Nobel Committee of the Norwegian Parliament, as well as the advisers appointed at the Norwegian Nobel Institute.

*b.* Members of Parliament and members of Government of the different States, as well as members of the Interparliamentary Union.

*c.* Members of the International Arbitration Court at the Hague.

*d.* Members of the Commission of the International Peace Bureau.

*e.* Members of the Institute of International Law.

*f.* University Professors of Political Science and of Law; of History and Philosophy.

*g.* Persons who have received the Nobel Peace Prize.

One of the rules reads: "The grounds upon which the proposal of any candidate's name is made must be stated in writing and handed in along with such papers and other documents as may be therein referred to."

The Peace Prize may be granted to an institution or printed work. "The amount allotted to one prize may be divided equally between two works submitted, should each of such works be deemed

to merit a prize. In cases where two or more persons shall have executed a work in conjunction, and that work be awarded a prize, such prize shall be presented to them jointly. The work of any person since deceased cannot be submitted for award; should however, the death of the individual in question have occurred subsequent to a recommendation having been made in due course for his work to receive a prize, such prize may be awarded."

The Peace Prize, as the other Nobel Prizes, must be distributed at least once during each ensuing five-year period. Another rule laid down is that no work shall have a prize awarded to it unless it has been proved by the test of experience or by the examination of experts, to possess the pre-eminent excellence that is manifestly signified by the terms of the Will.



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If it be deemed that not one of the works under examination attains to the standard of excellence above referred to, the sum allotted for the prize or prizes may be withheld until the ensuing year. Should it even then be found impossible, on the same grounds, to make any award, the amount in question may be added to the main fund, unless three-fourths of those engaged in making the award determine that it shall be set aside to form a special fund for that one of the five sections, as defined by the Will, for which the amount was originally intended. The proceeds of any and every such fund may be employed, subject to the approval of the adjudicators, to promote the objects which the testator ultimately had in view in making his bequest, in other ways than by means of prizes.

On Founder's Day, the 10th of December, the anniversary of the death of the testator, the adjudicators make known the results of their award, and hand over to the winners of prizes a cheque

for the amount of the same, together with a diploma and a medal in gold bearing the testator's effigy and a suitable legend.

It is incumbent on a prize-winner, wherever feasible, to give a lecture on the subject treated of in the work to which the prize has been awarded, such lecture to take place within six months after the Founder's Day on which the prize was won, and to be given at Stockholm or, in the case of the Peace Prize, at Christiania.

Against the decision of the adjudicators in making their award, no protest can be lodged. If differences of opinion have occurred they are not to appear in the minutes of the proceedings, nor be in any way made public.

The first distribution of the Peace Prize, as well as that of the other Nobel Prizes, took place in 1901, and so far the Peace Prizes have been awarded as follows:

In 1901, it was divided between Jean Henry Dunant, Founder of the "Red Cross," originator of the Geneva Convention of 1864, and Frédéric Passy, Member of the Institute of France, Founder of the first French Peace Society.

In 1902, it was again divided, one half being given to Elie Ducommun, Honorary Secretary of the Permanent International Peace Bureau at Berne, and the other half to Albert Gobat, LL. D., Member of the Swiss National Council, and Administrator of the Interparliamentary Bureau at Berne.

In 1903, it was awarded to William Randal Cremer, M. P., Founder and Secretary of the "International Arbitration League,"

In 1904, to the International Law Institute, founded in Ghent, Belgium, in 1873, and

In 1905 to Baroness Bertha von Suttner of Vienna.

## MEDHURST'S NEW TRANSLATION OF THE TAO TEH KING.

BY THE EDITOR.

IT is always satisfactory to meet with aspirations which tend in the same direction as our own, and so it was a genuine satisfaction to me to find some one who was interested in the same literature and approached it in a kindred spirit. In this spirit I approach the new translation of the Tao-Teh-King which has been made by Rev. C. Spurgeon Medhurst,\* a missionary of twenty years residence in China. Some of the readers of *The Open Court* are no doubt familiar with my translation of the same book which has been published in two editions, one containing together with the English version, the Chinese original and literal translation and enough notes to enable the reader to form his own opinion concerning doubtful passages; and another cheaper edition which consists simply of the English text.

Mr. Medhurst is perfectly familiar with the Chinese text of the Tao-Teh-King, and he has published an essay in the *Chinese Recorder* entitled "Tao-Teh-King:—An Appreciation and Analysis." For this reason I take an unusual interest in his translation, and I have compared a considerable part of it with my own, together with the original text.

I will not venture here to pronounce my opinion because I consider myself a partisan, and most naturally look upon my own work as more satisfactory, but I will submit the case with all impartiality to our readers.

As to the significance of Lao Tze, the venerable author of the Tao-Teh-King, there cannot be much difference of opinion. Mr. Medhurst says:

\* The Tao Teh King. A Short Study in Comparative Religion. By C. Spurgeon Medhurst. Chicago: Theosophical Book Concern. 1905. Pp. xix, 134. For sale by Purdy Publishing Co., Chicago. Price, \$2.00.

"Though Lao-tzu's accent is his own, it is easily seen to be but a dialect of the universal tongue. 'And I say unto you, that many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'"

In extenuation of his new translation, Mr. Medhurst says:

"Many are the editions of the Tao-teh-king, but has Lao-tzu ever really been translated? If I have in any measure succeeded where others have failed, it is because I have built on their labors. The Chinese is difficult, and mistakes are perhaps inevitable, but I have taken pains to reduce these to a minimum, and with the utmost care have consulted in detail the works of Legge, Balfour, Giles, Carus, Kingsmill, Maclagan, Old, and von Strauss during the whole of my preliminary labors. Although unable to agree with any of these gentlemen in their interpretations, to all I am indebted for guidance and suggestions while working my way through the terse obscurity of the Chinese. In the course of my researches I have consulted nearly an equal number of native commentaries, but my chief claim to having come nearer to Lao-tzu's meaning than my predecessors is the fact that it requires a mystic to understand a mystic, and although I dare not venture to number myself with the mystics, I may confess that long before I dreamed of being presumptuous enough to endeavor to translate Lao-tzu into my own tongue, I was accustomed to carry his writing with me on my itineraries as a sort of spiritual *vade mecum*. My present rendering of the ancient philosopher is not so much a specimen of scholarship as the humble offering of a disciple."

Every one, be he ever so little familiar with the original, will understand the difficulty of translating the Chinese text into English. Mr. Medhurst says:

"It only remains for me to add in this connection that I have made no attempt to accomplish the impossible and reproduce the measured rhythm of the original, but have contented myself with rendering the whole into as clear and concise English as I could command, without reference to the regulated cadences in which a large part of the Chinese has been written. Neither have I considered it worth while entering into any technical defense of my renderings. Such would only have been of interest to sinologues, and sinologues would have no use for such a work as the present little book."

Mr. Medhurst has not ventured to translate the term *tao*, which in its common application means "path, method, word, reason." He says:

"As for Lao-tzu's Tao, which is as untranslatable as the algebraic  $x$ , and which von Strauss, in the thirty-third section of his introduction to the Tao-teh-king, compares to the Sanskrit *Buddhi*, it may be said that it has much in common with the Primeval Fire or Aether of Heraclitus. The properties of mind and matter may be attributed to both; both become transformed into the elements; and in both the elements vanish into the primordial All, though Lao-tzu, of course, gives us nothing like the theologic-cosmogonical system of the Greek.

"Lao-tzu presents us with the Tao under two aspects—the undifferen-

tiated Nameless, and the differentiated Universal Life, in this agreeing with the Bhagavad Gita, in which we read: 'There are two Purushas in this world, the destructible and the indestructible; the destructible (is) all beings, the unchanging (is) called the indestructible.' (xv, 16.) Again, as in the Confucian cosmogony, the Absolute or the Unlimited is always behind The Great Extreme from whose vibrations everything sprang, so there lies behind the Tao, which is nameable, the Tao which cannot be named."

Concerning the ethics of the Tao-Teh-King, our author says:

"It must not, however, be supposed that Lao-tzu's system is non-ethical and impractical. On the contrary, in his doctrine of non-attachment, or non-action, the old mystic supplies us with the very essence of all morality. He holds that nature provides a perfect example in her inactive activity. The vegetable kingdom is Lao-tzu's ideal, and though it is not a point made in the Tao-teh-king, I may perhaps be pardoned a digression in order to show the appropriateness of sitting at the feet of Dame Nature, and learning from her as she works in her vast garden. Unless man's fussiness interferes with her plans, Nature mingles her plants and her shrubs in the wildest and most inextricable manner. Left to follow her own devices, as in the jungle, Nature so arranges her plantation that nothing is separate; each plant lives in the close embrace of its neighbor—a holy fraternity, a fitting symbol of the oneness in diversity which characterizes mankind when viewed from the highest planes. Only as the presence of man drives God further from his universe does this sacred fellowship between all sorts of plants and herbage come to an end. In the cultivated garden everything is in order, everything is separate. It is not this, however, which so much interests Lao-tzu as the quiet detachment of vegetable life. It plants without seeking the fruit; it never mars by its effort to accomplish; everything is left to develop according to its own nature. Here Lao-tzu has an echo in Emerson. In his essay on 'Spiritual Laws' the philosopher of Concord writes: 'Action and inaction are alike. One piece of the tree is cut for the weathercock, and one for the sleeper of a bridge; the virtue of the wood is apparent in both.' Well will it be for this restless, weary, discontented age if it comprehend this message of action in non-action and non-action in action which comes to it out of the dim past, from the great Loess plains of Northwest China."

Lao-Tze's views on government suggest the following comments:

"The weakest part of Lao-tzu's teachings may perhaps be thought to be his utopian conceptions of a model state. Spirituality rather than political economy is to be the basis of this strange kingdom. Its appeals are not made to men's hopes and fears, but to the calm passionlessness of their higher natures. Its controlling force is not militarism, but spiritual culture. Both rulers and people obtain all they require by the abstract contemplation of an abstract good. Everything is reduced to the purest simplicity, that nothing may interfere with the contemplation of the Tao. The never absent presence of this Perfect Ideal in the mind will be enough to keep the people from trespassing either in thought, speech or action. Such an accomplishment is better than all that the finest civilizations offer. Lao-tzu's only concern is that the

government shall give free development to the individual spiritual life of each citizen in the state.

"Lao-tzu loves paradox, and his sayings are frequently as paradoxical as the sayings in the Gospels. In his extreme assertions as to what constitutes a perfect State he is endeavoring to show that righteousness alone exalteth a nation, and whatever clouds the nation's conceptions of *this* is worse than valueless.

"Here again we may observe the difference between Lao-tzu and his contemporary, Confucius. Both were politicians, but while Confucius would regulate the State by extra rules of conduct, multiplied until they covered every department of life, Lao-tzu sought the same end by the purification of the inner being. Little wonder that when Confucius, whose field of vision was almost entirely objective, visited Lao-tzu, who was almost as much concerned with the subjective, he returned bewildered, and said to his disciples—I quote Dr. Carus's translation of the Chinese historian's record: "I know that the birds can fly; I know that the fishes can swim; I know that the wild animals can run. For the running, one could make nooses; for the swimming, one could make nets; for the flying, one could make arrows. As to the dragon, I cannot know how he can bestride wind and clouds when he heavenwards rises. To-day I saw Lao-Tze. Is he perhaps like the dragon?" Others, like Confucius, may be inclined to ask the same question, but 'he that hath ears to hear, let him hear.'"

Mr. Medhurst sums up his opinion in these words:

"This, then, is the word which this ancient writing has for the world—a life of sensation is a life of instability, a life of non-accomplishment. Until the 'final facts of consciousness' are understood, true peace is impossible, but when these are known, detachment from action for the sake of action will be the result. 'If any man love the world (is attached to the sensuous) the love of the Father is not in him.' So says the Christian mystic, John. He who has not attained to non-attachment or non-action is stranger to the power of the Tao; this is the cry of the Chinese mystic, Lao-tzu."

It is remarkable that the Chinese missionary should approve so fully of this book of pagan wisdom that he speaks of his translation as "the humble offering of a disciple," and we are glad to notice this spirit of catholicity. It is noteworthy that the Tao-Teh-King is least known among the Taoists themselves, who belong to the most ignorant classes of the Flowery Kingdom. They look upon Lao-Tze as their master and the founder of their religion, but in their practices they have degenerated into idolatry and the worst form of paganism and superstition. How much the Tao-Teh-King is recognized by the Buddhists of China, appears from the following story which we quote from Mr. Medhurst:

"It may be added that the Tao-teh-king is the only Taoist book which the Chinese Buddhists esteem. They relate a legend to the effect that one of the Buddhist emperors of China, in order to test the relative divinity of the two religions, ordered each sect to pile their books on an altar and burn them.

The Buddhist scriptures would not burn, but the Taoist writings quickly flamed up at the application of the torch. Much alarmed, the Taoist priests in attendance tried to snatch their precious manuscripts from the fire, but they only pulled out one, the Tao-teh-king."

The Taoist believes in alchemy, the elixir of life, and kindred superstitions, which according to Mr. Medhurst were born in China and traveled to Europe by Arabia. He adds in a footnote, "The Chinese doubtless brought the tradition from Atlantis," a statement which is somewhat perplexing in a book of serious scholarship, though other similar instances occur in some of the footnotes which accompany the translation.

The translation of Mr. Medhurst does not appear to be a faithful rendering of the spirit of the old philosopher, and the contents as well as the notes indicate how much he identifies different philosophical and theological views with aphorisms of his favorite Chinese author. I will quote a few instances. In the beginning of Chapter II, Mr. Medhurst says.

"When every one in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and ceased to be good."

While I grant that the sense of the passage is according to the traditional interpretation, I think that the rendering is awkward, and will fail to be as impressive as the original. Since I published my first version of the Tao-Teh-King, I have adopted another interpretation. The word *wei* does not mean to "become conscious," as Mr. Medhurst has it, but "to act." It is the same word which is used by Lao Tze in the negative, as no action, and means, "making a show of," "to pretend" or "to act with self-assertion." Accordingly, I translate the same passage as follows:

"In the world all understand that if beauty makes a show of beauty, then it is only ugliness. When all understand that goodness makes a show of goodness, then it is only badness."

I experienced a similar change of opinion as to the interpretation of Chapter III. It is translated by Mr. Medhurst as follows:

"When worth is not honored the people may be kept from strife.  
"When rare articles are not valued the people are kept from theft."

The same passage should read according to my views as follows:

"Not priding oneself on one's worth forestalls the people's envy. Not prizing treasures that are difficult to obtain keeps people from committing theft."



In Chapter IV, Mr. Medhurst says, "The Tao is as emptiness, so are its operations. It resembles non-fullness." Here I fail to understand Mr. Medhurst. The original Chinese simply reads in literal translation, "Tao is empty, and use of which appears not exhausted." Accordingly I translate, "Reason is empty, but its use is inexhaustible." The same chapter contains the famous passage in which Lao Tze mentions the Lord in the sense of God. Mr. Medhurst translates, "I know not whose son it is. Its *noumenon* was before the Lord." My version runs as follows, "I know not whose son it is. Before the Lord, reason takes precedence," and I have to state that I followed the traditional interpretation of the passage which looks upon the word *siang* as a verb. I grant, however, that it may as well be interpreted as a noun, in which sense it means, "figure," "image," "likeness," and I confess, the notion that the likeness of the Tao in the sense of the Platonic idea stands before God, is indeed a philosophical thought worthy of Lao-Tze; but Mr. Medhurst's interpretation is not tenable for another philosophical reason, for the word *hsien* means "first, before, formerly, past, to go ahead, previous, ancient," etc., but never "before" in the local sense. Though Mr. Medhurst's translation naturally appeals to his theological and theosophical inclinations, we find it untenable, not only because it is linguistically wrong, but also because it contradicts the general character of Lao-Tze's philosophy, whose Tao is greater than God, or practically displaces him. In this very passage Lao-Tze says to the believers in Ti, the Lord, that Tao takes precedence even over God, but his statement is softened by the use of *siang*, which is here adverbial, and means "apparent—seemingly—likely."

The beginning of Chapter VII, is translated by Mr. Medhurst as follows: "Nature continues long. What is the reason that Nature continues long? Because it produces nothing for itself it is able to constantly produce." Mr. Medhurst explains that "nature" in Chinese means "heaven and earth," but the text does not read "heaven and earth" together, but reads as I have translated it, "Heaven endures and earth is lasting." As to the rest of the verse, I would insist that the word *shang* means "to produce," "to live," and should be interpreted in this connection in the sense of existence; whence the translation, "Because they do not live for themselves, on that account can they endure."

In Chapter IX, Mr. Medhurst translates, "Sharpness which results from filing, can not be preserved." The word *ch'wai*, however, does not mean "sharpness," but is rendered by Williams, "to

measure, to ascertain, to push away," and so I have translated the passage, "Handling and keeping sharp, can that wear long?"

The beginning of Chapter X reads in Mr. Medhurst's translation as follows: "By steadily disciplining the animal nature, until it becomes one pointed, it is possible to establish the Indivisible." The meaning of the passage is very doubtful and I have no fault to find with Mr. Medhurst's interpretation, which is my own, but I think that the wording which I have given it, is not only more literal, but also more intelligible: "He who sustains and disciplines his soul and embraces unity can not be deranged."

In Chapter XI Mr. Medhurst seems to have misunderstood the meaning, and since he must have seen other and more correct translations, I would be glad to learn of his reasons for not accepting the obviously better version. Mr. Medhurst translates:

"Thirty spokes meet in one hub, but the need for the cart existed when as yet it was not. Clay is fashioned into vessels, but the need for the vessel existed when as yet it was not. Doors and windows are cut to make a house, but the need for the house existed when as yet it was not. Hence there is a profitableness in that which is and a need in that which is not."

My own version reads as follows:

"Thirty spokes unite in one nave and on that which is non-existent [on the hole in the nave] depends the wheel's utility. Clay is moulded into a vessel and on that which is non-existent [on its hollowness] depends the vessel's utility. By cutting out doors and windows we build a house and on that which is non-existent [on the empty space] depends the house's utility.

"Therefore, when the existence of things is profitable, it is the non-existent in them which renders them useful."

Mr. Medhurst adds the following explanation:

"The advantage does not lie in the nature of the thing itself, but in that which the user brings to it. A book may prove the salvation of one, the damnation of another. 'Cast not your pearls before swine.' 'Give not that which is holy unto the dogs.' 'For you therefore which believe is the preciousness; but for such as disbelieve... a stone of stumbling and a rock of offense.'"

It seems to me a mistake that Mr. Medhurst has not marked off in his version of the Tao-Teh-King, the many quotations that in the original are in verse. We believe that if anywhere, it is necessary here to render the version as verse; or at least to let the readers know that it is verse. As an instance of this we will quote the first paragraph of Chapter 28, which in Mr. Medhurst's translation reads thus:

"One conscious of virility, maintaining muliebrity, is a world-channel. From a world-channel the unchanging energy never departs. This is to revert to the state of infancy."

We render the same passage as follows:

“He who his manhood shows  
 And his womanhood knows  
 Becomes the empire's river.  
 Is he the empire's river,  
 He will from virtue never deviate,  
 And home he turneth to a child's estate.”

There is no need of further comparing the two translations. The same disagreement is noticeable throughout; but there is one version of Mr. Medhurst which pleases me on account of its terseness, and reproduces very well the meaning and ruggedness of the original. In Chapter XXIV, I translate, “A man on tiptoe can not stand. A man astride can not walk. A self-displaying man can not shine.” The first two sentences in Mr. Medhurst's version are a decided improvement on mine, while the third one seems to fall flat. Mr. Medhurst says, “Who tiptoes, totters. Who straddles, stumbles. The self-regarding cannot cognize.” (The word *ming* means “bright and shining,” but not “cognize.”)

Mr. Medhurst's translation is sufficiently characterized by our quotations. In style, interpretation and treatment it is similar throughout. There are a number of passages which, as Mr. Medhurst states himself in the Preface, will remain debatable, as there is no ultimate authority to decide the meaning of these aphorisms which are sometimes extremely terse.

An interesting passage which shows the difficulties of translating the originals, is the first sentence of Chapter L, which reads: “*ch'u shang ju sz'*,” four words of well-established meaning which translated literally mean, “start, life, return, death.” The words *ch'u* “start” and *ju* “return” are contrasts meaning “out” and “in” respectively. Mr. Medhurst translates the passage, “Birth is an exit, death an entrance.” In my first edition I rendered it, “Going forth is life, coming home is death,” but noticing the close connection between the two clauses, I thought better to replace it by “He who starts in life will end in death.” The word *ju* “in,” however, is also used in the sense of “home” in contrast to *ch'u* “abroad,” and so I would now propose to translate in this way the mooted passage which seems to be like an exclamation full of suggestive meaning:

“Abroad in life, home in death!”

## LONGEVITY SYMBOLS.

THE character "longevity," pronounced *shou*, is the most favorite word in the Chinese language, and the Chinese never tire of repeating it on cards of congratulation, on their dishes, decanters, in wall hangings and on ornaments of any kind



As an instance of this tendency we reproduce the adjoined illustration, which is a photograph of the upper part of one of three tablets containing specimens of ornamental characters meaning *shou*, "long life." The characters are over two inches in height, and are made of mother of pearl, in high relief, on a red background. On the three tablets there are altogether 180 different characters. The tablets belonged to the leader of the T'ai Ping, the Christian Chinese sect who rebelled against the present Manchu dynasty and were subdued with the assistance of General Gordon. They passed into the hands of Julius Saur, who was at that time a resident of Shanghai, when he

went to Nanking, in company with Captain Fishborn, to treat for peace.

## MISCELLANEOUS.

### IN MARS, WHAT AVATAR?

BY DON MARQUIS.

Do creeds of earth have any worth  
On yonder spinning star?  
Which godheads sway the Milky Way?  
In Mars, what Avatar?

What priestly din makes clangor in  
The dog-star's Shwe-Dagon?  
Which thousand suns hang tranced above  
Audacious Ajalons?

What Eros rules the dearer schools  
'Neath Saturn's triple ring?  
When morning breaks 'round Mercury  
What wakened Memnons sing?

Does some San Grael lure errants pale  
Through wastes of yon dim star?  
What God-man reigns in Mercury?  
In Mars, what Avatar?

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### THE PRACTICAL SIDE OF THE RELIGION OF SCIENCE.

*To the Editor of The Open Court:*

I have been an interested reader of your utterances for some time past but I do not remember to have seen any program for the practice of religion from the theological point of view that you occupy. I suppose that even though you do not regard the Christian churches as hopelessly in the wrong yet, because of the deviation from the original teachings of Jesus which you think has arisen in the ages past, you would hardly be able to cooperate with any church in any active work for the improvement of society. Probably no existing organization fully squares with your ideas of what should be attempted for the development of the religious and moral nature of humanity.

Now if it is not asking too much will you not take this whole matter from your point of view and give us a full exposition of your program for both the Christian and non-Christian peoples of the world?

H. L. LATHAM.

The question proposed by Mr. H. L. Latham is legitimate and ought not to be passed by unanswered. The difficulty of the answer consists in the fact that the religious conviction which constitutes the faith of The Open Court Publishing Company would not preach to its followers a definite policy as to their church affiliations. It is true that there is no church in existence which would exactly correspond to that faith, but the editor feels no hostility for that reason to any one of the established churches and religious congregations, Christian, Jewish, or Pagan. He has been invited from time to time to speak in churches, sometimes by clergymen who belonged to the ranks of the so-called orthodox and is in friendly relation with representatives and orthodox members of all religions and creeds.

Whenever there is in one town a sufficient number holding convictions similar to ours, who desire to band themselves together in a church congregation, the editor would advise them to found what in a former article, in the January number of *The Open Court*, 1903, has been defined as "the Lay Church." It recommends itself for several reasons. It makes it possible for people of different views to associate in a religious fellowship, if they have but the one purpose in view, to seek the truth and to respect sincerity of conviction.

Wherever it seems unadvisable or premature to found such a lay church, the religious interest should be kept alive within the circle of the family. Parents ought to watch over the religious development of their children with a reverent but critical tendency, allowing the growing generation to familiarize itself with all forms of faith in a friendly way, which can be done by visiting different churches, and becoming acquainted with the doctrines, rituals and practices of each.

The article on "The Lay Church" will be reprinted in the advertising pages of this number.

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#### INDEPENDENT CHRISTIANITY IN JAPAN.

*To the Editor of The Open Court:*

My attention has just been called to an article in the January number of *The Open Court*, headed "Christianity in Japan" which speaks of the recent notable movement of the Japanese Kumiai Churches toward self-direction and self-support. The fact reported is one of great significance and marks a decided step in advance among those churches. There is one statement, however, which I most respectfully ask permission to correct. This is summed up in the declaration, "The inference throughout is clear that the missionaries maintain a dictatorship in church matters which results in establishing a competition against the native church rather than a helpful support and alliance." I cannot speak officially for other Missions, but I can speak with authority for the American Board of Commissioners for Foreign Missions, under whose work the Kumiai Churches were organized and which has been conducting mission operations in Japan since 1869. As the work of this Board has been perhaps most conspicuous there of any Board, because of the prominence of the Doshisha University and Kobe College for Girls, and because of the aggressiveness of the Kumiai Churches and the prominence of many of their Japanese leaders, the remark above quoted would naturally be interpreted as criticising this Board and its methods of work in Japan.

It is sufficient in reply but to refer to the methods of the American Board and its policy in all of its Mission work over the world, to correct whatever mistaken impression the article may have given.

The American Board always aims to make the churches its missionaries are instrumental in organizing, self-governing and self-supporting. No missionary is expected to be pastor of any native church in any country, and each church is expected to call its own native pastor and direct its own ecclesiastical affairs. Missionaries have even hesitated to become members of native churches for fear some might charge them with dominating the churches of which they were members. This is the policy all over the world. At the present time there are between 200 and 300 independent, self-directing and self-supporting native churches organized by the missionaries of this Board in various countries. In a word, this Board has no churches anywhere and desires none.

There are yet many native churches which are receiving some financial aid from the Board, but whose self-support we constantly encourage. Even in these churches the missionaries exercise no ecclesiastical control. In all cases the missionaries are co-workers with the native pastors and leaders, in building up churches and in organizing new ones.

In Japan the missionaries of this Board and the leaders of the Kumiai Churches have been of one mind in this respect. Up to the current year there were some 54 Kumiai Churches receiving no aid from this Board and as independent of the mission as any churches in America. To show that the missionaries were in favor of this recent step it is sufficient to state that the suggestion that the remaining 45 Kumiai Churches should become independent and self-supporting with the beginning of the current year, was made by the missionaries to the Kumiai leaders and has the hearty approval of the American Board Mission in Japan as well as the officers of the Board at home.

In the National Meeting of the Kumiai Churches in Japan as well as in similar meetings of the Churches organized by this Board in Turkey, India, and other countries, the missionaries are not even members of the ecclesiastical organizations and so cannot vote or control. The purpose of the American Board in every instance is to rear up native institutions and organizations of every kind that shall be, in every particular, self-controlling, self-propagating and self-supporting.

I am not sure that we differ in this respect from the other leading Foreign Missionary Boards. I am aware that these things so familiar to us, are not generally understood, as the statement in the article referred to would show, hence this statement of fact, for which I crave the same publicity that was given to the criticism.

JAMES L. BARTON.

Foreign Secretary, American Board of  
Commissioners for Foreign Missions.

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#### TENDENCY OF PRESENT BANKING METHODS.

While traveling in Europe I had frequent opportunities to appreciate, by way of contrast, the superiority of the American check system, which renders possible quick business dealings in small amounts throughout the length and breadth of the country. I have repeatedly called attention to the fact that the

unusual prosperity of the United States is not a little due to the facilities of our banking system. People in France and Germany are confronted with many difficulties when making payments in small sums, and in consequence much business that otherwise would be done remains forever untransacted. Every hindrance in the way of restrictions, tolls or taxes imposed upon payments is liable to cut down trade of any description.

In consideration of this obvious truth we have to regret the movement of the banks of New York and Chicago who have united in making charges on checks coming from other places than these great business centers. The deductions made on checks are considerable, and a discrimination is made between different states and different amounts, in such a way as to make the small amounts suffer most.

We can not help thinking that the movement is neither just nor wise. Though it will bring immediate returns to the bank in many thousands and hundreds of thousands, it is apt to cut the business down by many millions. and it is sure in the long run to reduce business transactions as well as to lower the general prosperity of the country.

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#### NORWAY AND THE PEACE PRIZE.

We are glad to have procured from a distinguished Norwegian, one of the leaders of the present bloodless revolution, an article on "The Nobel Peace Prize" which will be interesting to our readers not only on account of the subject but also on account of its distinguished author.

Dr. Nobel's confidence has been justified during the last crisis which the country underwent in establishing its independence. The firm attitude combined with a love of peace, where peace is possible without giving up principle, has been strongly contrasted in the sad state of Russia, and as a result of this attitude the Norwegian revolution has been without bloodshed and all its phases were creditable to both parties, King Oscar and the Swedish nation on one side, and the Norwegians on the other.

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#### BOOK REVIEWS AND NOTES.

CENTRALIZATION AND THE LAW. Scientific Legal Education. An Illustration. With an Introduction by *Melville M. Bigelow*, Dean of the Boston University Law School. Boston: Little, Brown & Co., 1906. xviii, 296 pp. Price, \$1.50.

This book is brief, clear, timely and thorough. Four prominent jurists share in its making, the Dean of the Boston University Law School whose text-book on Torts is authority amongst British no less than our own lawyers; Brooks Adams, a worthy representative of the name he bears and one whose strangely bold analysis of modern problems would have frightened our College trustees twenty years ago. In addition there is a chapter each by Edward A. Harriman and Henry S. Haines, both men eminent as teachers of the law.

The book in general is an admirable exposition of what the Law Faculty of Boston University understand under the name of scientific law in contradistinction from that which is merely historic or which springs from a *priori* reasoning.



The two first lectures by Brooks Adams on the "Nature of Law," and "Law under Inequality: Monopoly," are of interest to more than those who practice at the bar.

They form a masterly supplement to Melville Bigelow's discussion of the extent to which legal education should be extended and how far the lawyer should draw inspiration from the present no less than from the past.

"Let us call in business men to help us in our teachings in the law school. Let us ask them to speak to the students of the relation between business and law—of the difficulties created by constitutions and statutes and judicial decisions. . . . Let us ask underwriters, for instance, to speak of State Legislation on matters of insurance, of federal decisions and federal regulation of the subject" (p. 195 seq.).

Mr. Adams makes a masterly picture in bold strokes of the whole field of law in its evolution from the dark ages of Britain to the most recent decisions affecting Chicago slaughter houses.

Many of Mr. Adams' sentences, thirty years ago, would have drawn upon him some of the criticism which fell to the share of Henry George. It is a sign of the times that to-day we discuss before law students what our fathers whispered only behind closed doors.

We are told that in the last seventy-five years "social conditions have changed more profoundly" than they had ever before in history, and yet that the modifications which such changes should cause in the law have not been made.

Hence a dangerous situation for the commonwealth. "I do not think I overstate the matter when I say that this community lives very largely in defiance or disregard of the law!" (p. 47). . . . "The family is disintegrating" . . . "Marriage has ceased to be a permanent state and has become an ephemeral contract with no adequate provision for children. A scandalous conflict of laws results to which we find no remedy." . . . "Whither we are drifting we know not, but this much seems to me clear—In a society moving with unprecedented rapidity, unintelligent conservatism is dangerous. No explosion is more terrible than that which shatters an unyielding law. And yet our legal system is *unyielding!*" (p. 49).

These passages are sensational—when uttered on the platform of a Massachusetts law school. They are words of a competent historian, statesman and man of practical affairs, and they constitute a warning to the commonwealth at large whatever they may be to those who practice law merely as a livelihood.

*Centralization and the Law* is a book about law for men of the law; and as we all know, the law holds itself aloof from political and moral aspects no less than medicine and engineering. But when the best men of the law point out that the body politic is suffering because the law is not keeping pace with the life of the people then it is time that pressure should be brought from outside to restore the balance between the law and modern conditions.

The book is so valuable in its lesson to the statesman and citizen of to-day that I find it impossible to attempt more than a cry of gratitude for its appearance at a time of struggle between a divided public on one side and a well organized oligarchy on the other.

POULTNEY BIGELOW.

BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals: Being "Gospel Parallels from Pali Texts" Reprinted with Additions. By *Albert J. Edmunds*. Third edition. Edited with parallels from the Chinese Buddhist Tripitaka by *M. Auesaki*. Tokyo: Yuhokwan. 1905. Pp. xiii, 230.

This work represents the mature results of a quarter century of earnest investigation. Although nominally the third edition, it is really the first comprehensive work under this title because the preceding editions were but fragmentary.

The work as a whole is an interesting and illuminating contribution to comparative religion. The author's attitude is thus expressed: "No borrowing is alleged on either side—Christian or Buddhist—in these Parallels. We offer no theory but present them as facts. They at least belong to a world of thought which the whole East had in common. . . . The Parallels are mainly in ideas, not in words." The editor, whose interest in the work lies in his zeal in discovering the common elements between the Pali Nikayas and the Chinese Agamas, adds parallels and notes from the latter.

The book begins with an historical introduction with reference to the antiquity of the canonical Pali texts and the relation between Christianity and Buddhism. Then follow three parallels in the infancy legends of both religions, five in the initiation and preparation for the ministry and thirty-three in the ethics and subject matter of the teaching; also nineteen parallels on the character of the Lord, and twenty-eight on the closing scenes, and the future of the Church and the individual, ending with an appendix containing mention of six parallels from uncanonical texts.

The Open Court Publishing Company has undertaken the agency for Mr. Edmunds' book in the United States and Great Britain.

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GOETHE UND DIE KÖNIGLICHE KUNST. Von *Hugo Wernekke*. Leipsic: Poeschel & Kippenberg. 1905. Pp. 194.

Dr. Hugo Wernekke, who has published through the Open Court Publishing Company his translation of Fechner's *Life After Death*, is the author of a book that is of no little interest to freemasons as well as admirers of Goethe. Goethe was a mason and he joined the order during his sojourn at Weimar. He became a member of the lodge of Amalia, and has expressed his interpretation of the masonic doctrines, symbols, and rules of the order in poems and prose. Dr. Wernekke, head master of the Realgymnasium, is at the same time past master of the Amalia lodge, and as such he has had access to documents otherwise inaccessible. He publishes in the present volume all that is known of Goethe's masonic life, his letters and other utterances, including his masonic poems. He has not limited himself to Goethe, but includes a brief history of Goethe's lodge, and other comments on the German conception of masonic life which in many respects differs from that of other countries, especially France and England. The German freemasonry is rather philosophical, having had the benefit of such men as Goethe, Lessing, Herder and others. French masonry is anti-ecclesiastical, while the English masons are almost churchy in their rituals. The French and English requirements are so much opposed that while in England belief in God, and indeed

in a personal God, is deemed indispensable for admission to masonic privileges, the French positively insist on excluding any man who is not an atheist. German masonry is to some extent conservative like the English, but the German lodges allow individual interpretation as to the nature of God, and any one who holds views such as Goethe, Lessing, and Herder is welcome, and would rather be regarded as a good and orthodox mason. Dr. Wernecke does not touch upon these material differences but his readers outside of Germany will easily find out the typical features of the German lodges and the philosophy which Goethe developed therefrom.

Goethe had taken the higher degrees of the so-called red lodges, but the more he became acquainted with masonic life the more he preferred the simpler rite of the blue lodges, the lodges of St. John.

The book is embellished by 12 full plate illustrations and a frontispiece, and in accordance with Goethe's preference, it is bound in a tasteful blue cover.

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THE STORY OF THE CONGO FREE STATE. Social, Political, and Economic Aspects of the Belgian System of Government in Central Africa. By *Henry Wellington Wack, F. R. G. S.* New York: Putnam. 1905. Pp. xv, 634.

This book purports to be the true story of a great colonizing undertaking founded upon modern social science, and in spite of all the criticism of the Congo administration, the author declares that this civilizing movement is the greatest colonizing success in the history of the world. Mr. Wack is a member of the New York Bar, who, during a stay of several years in Great Britain did not fail to recognize the growth of an organized campaign there against the Congo Free State. The fact that a small number of Englishmen interested in the rubber trade should succeed in craftily deluding the British public sufficiently to obtain general credence for stories of cruelty and oppression alleged against King Leopold, did not impress him seriously, until he observed very recently that the calumny was extending to the United States. His knowledge of Central African affairs was such that he felt the injustice of the impression thus widely and systematically circulated, and he applied to King Leopold for help in gaining access to the government records with the avowed purpose of stating plainly and truthfully the complete history of the Congo colonization, but at the same time making it very clear that he would write the story in his own way. He was granted every permission and assistance necessary to his purpose, but indicated again to King Leopold and his Majesty's ministers that he would write the story in his own way. He declares in his preface very plainly that he has not submitted manuscript nor proofs directly or indirectly to any part of the Belgian Government, and though he hopes his plain unvarnished statement of facts will be acceptable to His Majesty, he has no assurance that it will please him and feels under no obligations to him. All this he makes very emphatic, that the reader may know at the beginning that his account is written from purely disinterested motives, and his object is to acquaint the English reading public with the conditions, that they may think out the underlying motives for the campaign against the Congo, and appreciate the real issues at stake. The book is plentifully illustrated and has a fine portrait of the Belgian ruler as a frontis-

piece. There is an appendix containing copies of several of the documentary records.

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We are in receipt of *The Every Day Book; Just a Thought for Your Birthday*, by Suzanne Wardlaw, containing quotations from prominent poets and thinkers for all the year around.

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Mr. Don R. Marquis, of Atlanta, Georgia, strikes a deep note in his poem "In Mars. what Avatar?" The philosophical problem whether there are kindred religions on other planets than ours, is not without great significance. It is true that we can not go out into space and arrive at a definite solution, but it is not unlikely that if there are other habitations on which rational beings develop, their religious development must in many respects resemble ours. It is probable that they believe in a God incarnation; that they build churches and pagodas as magnificent as St. Peter's Cathedral at Rome, and the Shwe-Dagon in Rangoon; and that there, too, religious leaders are credited with miracles as was Joshua when he made the sun stand still in the Valley of Ajalon.

Mr. Marquis puts the problem in the form of a question, the mere stating of which can not help but broaden our own religious views. Theoretically it has been answered in the affirmative, although practically it can never be solved.

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A peculiar coincidence in the shape of an acrostic is at present agitating the circles of Moscow. The names of the five sons of Alexander II are Nicholas, Alexander, Wladimir, Alexis, and Sergius, and if the initials of these names are read forward and backward they yield the words *nawas sawan*, which means in Russian "Over you the shroud."

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We have taken measures to procure an authoritative contribution on the religious life of the Moslems, and have succeeded in obtaining the promise of articles from Thomas P. Hughes, D.D., L.L.D., the author of the *Dictionary of Islam*, one of the greatest, if not the greatest authority on Islam aside from native followers of the Prophet.

While chaplain of the British Army in India, Dr. Hughes had rare opportunities of becoming familiar with this most important faith of the valley of the Ganges.

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THE CULTURIST. A Periodical of Progress. Edited by *Walter Hurt*. Cincinnati: Culturist Publishing Co. Price, \$ 1.00 a year; 10 cents a copy.

A new liberal periodical is in the field under the name *The Culturist*, the character of which is best understood by considering the contributors to the first number. It is opened by a poem to the New Year by *Walter Hurt*, the editor. The leading article "Punishment and its Function" is written by Clarence S. Darrow. Among other contributions we note a poem to the late Rabbi Isaac M. Wise, a number of additional poems by the editor, an article

entitled "All is matter; All Matter is Mind," by William Colbey Cooper; "Obsolescence of the Church," by the editor, etc.

The editorial on the mission of *The Culturist* closes with these words: "Until reason has conquered instinct and man has learned to master his impulses, the mission of *The Culturist* will not be fulfilled—its work will not be completed."

The leading article for the February number will be "Toward the Sunrise" by Eugene V. Debs.

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LYRA GERMANICA LATINA. Deutsche Volks- und Studenten-Lieder. Lateinisch in den Versmassen der Originale. Von *Waldemar Kloss*. St. Louis: Gedruckt in der Office der *Amerika*. 1904. Pp. 103.

In these days of strenuous life, it is difficult to find, even among scholars, a man who is able to speak Latin, and especially one who has the ability to write Latin verses with sufficient ease to make them both readable and singable. But this remarkable task has been accomplished by Prof. Waldemar Kloss of St. Louis. He has published his songs at the request of many of his friends whom he mentions in the preface; and among them are Bishop Spalding of Peoria, several Professors of the Washington Catholic University, and Professor Hatfield of Northwestern University. Many of his verses are very happy renderings. The collection consists of forty-two German songs such as are well known all over the Fatherland, and frequently sung in academic circles. They include verses by Scheffel, Geibel, Heine, Uhland, Wilhelm Müller and others, and it is remarkable how well, upon the whole, the Latin words fit the music. As an instance we select No. 33, Heine's well-known song, "*Du bist wie eine Blume*," rendered as follows:

"Ut flos tu virgo pura  
Pulchra, gratissima,  
Adspectu tuo mire  
Movetur anima.

"Caput attractans precem  
Attollam fervidam,  
Ut Deus te servet puram,  
Pulchram, gratissimam."

"*Die Lorelei*," No. 19, reads as follows:

"Est anima mea onusta;  
Cur hoc sit nescio;  
Narratio vetusta  
Non excidit animo.  
Aer mitis, coelum nigrescit  
Et Rhenus placidus,  
Mons summus erubescit  
In sole aureolus.

"In monte vides sedentem  
Nympham pulcherrimam,

Ornatu et auro nitentem;  
 Pectit coniam auream.  
 Pecten aureus; virgo prodit  
 Carmen dulcissimum,  
 Virorum corda corrodit  
 Per mirum modulum.

“Nautam in cymba amentem  
 Hoc carmen inficit,  
 Non rupem immentem,  
 Sed virginem adspicit.  
 Undarum multitudo  
 Nunc nautam obruit;  
 Lurlejae pulchritudo  
 Et carmen hoc efficit.”

---

THE DIVINE COMEDY OF DANTE. Four Lectures by *Walter L. Sheldon*. Philadelphia: Weston. 1905. Pp. 126. Price, 50 cents.

These lectures which are intended especially for those who have never read the poem but would like to know something about it, were delivered as regular Sunday morning addresses before the Ethical Society of St. Louis. The author makes no pretensions to originality, and presents the book not for the sake of any information it may give but for its practical ethical lessons which will have the same importance whether or not the interpretation of Dante is correct. The first lecture is on the man Dante, and the age in which he lived. Each of the others is devoted to the consideration of one of the great divisions of the Divine Comedy. It is a noteworthy fact, that the attendance of Mr. Sheldon's lectures was unexpectedly almost doubled during the delivery of this course, thus showing the increased interest in the subject, or its treatment, or both.

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JESUS AND THE PROPHETS. An Historical, Exegetical, and Interpretative Discussion. By *Charles S. Macfarland, Ph. D.* New York: Putnam. 1905. Pp. xvi, 249.

The author sets himself the task, first, to set forth Jesus' use of prophecy; second, to indicate his attitude towards it and the standard by which he valued it; third, in the light of this to show what its fulfillment signified with him, and how he regarded himself as the "fulfiller" of prophecy. The book is written in a very conservative spirit but shows an indication of broadening. The author finds that Jesus is after all the best teacher of his own religion, he being greater than the evangelists and greater than the four Gospels. To gain a vision of Christ he claims that the interpretation of the writings of the Gospel is not enough, but must be accompanied by an exceeding effort of the human mind to gain the vision of Christ himself.

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# FOUNDATION OF A LAY CHURCH

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

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

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

## PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

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

## FOUNDATION OF A LAY CHURCH. (CONTINUED.)

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

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

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

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

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The first issue of *The Monist* for the year 1906 is more than usual interest. Professor Lindemann, of the University of Munich, contributes an article, "On the Form and Spectrum of Atoms," which demonstrates the possibility of distinguishing the forms of different elemental atoms from the lines of their respective spectrums, and thus mechanically accounting for their different chemical combinations. This article is ably supplemented by "Manifestations of Ether," by Mr. W. S. Andrews, while both of these presentations tend to strongly confirm the electronic theory.

Professor Keyser, of Columbia University, in an essay entitled "Mathematical Emancipations," endeavors to make clear how the imagination of the untechnically educated may grasp the idea of multi-dimensional space.

Professor D. T. MacDougal, editor of the English edition of De Vries *Species and Varieties: Their Origin by Mutation*, adds greatly to the value of the number by his contribution on "Heredity and the Origin of Species," in which he makes public significant results from many interesting experiments of his own in the New York Botanical Garden.

Inspired by Mr. Andrews' article on "Magic Squares" in the two preceding numbers, Dr. Carus offers some philosophical "Reflections on Magic Squares," bringing out the possibility of constructing them on the principles of the laws of symmetry, and showing how mathematical considerations such as these help to solve the God problem in the philosophy of science.

Beginning with this number the original essays will appear in larger type than formerly (pica), thus increasing the attractiveness of the Magazine.

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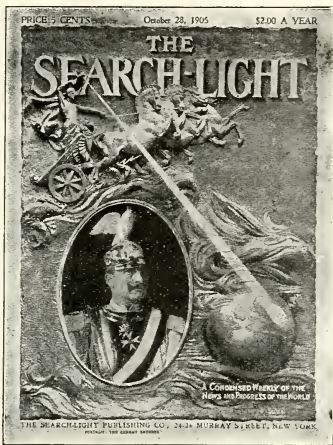
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