

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: } E. C. HEGELER
MARY CARUS.

VOL. XIX. (NO. 7.)

JULY, 1905.

NO. 590

CONTENTS:

	PAGE
<i>Frontispiece.</i> Nanda, the Chief Shepherd's Daughter. EDUARD BIEDERMANN.	
<i>Ambiguities.</i> THEODORE GILMAN.	385
<i>Professor Mills on the Logos Conception.</i> EDITOR.....	393
<i>The Secrets of Second Sight.</i> (Illustrated.) HENRY RIDGELY EVANS.....	398
<i>Zoroaster's Contributions to Christianity.</i> EDITOR.....	409
<i>Glimpses of Islam in Egypt.</i> (Illustrated.) MADAME EMILIE HYACINTHE LOYSON.	418
<i>A Representative Hindu.</i> MYRON H. PHELPS.....	438
<i>Exploration in Egypt.</i> An American Society to do the Work.....	443
<i>New Forms of Music.</i> I. L. SCHOEN.....	445
<i>Ethos Anthropoi Daimon.</i>	446
<i>The Morning Glory.</i> (Poem.)	447
<i>Memorandum Instead of Reply.</i> THADDEUS B. WAKEMAN.....	447
<i>Book Reviews and Notes.</i>	448

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.).

The History of the Devil

and

The Idea of Evil

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL from the Earliest Times to the Present Day. By *Dr. Paul Carus*. Printed in two colors from large type on fine paper. Bound in cloth, illuminated with cover stamp from Doré. Five hundred 8vo pages, with 311 illustrations in black and tint. Price, \$6.00 (3os.)

Beginning with prehistoric Devil-worship and the adoration of demon gods and monster divinities, the author surveys the beliefs of the Summero-Accadians, the Persians, the Jews, the Brahmans, the Buddhists, the early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and modern times, discussing the Inquisition, witchcraft, and the history of the Devil in verse and fable. The philosophical treatment of the subject is comparatively brief, but the salient points are clearly indicated in every connexion.

"It is seldom that a more intensely absorbing study of this kind has been made, and it can be safely asserted that the subject has never before been so comprehensively treated. . . . Neither public nor private libraries can afford to be without this book, for it is a well of information upon a subject fascinating to both students and casual readers."—*Chicago Israelite*.

"As a remarkable and scholarly work, covering a subject not yet exhausted by the scientist and the philosophical historian, this book by Dr. Carus has a peculiar interest for the student, while it has also features of popular interest."—*Chicago Record*.

"The pictorial illustrations of this subject from earliest Egyptian frescoes, from pagan idols, from old black-letter tomes, from quaint early Christian sculpture, down to the model pictures of Dore and Schneider, add greatly to the value of the book."—*Methodist Magazine and Review*.

"The work is a triumph of the printer's art, having more than 300 illustrations of the rarest and most curious religious deities, good and bad. For an interesting and instructive volume on demonology, Dr. Paul Carus's work surpasses anything we have ever seen."—*Pacific Med. Journal*.

"The author has shown great diligence in gathering illustrative material, and it is doubtful if any such collection of ancient and modern, quaint and curious, picturesque and frightful pictures relative to the subject has been before offered to English readers."—*Chicago Dial*.

"We have several hours' reading here, and it is made the pleasanter by a profusion of gruesome pictures—pictures of the Devil in all his shapes, and of the Devil's wonderful ways with his victims and votaries. The book as a book is charming, as charming as a book about the Devil could be."—*Expository Times*.

The Open Court Publishing Co.

1322 Wabash Ave. Chicago

London: KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd.



COPYRIGHT, 1905, BY THE OPEN COURT PUBLISHING CO.

NANDA, THE CHIEF SHEPHERD'S DAUGHTER.

BY EDUARD BIEDERMANN.

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

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

VOL. XIX. (No. 7.)

JULY, 1905

NO. 500.

Copyright by The Open Court Publishing Company, 1905.

AMBIGUITIES.

BY THEODORE GILMAN.

“The ambiguity of language, uncertainty of meaning, vagueness of thought, and confusion of ancient and figurative speech, underlying literature and tradition; the effect of ambiguity upon customs, laws and creeds.”

YONKERS, April 29, 1904.

IN the fall of 1869 there occurred a public discussion between Dr. Mark Hopkins, President of Williams College, and Dr. James McCosh, President of Princeton, regarding what Dr. McCosh called “the very peculiar ethical theory of Dr. Hopkins.” It was a battle between trained champions in the maturity of their powers and excited wide interest. The chief relation of their discussion to the above topic is to be found in the difficulty these accomplished writers and teachers had in understanding each other. Dr. Hopkins wrote: “and here I must notice a misapprehension of Dr. McCosh respecting the place assigned by me to the moral reason. He says my ‘confusion arises from making the moral reason come after the end, after the end has been chosen.’ I not only do not do this, but it never occurred to me as possible that any one should.”

The chief characteristic of Dr. Hopkins's style was clearness and cogency of thought, and yet here in a studied and deliberate controversy, after carefully weighing his words, Dr. McCosh completely misunderstood him.

In closing the discussion Dr. Hopkins wrote, “But enough, all metaphysical points lie within a narrow compass, and it is both amusing and annoying to me to see what a fog of discussion, and often *nimbus*, will gather round them. Those involved in this dis-

cussion seem to me simple and luminous. Most of the difficulty in making them appear so to others arises from the imperfection of language. This has seemed to me so great, that for years I was deterred from attempting anything. I saw so much on these subjects of mere logomachy. This has been a difficulty between Dr. McCosh and myself. We evidently do not always attach the same meaning to the same word. If we could do that, I am confident it would bring us nearer together than we have seemed, for not only are all the intuitions of men on these subjects alike, but he and I belong to the same general school of thought, and are substantially working together." This discussion is an example of a class which seems to have been coexistent with language, the two contestants were skilled logicians, and yet the ambiguities of language were a constant stumbling-block in their way.

Few men have excelled Dr. Hopkins in lucidity of statement and clear thinking. The difficulty which deterred him from writing for publication may have been the cause of his great attention to definitions. His whole method in writing seems to have been the avoidance of ambiguity, uncertainty of meaning, vagueness of thought and confusion of figurative speech.

Nor do expert readers of an author get the same meaning from his words. As an example, Professor E. B. McGilvary writes in a late number of *Mind* as follows: "As I understand Hegel, he affirms exactly what his commentator (W. I. Harris) denies. And those who read Hegel's monism into a system in which there is no liberty, except the one single liberty of the one single whole, make Hegel do violence to the fundamental law of the totality of each logical distinction, a law which he himself made central within his system." Here two students read an author and come to exactly opposite conclusions as to his meaning.

It is said "Language affords one of the most intricate instances of creation by *consensus gentium*, and hence presents a field for astute sociological analysis. Now the word sociology may be stretched to cover everything in the heavens above, or the earth beneath, or be limited to apply to some narrow part of the universal field. Analysis of a word with reference to the science of sciences, it must be confessed, does require the gift of astuteness. Did not the writer mean that the analysis of language requires all the knowledge one possesses, or in other words, are not many high sounding words used because they are mouth-filling rather than mind-satisfying?

Or to take another example. Herbert Spencer in his *Social*

Statics, says, "If we would keep our conclusions from ambiguities, we must reserve the term we employ to signify absolute rectitude solely for this purpose." Yes, but the ambiguity does not reside in the term, but in the meaning we give to it. We could conduct a long discussion using the term, and at the end find that our opponent understood "absolute rectitude" in a different sense from that in which we did.

What different meanings Dr. Hopkins and Herbert Spencer would attach to absolute rectitude. One might have a human standard, the other a divine. The only way to prevent ambiguity in the use of this or any other term, is to define it. That requires a long discussion and the presentation of arguments and other definitions, and the statement of philosophies and their histories. The result would be a disagreement as to the meaning, and an agreement only that each would use the term in their own way, and with their own meaning. That by itself would be a great advantage. There is sure to be a misunderstanding by avoiding the question in an *ad captandum* way.

Says Professor Ritchie, "When people talked to Socrates of 'just' and 'noble,' 'unjust' and 'ignoble,' praising or blaming people or deeds, he insisted on asking them to explain such words. The average man thinks he understands them because he is always using them. Men have a picture before their imagination of certain cases, and they think that is a knowledge of the subject. Such a reference to cases does not satisfy Socrates. He is not satisfied unless he can obtain a definition of justice or temperance or friendship that will fit every case. He starts with some traditional opinion, and then proceeds to test it by taking concrete instances, and seeing whether they come under the accepted formula. This is the Socratic method." That is, he would avoid ambiguities by a course of dialectics.

Ambiguities may be said to be the result of dialectics. The keen and trained logician analyzes his opponents' words and arguments, and discovers their ambiguities and confusions of thought. From Socrates down to modern philosophers, the work of the learned has been to force upon their fellow men a conviction of their ignorance, and to expose their false conceit of the possession of larger knowledge. Thus each successive school of thought has its own terminology. To understand any system or science we must first learn the language of its teachers. How true this is of Kantism. Idealists, nominalists, conceptualists, theologians, and philosophers of all sorts, have each their language. Chemistry, botany, medicine,

surgery, and every technical trade, have each their special terminology. We thus find many artificial systems of phrases and words used to describe ideas and facts.

One of the most popular words of modern times and one concerning which there is great ambiguity of meaning is "evolution." Some understand it to mean necessarily a slow process of development which requires millions of years for its completion. Others say that time is not the essence of its meaning; it rests chiefly on the materialistic theory, and requires that the power of development shall inhere in the matter, and therein is the potency which sets in motion all the phenomena of nature. Others say that evolution means that the forms of life have been orderly and continuous, and whether the time of their development has been short or long, or whether the progress has been *per saltum* or gradual, does not enter into the idea. Others that it means the survival of the fittest, and others natural selection. Others say evolution dispenses with God, others that evolution is God's method of creation. Questions therefore about evolution, and about other subjects also, are exceedingly difficult to answer without ambiguity.

A categorical answer to a question, yes or no, is often demanded by practical men. Frequently such an answer would be ambiguous, and create confusion of thought. You are asked whether you believe in this or that statement or theory or doctrine. Then you are pushed into a corner by being asked to assent to some deduction from the position your categorical answer seems to require you to take, and yet which you dissent from, though consistency seems to demand your assent to it. The contest in such cases should be made on the question, because it generally contains words or thoughts which are susceptible of different interpretations, and concerning which there is doubt as to which view is reasonable and true. The one who asks the questions is the attacking party, and has the advantage over the one questioned, who is on the defensive. The questioner assumes the chief point which is that his questions are based on acknowledged fact, and are a fair and complete statement of what should be taken as the true starting-point in the discussion, whereas the true starting-point is back of the question, and many things should be said and discussed before the question is reached. Putting the question should come after the discussion. Even a child can ask questions which it is hard for the parent to answer.

So to the question, are you an evolutionist, yes is an extremely ambiguous answer. The question should rather be, if you are an evolutionist, what kind of an evolutionist are you? for if you say

yes to the simple question, you are liable to be classed by some as an avowed infidel and materialist. The only way to escape ambiguity in using the word evolution, is to define the sense in which you are using it, whether general or specific, and if the latter, then give the special meaning you attach to the word.

Another modern ambiguous term is "natural selection." The meaning given to it depends upon the school of thought to which one belongs. It may be taken to mean selection by nature, or as Darwin expressed it, the selection by a shepherd to improve the flocks under his care. That involves a being different from the sheep, controlling them to attain a result of which they have no understanding or apprehension. This being acts with an intelligence which the sheep have no participation in. That is one meaning of natural selection. Another is that there is in matter a natural, though blind, force which determines the selection without the interference or help of any outside power. The selection under this view is one of the attributes of matter, and starting with the atom, it has progressed by chemical and other changes, until gradually the higher forms of creation and finally man, have been produced. The ambiguity of this term thus becomes apparent, and unless one carefully defines the sense in which it is used, great confusion of thought must result.

Confusion of thought is apt to arise in translating from one language to another. Professor Ritchie says, "It is clearly wrong to call Plato's ideas 'things.' The necessities of language unfortunately compel us to interpolate this word in translating Greek neuter adjectives and participles. τὰ ὄντως ὄντα are not properly 'things in themselves.'" And in another place he says, "If we ask ourselves in what sense a law of nature is real, we have perhaps the best clue to the meaning, and also to the ambiguities of Platonic language. The word real is ambiguous. 'Exist' is always apt to suggest existence in time and space. The Greek word εἶναι, 'to be,' had always the twofold meaning of existence and of validity and truth. 'Most really existent' is a less accurate translation of τὰ ὄντως ὄντα than 'most thoroughly true and valid.'" And in another place, "Apart from the misunderstandings likely to result from too literal an acceptance of Plato's occasional use of highly figurative language, it must be admitted that Plato led people to think of the intelligible realm as another world alongside of the phenomenal."

Oliver Wendell Holmes said that in every conversation between two persons there were six who took part. There was the imaginary person, whom the first person in the dialogue thought himself to

be, second the imaginary being whom the first person thought the second person considered him to be, then there was the true person who might have been very different from both the conceptions regarding him. The second person in the dialogue was likewise three-fold, and in the conversation words might be spoken in the character of either of the six. The first person might utter some lofty sentiment which in his sleeve he rather laughed at. He said it only because he thought it was such a sentiment as he thought the second person would expect to come from such a person as the first person thought the second person thought he was. Or the first person might say something *in propria persona*, and the second person would explain it to himself as coming from the person he thought the first person thought he was, but not coming from the first person as the second person thought he was. How to get at the true expression of ideas from both sides of a dialogue without confusion of thought, is a difficult thing. When mutual confidence exists, so that each is sure the other is speaking as he truly feels and believes, there is established the best basis for friendship, trust, and clearness of thought.

Then there is a class of ambiguities which arise from misconception and mistakes in the logic of an ignorant person, as when a woman was asked how she distinguished her twins. She replied that it was easy enough, she put her finger into Pat's mouth and if he bit real hard then she knew it was Mike. Or the emotional speaker who said, changing the first letters of two words, "brethren, you all know how it feels to have a half warmed fish in your hearts." There is also a confusion of thought in the term "to eat humble pie," the word "humble" having been put in the place of the original word "numble," which is a part of the carcass of a deer, and would make very poor pie. The words "humble pie" have the same original meaning as "to eat crow," a phrase common in political life. There is an enforced humility in this process, and the change from "numble" to "humble" introduced a thought which harmonized with the idea sought to be expressed, and the last form of the phrase has entirely supplanted the original.

One of the most remarkable words in the history of science is "phlogiston." It actually did not mean anything. The definitions of it used seriously by scientific men now provoke a laugh. And yet the theory of phlogiston was taught in all the universities of Europe up to the time of the chemical revolution. Then it was discarded almost unanimately by all scientific men. When the scientific investigations of Lavoisier revealed the truth as regards the com-

position of water, the confusion of thought in the word phlogiston became apparent.

The revolutionary period in science and thought is like the mutation period in plants. It does not always exist, but when events conspire to produce it, then new systems and new species of thought and science appear and propagate, and maintain themselves because they are true, and the confusion of thought contained in the old is exposed.

There are intuitions which are common to all men, but this is ground on which we should tread carefully. The brain of man is such a marvelously complex organ that there are many propositions which when presented to it by consciousness, are intuitionally accepted as true. The mind is built up by its intuitions and conclusions. Its formation is determined by the kind of propositions it accepts as intuitions. The mind, however, in the interest of clear thinking should be trained to rest not on intuitions only, but on definitions, or rather to test its intuitions by definitions. In modern phrase the universe is one intelligible system, of which the human mind can come to understand some part, just because and in so far as it applies the test of coherence or non-contradiction. The mind looks at any object presented to it, not only with two eyes but from a thousand or more standpoints of memory and association. The mind covers every object with a maze of triangulations from each point which it has verified by the base line of experience. Plutarch ascribes to Plato the saying "God always geometrizes." So truth may be said to be not a mere matter of personal opinion, but true to all intelligence. Given one base line of actual well defined truth, and we can triangulate and explore the entire universe.

The chief duty of every speaker or writer is to make his meaning clear, and this is by no means an easy task. Almost like this is the duty to think clearly. If these two objects can be attained, the writer or speaker will render a service to himself and to those who hear him. Of two words the one should be used about which there is the least ambiguity, and which has the greatest precision. The subject to be treated should be defined, and the sense in which topical words are used, clearly stated. Science began in Greece by the attempts of philosophers to arrive at the truth by means of definitions, and like the Corinthian pillars, those early Greek models are never to be surpassed.

There is yet a word to be said on the effect of ambiguity on customs, laws, and creeds. The frontispiece of the last *Open Court*, by C. Goldsborough-Anderson represents an old man reclining on

his bed; his white beard can hardly be distinguished from the coverlet; his erect head is fringed with snow white hair, making most prominent the massive development of his brain. Though lying on his last bed, his eyes have lost none of their keenness and his face beams with intelligence and kindness. On one side, his aged wife is looking tenderly into his face. On the other his daughter lies prostrate with her emotions, her face buried in her hands. At the foot of the bed, facing the old man, kneels a priest holding up to his gaze a crucifix.

The story is told. The church with its authority and the wife and daughter with all the power of their tender love and religious devotion are urging the man of science to recant. How can he recant when he has reached his positions by processes as inexorable as those of geometry, and when he knows that if words were only rightly understood, all confusion of thought would vanish in the clear light of truth.

PROF. LAWRENCE H. MILLS ON THE LOGOS CONCEPTION.

BY THE EDITOR.

ONE of the most remarkable coincidences in the history of religion is the dignity which the term "word" has acquired not only in Christianity but also in the terminology of other systems in India and Iran, and—we may add—even in distant China. The theory naturally suggests itself that we are here confronted with the transmission of thought either from the East to the West or the West to the East, but it appears that neither hypothesis is admissible and that in both regions, in the sphere of Græco-Christian thought and among the Indians as well as the Iranians, we witness an interesting instance of a parallel development. The Rev. Professor Lawrence Heyworth Mills, D. D., Professor of Zend Philology at the University of Oxford, has devoted a special book¹ to a comparison of the Logos idea of Alexandrian philosophy, with analogous terms in the Zend Avesta, and he comes to the conclusion that the Persian conception of the *Honover*, the *Vohu manah*, and also of the *Asha* cannot be derived from Philo's logos² conception nor, *vice versa*, can the logos conception have originated from Zarathushtrian sources.

The Zend Avesta contains very ancient passages. It must still retain reminiscences of the time when the Brahmans and the Iran-

¹ *Zarathushtra and the Greeks: A Discussion of the Relation Existing Between the Ameshaspentas and the Logos*. Part I. F. A. Brockhaus, Leipzig, 1903-1904.

² Logos is commonly translated "word," but it means more than that. It is connected with the root from which our word "logic" is derived and it means orderly logical thought expressed in language. This same idea comes out in the Iranian term *asha* which is commonly translated "righteousness," but (like the Vedic *rita*) it means "the rhythm of nature," "the world order," especially "the moral world order," hence the translation "righteousness." *Vohumanah* is commonly translated "good thought" and *Honover*, which is the union of two words, the title of a prayer, the Ahuna vairya, a synonym which has been introduced in later writing.

ians were living together, using the same word, *Deva*, for supernatural beings; but while in India the term *Deva* never ceased to mean gods, among the Iranians it came gradually to stand for demons and evil spirits who did not deserve the honor of worship.

The ancient Iranians were virtuous husbandmen who, as says Professor Mills, preferred to worship God under simpler names than *Varuna* or *Indra*. They showed a tendency to develop a monotheistic conception of God, and the *Gathas* still retain echoes of the struggle between the pure worship of *Ahura Mazda*, i. e., "the Lord Omniscient, the author of all that is true and good," and the *Deva*-religion which appears to have been looked down upon by the adherents of the purer faith in the same way as the Israelites regarded their pagan neighbors as idolaters. The conflict is marked by a bitterness of constantly repeated feuds which finally led to the extermination of the cruder superstitious polytheism.

The sacred books of the worshippers of *Ahura Mazda* comprise a long period from the most ancient times down to modern days of *Parsi* literature, and, accordingly, there are as many phases in the development of *Mazdaism* as there are in *Christianity*. An exact knowledge of this enormous literature is limited to a small number of scholars, among whom we mention Professor Mills as one of the greatest authorities. No one is as well posted on the historic development of *Mazdaism* as he, for, in comparing *Mazdaism* with *Christianity*, we must always bear in mind the dates of the books from which we quote. The *Gathas* or *Zarathushtrian* hymns were written at an early period in remote times and reflect traits of the personal faith of *Zarathushtra*, while the *Pahlavi* books are of a much later date representing a phase in *Mazdaism* which would correspond to a similar phase in *Mediæval Christian* literature.

According to Prof. Darmesteter, there can be no doubt of an historical contact of *Zarathushtrians* with *Alexandrian* culture at a later period through some *Parsi* in *Persia* who had become familiar with *Platonic* philosophy and may possibly have visited *Egypt* in person. The most important document is a letter written by a *Parsi*, the name of which is sometimes transcribed "Tansar," sometimes "Tosar."

The author of this odd piece of literature, the alleged author *Tansar*, claims to be *Herbad* of the *Herbads*, i. e., priest of priests or chief of the religion, and he is claimed to have been the redactor of the sacred texts on which *Zoroastrianism* reposes, but if any portion of the *Avesta* could have been written at the period of *Tansar*, the implication is left that the *Gathas* themselves must have

been composed two or three centuries before, say, between 100 B. C. to 100 A. D. Hence, Mr. Mills comes to the conclusion that everything of the letter except its nucleus is entirely spurious. He says:

"Compare the Vendidad with this Letter! : — to regard the two as contemporaneous in the same locality would appear to be the ultra pointing of a sarcasm." (p. 49.)

Professor Mills devotes a careful investigation to the Tansar letter which he does not consider as genuine. On the other hand he proves the independent development of the logos idea in Greece from the first suggestion, given by Heraclitus, to Plato, further to Philo, and finally to Neo-Platonism. He shows that the Persian idea of Vohumanah is after all different from the Greek logos conception. The similarities are external and a close inspection betrays an independent origin.

The idea of a gradual personification of Asha and Vohumanah, originally mere qualities of God, is briefly sketched by Professor Mills as follows (pp. 20-21) :

"I discover *Asha* and *Vohumanah* to be first of all simply expressions for the attributes of 'truth' and 'benevolence': first as those characteristics are supposed to inhere in the supreme good Deity; and then I find them as expressing those qualities in the faithful disciple.

"After this I find that they become *also personified, first rhetorically, then doctrinally, as Arch-angels of God, and later even as his sanctified servants*. Asha representing in these instances *the orthodox community* and *Vohumanah the orthodox individual*. This explanation leaves them indeed very impressive and refined as *religious-philosophical conceptions*, but they seem to have been introduced in a spirit which was quite simple and without any trace whatsoever of hair-splitting dialectics. They however express in a significant manner *the activity of the Deity as directed by His justice and His love*, and by these as exerted toward His entire creation, which is declared to comprise the chief objects even of material nature. There is indeed 'an evil creation'; but with this the supreme Deity has nothing whatsoever to do, either directly or indirectly through either his Vohumanah or his Asha (except indeed to oppose and finally to overcome (?) it). It is the work of a *separate Original Spirit*, not supreme of course, but independent. *Such are Asha and Vohumanah in brief.*"

The personification of a quality of God reminds one of Philo's word "dynamis" (power). We may compare *Spenta-Mainyu* with Philo's *pneuma*, the *Amesha-Spenta*, or Bountiful Immortals.

the seven attributes of God, which might explain Philo's preference for the number "seven," etc., etc. We can follow up the similarities to some details, and yet in following the arguments of Prof. Mills, will have to acknowledge the independent origin of these notions in both Iranian religion and in Greek philosophy.

Professor Mills estimates the Zarathushtrian faith far higher than Philo's conception. In fact he says: "It would be an insult to the Avesta to compare the two." Philo's betrays a vanity and he claims that his soul or his mind had been furnished with information from God himself. Nothing so trivial appears in the *Gathas*. Professor Mills continues (pp. 204-205):

"The Avesta in the thought compared led the world of its time and place in one of the most important ideas which humanity had yet experienced. Nothing Philonian can approach it, much less this petty, but yet to some of us most interesting effect of diseased cerebral action.

"Philo's 'mind' was indeed 'speaking' to him and upon a serious subject,—a question in the theological exegesis of a passage in his Scriptures; but it concerned something of mere remote detail, a matter of little practical moment, however it might be considered. But Zarathushtra's point was vital and immediate, of the utmost critical effect to the immortal destiny of the human subject, and wholly moral. I may well fear that I do it dishonor to mention it in such a connection, or in such a tone."

The nucleus of the Zend Avesta is ancient and we find in it for the first time several characteristics of a distinctly moral character, based upon religious ideals. Professor Mills says (pp. 205-206):

"Up to the dates of those statements in the Zend Avesta men's thoughts as to future recompense, so far as they have been recorded, were all mechanical, ruthless and inconsiderate. The law of interior recompense, was perhaps not so consciously at hand in the thoughts of Zarathushtra, but his deducible ideas forecast it; subjective rewards and punishments are certainly foreshadowed.

"And this was epoch-making for the time and place, the first clear statement of such conceptions in all literature. The conscience becomes the executioner, if it indeed does not constitute the very pains of Hell; and in a corresponding sense an approving voice within fills the being with pervading peace, and it meets the saved man like a fragrant breeze to a traveller approaching home."

As to interpretations between the Iranian doctrine and the Alexandrian logos conception, Professor Mills is a little inclined to be-

lieve that Philo must have felt indirectly a Babylonian-Persian influence. He sums up his views as follows (pp. 206-208) :

"The Avesta in no sense depends upon the Jewish Greeks. On the contrary, it was Philo who was in debt to it. He drank in his Iranian lore from the pages of his exilic Bible, or from the Bible-books which were then as yet detached, and which not only recorded Iranian edicts by Persian Kings, but were themselves half made up of Jewish-Persian history. Surely it is singular that so many of us who 'search the Scriptures' should be unwilling to see the first facts which stare at us from its lines. The Religion of those Persians, which saved our own from an absorption (in the Babylonian), is portrayed in full and brilliant colors in the Books of the Avesta, because the Avesta is only the expansion of the Religion of the sculptured edicts as modified. The very by-words, as we shall later see, are strikingly the same, and these Inscriptions are those of the very men who wrote the Bible passages. This religion of the Restorers was beyond all question historically the first consistent form in which our own Eschatology appeared.

"Before the Exile the Jewish creed was very dim indeed as to Resurrection, Immortality, forensic Judgment, and all we hold most dear. The people of Ragha (Rages, etc.) whose name the Alexandrians knew so well from their Tobias, or from its sources, lived and died under the strong personal influence of these beliefs, with other elements beside them so searching that we can scarcely trust our eyesight as we read. Even the harsher features are recalled; the very Demon of the Gathas figured in the tales of Philo's youth.

"There are more traces of the doctrines named above, with Heaven and Hell, as Orthodox Christians hold to them, in the texts of the Avesta than in all the Pre-exilic Books. . . .

"I have asserted with suggested reasons that *Philo must have felt indirectly a Babylonian-Persian influence* with the conclusion that any similarities supposed to exist between his writings and the Zarathushtrian system must have been owing to ideas which made their way from that system, or from a congeries of closely connected systems of which Zarathushtrianism was a prominent unit; and I have constructed a provisional conclusion from these premises in so far as they are now presented."

THE SECRETS OF SECOND SIGHT.

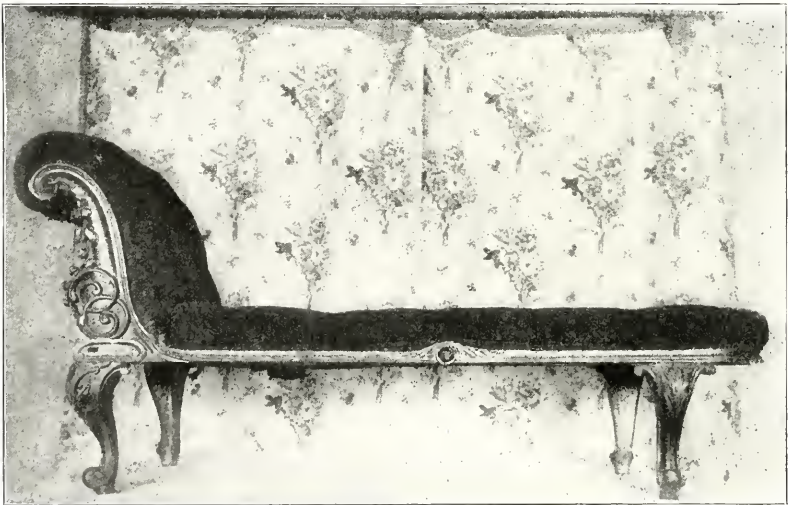
BY HENRY RIDGELY EVANS.

“Then a second-sighted Sandy said,
‘We’ll do nae good at a’ Willie.’”

—*Child’s Ballads*, VII. 265.

I.

I WENT on one occasion to dine with Mr. Francis J. Martinka, and while waiting for the repast to be dished up, seated myself upon an old-fashioned sofa in his dining room.



ROBERT HELLER'S MAGIC SOFA.

“Pardon me,” said my host, gaily, “while I put a bottle of wine on ice. I will be back in a little while. In the meantime, you may amuse yourself looking over these photos of eminent conjurers.

And by the way, you are seated upon the very sofa which Robert Heller used in his second-sight trick. Examine it carefully and you will see where the wires and electric battery were located. I came into possession of the relic after the death of Heller."

So saying he went out to look after the wine.

And so the piece of furniture I was seated on was the veritable up-to-date tripod of that High Priestess of Delphi, Miss Haidie Heller, who assisted Robert Heller, acting the part of clairvoyant. It called up a flood of memories to me.

The magician of the Arabian Nights transported himself from Bagdad to Damascus upon a piece of carpet. In imagination that old sofa carried me back thirty years into the past. I was seated in the gallery of the old National Theatre, Washington, D. C. at a *soirée magique* of the famous Heller. I shall never forget his second-sight trick. It was the most wonder-provoking, the most mysterious experiment I have ever seen. In his hands, it was perfect. Robert Heller saw Houdin give an exhibition of this feat of mental magic in London. His acute mind divined the secret, and he set about devising a code for working the experiment. He added many new effects. Nothing seemed to puzzle him and his assistant.

At an entertainment given in Boston, and described by Henry Hermon in his work on Hellerism, a coin was handed to Heller. He glanced at it and requested Miss Heller to name the object.

"A coin," she quickly answered.

"Here, see if you can tell the name of the country, and all about it?" he next asked.

Without a moment's hesitation she replied: "It is a large copper coin—a coin of Africa, I think. Yes, it is of Tripoli. The inscriptions on it are Arabic; one side reads 'Coined at Tripoli;' the other side, 'Sultan of two lands, Sultan by inheritance, and the son of a Sultan.'"

"Very well," said Heller, "that is correct. But look, what is the date, now?"

"The date is 1-2-2-0, one thousand two hundred and twenty of the Hegira, or Mohammedan year, which corresponds to 1805 of the Christian year."

Tremendous applause greeted this feat.

Mr. Fred Hunt, who was for a number of years Robert Heller's assistant, revealed the secret of second sight soon after Heller's death. The performer has first to be initiated into a new alphabetical arrangement, which is as follows:

A is H; B is T; C is S; D is G; E is F; F is E; G is A; H is

I; I is B; J is L; K is Pray; L is C; M is O; N is D; O is V; P is J; Q is W; R is M; S is N; T is P; U is Look; V is Y; W is R; X is See this; Y is Q; Z is Hurry. "Hurry up" means to repeat the last letter. For example, the initials or name in a ring is wanted. Say it is "Anna." By the alphabetical arrangement H stands for A, D for N. The exclamation "Hurry up" always means a repetition of the last letter, and again H will give the answer when put as follows:

After the alphabet we have the numbers, which are arranged as follows: 1 is Say or Speak; 2 is Be, Look or Let; 3 is Can or Can't; 4 is Do or Don't; 5 is Will or Won't; 6 is What; 7 is Please or Pray; 8 is Are or Ain't; 9 is Now; 10 is Tell; 0 is Hurry or Come. "Well" is to repeat the last figure. Now for an example: The number 1,234 is needed; attention must only be paid to the first word of a sentence, thus—*Say* the number. *Look* at it. *Can* you see it? *Do* you know?

Suppose the number called for is 100:

"*Tell* me the number. *Hurry!*"

So much, dear reader, for the spelling of proper names and conveying numbers to the clairvoyant on the stage. In regard to colors, metals, precious stones, countries, materials, fabrics, makers of watches, playing cards, society emblems, coins, bills, jewelry, wearing apparel, surgical instruments, etc., etc., Heller had them arranged in sets of ten. The first question he asked gave the clue to the set; the second question to the number of the article in the set. Thus but two short questions were necessary to elicit the proper reply from the assistant. Miscellaneous articles were divided into nineteen sets. I will give examples of two:

FIRST SET.

What article is this?

- | | |
|------------------|---------------|
| 1. Handkerchief. | 6. Basket. |
| 2. Neckerchief. | 7. Beet. |
| 3. Bag. | 8. Comforter. |
| 4. Glove. | 9. Headdress. |
| 5. Purse. | 10. Fan. |

SECOND SET.

What is this?

- | | |
|---------------|--------------|
| 1. Watch. | 6. Necklace. |
| 2. Bracelet. | 7. Ring. |
| 3. Guard. | 8. Rosary. |
| 4. Chain. | 9. Cross. |
| 5. Breastpin. | 10. Charm. |

Supposing a spectator handed a *Rosary* to the conjurer. He would call out to his assistant. *What is this?* (Clue to second set.) Then he would exclaim: *Are you ready?* The word *are* would give the clue to number 8. And so on.

The clues to the sets were worded very nearly alike, so as to



ROBERT HELLER.

make the spectators believe that the same questions were being constantly asked.

Evoking the aid of electricity, Robert Heller was enabled to convey the cue words and numbers of the sets to Miss Heller *without speaking a word*. It was this wonderful effect that so puzzled everybody. A confederate sat among the spectators, near the center aisle of the theatre, and the wires of an electric battery were

connected with his chair, the electric push button being under the front part of his seat. Heller gave the cue to the set in which the article was, its number, etc., by some natural movement of his body or arms; and the confederate, rapidly interpreting the secret signals, telegraphed them to the clairvoyant on the stage. The receiving instrument was attached to the sofa upon which Miss Heller sat. The interchangeable use of the two methods of conveying information—spoken and unspoken—during an evening, completely bewildered the spectators. It was indeed a sphinx problem.

Robert Heller, or Palmer, was born in London in 1833. At the age of fourteen he won a scholarship at the Royal Academy of Music. In the year 1852 he made his debut in New York City at the Chinese Assembly Rooms. On this occasion he wore a black wig and spoke with a Gallic accent, believing that a French conjurer would be better received in this country than an English magician. He failed to make a success, and eventually drifted to Washington, where he taught music for a number of years. All this time he was perfecting himself in legerdemaia. Finally he reappeared in New York and won unbounded success. He visited Europe and India, returning to the United States in 1875. He died in Philadelphia November 28, 1878. Soon after his death an absurd story went the rounds of the press that he had directed his executors to destroy his automata and magical paraphernalia. Such is not the case. Mr. Francis J. Martinka, of New York, possesses a number of his tricks. Heller was a magnificent pianist and always gave a short recital of his own compositions and those of the masters during his entertainment. He used to append the following effusion to his posters:

“Shakespeare wrote well;
Dickens wrote *Weller*;
Anderson was—
But the greatest is Heller.”

II.

A curious exhibition of silent second-sight was that of the Svengali trio. The effect as described by the *New York Herald*, August 11, 1904, is as follows:

“Two persons (lady and gentleman) are on the stage, both with their backs toward the audience. A third one goes into the auditorium, with his back towards the stage, to receive the wishes of the audience. If the name of any international celebrity is whispered to him, with lightning rapidity the thought is transmitted.

The gentleman on the stage turns round immediately and appears in features, bearing and dress as the desired personage—with wonderfully startling resemblance.

"One can likewise whisper to the gentleman in the auditorium the name of an international opera, operetta or international song. The thought flies like lightning and the lady sings what is wanted, instantly accompanying herself on the piano.

"The secret of this trick is as follows: When the curtain rises, the master of ceremonies walks to the front of the stage and in a pleasing voice begins: 'Ladies and gentlemen—I have the pleasure of introducing to you, etc., etc. I will call your attention to the fact that the spectators must confine their whispered wishes to international celebrities, names of well-known personages, songs and operas of international fame,' etc.

"This limitation of choice is the key to the performance. They have lists of these 'international celebrities,' rulers, statesmen, diplomats, great writers and musical composers; songs of world-wide reputation, popular selections from the operas, etc. And the secret of the evening is that all of these carefully selected names, titles, etc., are numbered, as in the following examples:

STATESMEN AND RULERS.		OPERAS.	
1. Bismarck.		1. "Faust."	
2. King Humbert of Italy.		2. "Lohengrin."	
3. Napoleon Bonaparte.		3. "Bohemian Girl."	
4. King Edward VII.		4. "Lucia di Lammermoor."	
5. Paul Kruger.		5. "Carmen."	
120. Lincoln.		120. "Trovatore."	
POPULAR SONGS.		GREAT WRITERS.	
1. "Home, Sweet Home."		1. Thackeray.	
2. "Last Rose of Summer."		2. Victor Hugo.	
3. "Marseillaise."		3. Dickens.	
4. "The Jewel Song in Faust."		4. George Elliot.	
5. "Walter's Prize Song."		5. Shakespeare.	
101. "Comin' Thro' the Rye."		101. Dante.	

HOW THE SIGNALS ARE CONCEALED.

"The manager reiterates that if only names of international reputation are given the responses will be correct nine hundred and ninety-nine times in a thousand. Then he descends from the stage, and, smiling right and left, inclines his ear to catch the whispered wishes as he moves slowly up the aisle, generally with his back to the stage. An auditor whispers to him, 'Bismarck.'

"Herr Svengali, gesticulating freely but naturally, pressing his

eyes with his fingers for an instant as if going into a momentary trance—only a second or two, just enough to impress the audience—then thrusts a hand into the air, wipes the moisture from his face with his handkerchief or leans toward a spectator, seeking his attention, when a voice from the stage says, 'Bismarck.'

"'Right,' responds the man who whispered that illustrious name. Then there is a craning of necks and crushing of programmes, all eyes fixed on the stage, where the impersonator, standing before a cabinet of costume pigeonholes, with the aid of an assistant has donned wig and uniform in his lightning change and whirls around disguised as Bismarck, while the girl at the piano plays 'The Watch on the Rhine.' It is all the work of a few seconds and makes a great impression upon the spectator.

"The next man calls for an opera air, 'Bohemian Girl,' and the piano plays 'I Dreamt That I Dwelt in Marble Halls,' etc. Another man suggests the magic name 'Sheridan.' It is echoed aloud from the stage, while the audience applauds and the girl plays 'The Star Spangled Banner.'

"The few experts present pay little attention to the stage. Their eyes are fixed on the man Svengali in the aisle, noting every move he makes. It is observed that his numerous gestures, his frequent use of his handkerchief, the pressure of his fingers on his eyes, as if to hypnotize his assistant on the stage, are natural movements, attracting no attention, yet necessary to hide the vital signals in the cipher code of the show.

"In the programme and show bills it is emphasized that the lady and gentleman on the stage have their backs to the audience, while Svengali, down in the aisle, has his back to the stage, making collusion apparently impossible. This makes a profound impression on the public.

"A CONFEDERATE BEHIND A SCREEN.

"But not a word is said of that curious screen panel, bearing a double headed eagle—the Austrian coat of arms—surmounting a large cabinet of costumes occupying so much space on the stage. The programme does not explain that this screen panel is transparent from behind and that an accomplice with a strong magnifying lens reads every move made by Svengali and repeats his signals to the pretty girl at the piano and the impersonator at the cabinet.

"THE SYSTEMS EXPLAINED.

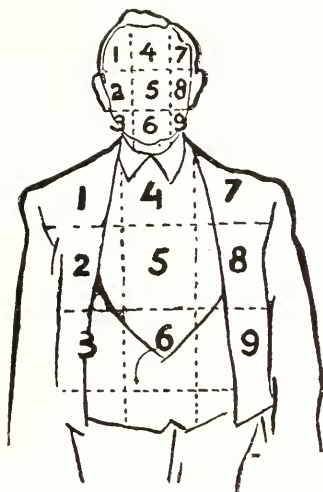
"Here is an illustration of how the figure system can be worked. As explained above, the famous personages, popular songs and

operas are on numbered lists. Svengali in the aisle, with his code of signals, has all these numbers committed to memory.

"When a spectator whispers 'Dickens' Svengali knows it is No. 4, and he signals accordingly.

"But how?

"By touching his head, chin, or breast, or that particular part of his body designated in the signal code of the Svengali Company. The diagram given herewith illustrates the system of communica-



tion by numbers, nine figures and a cipher (o), by which all the wealth of the world may be measured, and any number of words may be communicated without a word of speech. One has but to map out a square on his face, breast or body, and number it with these nine figures, with an extra space for the cipher, to be ready for the Svengali business. That is, when he has memorized the names and the numbers representing them.

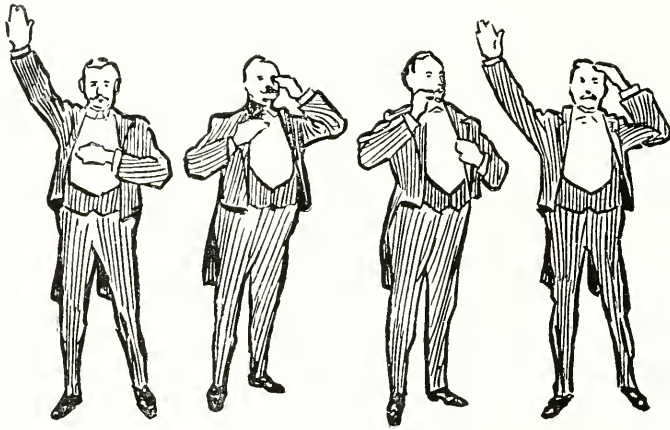
"Say the human head is used for this purpose. Imagine the top of the head, right hand side, as No. 1, the right ear as No. 2, the jaw as No. 3, and the neck as the cipher; the forehead No. 4, the nose No. 5, the chin No. 6, the top of the head on the left side as No. 7, the left ear No. 8, and the left side of the jaw No. 9.

"Thus you have the code system by which operators can communicate volumes by using a codified list of numbered words or sentences.

"If you label the Lord's Prayer No. 4, and the Declaration of Independence No. 5, you may instantly telegraph the mighty litera-

ture through wireless space—enough literature to save all Europe from anarchy—by two natural movements of the hand.

“You can label your eyes, your movements or even your glances, making them take the places of the nine omnipotent numbers. Again: Glance upward to the right for No. 1, straight upward for No. 2 and upward to the left for No. 3. Repeating, glancing horizontally for Nos. 4, 5 and 6. Repeating the same again, by glancing downward for Nos. 7, 8 and 9, and stroking your chin for the cipher (o).



SECOND SIGHT TRICK—SIGNALLING.

“With your back to the audience, you can telegraph in a similar way, using your arm and elbow to make the necessary signals. Let the right arm, hanging down, represent No. 1; the elbow, projecting from the side, No. 2; elbow raised, No. 3. Repeat with the left arm for Nos. 4, 5 and 6; with either hand placed naturally behind you, on the small of the back, above the belt and over your shoulder for Nos. 7, 8 and 9, and on the back of your head or neck for the cipher (o).”

III.

It is an interesting fact to note that the Chevalier Pinetti was the first exhibitor of the second-sight trick. Houdin revived (or re-invented) it.

On the 12th of December, 1846, he announced in his bill: “In this programme, M. Robert-Houdin’s son, who is gifted with a marvelous second-sight, after his eyes have been covered with a thick bandage, will designate every object presented to him by the audi-

ence." In his memoirs he thus describes how he came to invent the trick:

"My two children were playing one day in the drawing-room at a game they had invented for their own amusement. The younger had bandaged his elder brother's eyes, and made him guess at the objects he touched, and when the latter happened to guess right, they changed places. This simple game suggested to me the most complicated idea that ever crossed my mind.

"Pursued by the notion, I ran and shut myself up in my work-room, and was fortunately in that happy state when the mind follows easily the combinations traced by fancy. I rested my head in my hands, and, in my excitement, laid down the first principles of second sight.

Houdin never revealed his method of working the trick.

Robert Heller's successors in mental magic are Max Berol and wife, and the Zancigs. Among other feats Berol is able to memorize over two hundred words called out by the spectators and written down on a slip of paper by some gentleman. Berol will then write these words backwards and forwards without hesitation and name any one of them by its number in the list. The Zancigs are marvels in the art of second-sight. They were born in Denmark, but are naturalized citizens of the United States. Clever advertisers, they lay claim to occult powers, as the following notice in the *Washington Post*, April 30, 1905, will testify:

"Although Prof. Zancig and Mme. Zancig, who will be at Chase's this week, are naturalized Americans, they come from Denmark. They first developed their transmission of thought from one mind to another—or what is known as telepathy—while journeying through the Orient. They found that quite a number of the Orientals had found it possible to control 'thought waves' and transmit them to the minds of others, just as Marconi, with his wireless telegraphy, controls electric waves and transmits them to an objective point. Prof. Zancig discovered that Mme. Zancig was inceptive, and he could readily transmit to her mind the thoughts of his own. The tests were continued, and became so positive and conclusive that it was decided to give public exhibitions.

"While in India, Prof. and Mme. Zancig saw some astonishing telepathic exhibitions, which encouraged them to still greater efforts. They gave exhibitions before the Maharajah, near Delhi; before the Chinese minister at Hongkong, and before the Japanese officials of highest grades, who took great interest in the mental tests. One remarkable incident occurred at Potchefstroom, South Africa, where

the natives are extremely superstitious. The exhibition had been extensively advertised, and the house was full. The entertainment created a sensation. As long as Prof. Zancig remained on the stage everything was all right, but when he went among the audience and read dates of coins, inscriptions on letters, and performed other remarkable feats, the audience suddenly became panic-stricken, and there was a mad rush for windows, doors, or any other means of exit. In five minutes the hall was empty, and nothing could induce the people to return. After concluding his tour abroad, Prof. Zancig and his wife returned to America, and began an American tour which has been uninterruptedly successful and will extend to every section of the United States."

ZOROASTER'S CONTRIBUTIONS TO CHRISTIANITY.

BY THE EDITOR.

WE read in the Arabic Gospel of the Infancy (p. 176) the following passage which we cannot doubt is but a more complete version of Matt. 11:1:

“And it came to pass when the Lord Jesus was born at Bethlehem of Judah, in the time of Herod the King, behold Magi came from the East to Jerusalem, as Zerdusht had predicted: and they had with them gifts, gold, incense and myrrh; and they worshipped him and offered unto him their gifts.”

Zerdusht is the Arabic name for Zoroaster, and we have here the positive statement that Zoroaster had predicted the Saviour.

The three Magi are now commonly supposed to be representatives of the Gentile nations, but among the early Christians they were Magi, or priests of Mesopotamia. They are always represented as wearing Persian caps, the same head covering which Mithra wears, and which under the name of miter, has become the typical cap of honor of the Christian bishops. The names of the three Magi according to an ancient popular legend, are Caspar, Melchior and Balthazar. All are pagan names; not one of them is Jewish. Caspar means “radiance”, Melchior means “the light of Malech or Moloch” (i. e. the king, viz., God). Balthazar means “Bel protect the king.”

The story of the Magi is the last remnant in the Christian canon of the evidences of the influence which the religion of the Persians exercised on early Christianity. We know now that this influence must have been enormous although it appears that during the rivalry between Mithraism and Christianity, the vestiges that might testify to it have been systematically obliterated, leaving only hints of the significance of Zoroaster's faith at the beginning of the Christian era.

In the light of these facts, a knowledge of the noble faith of the Persians has become indispensable to a proper comprehension of our own religion, and so it is but natural that of late much attention has been paid to its sacred canon, the Zend Avesta.*

The study of the Zend Avesta will prove more and more important for our insight into the genesis of both Judaism and Christianity, and it is greatly to be regretted that the men who do the work in this important direction are very rare. It was begun on a larger scale by Spiegel, a German scholar; it was continued by Darmesteter, a Frenchman of Jewish blood; and is represented to-day in the Old World by Professor Lawrence H. Mills, and in the United States by A. V. Williams Jackson.

The religion of Zoroaster (or, as the original name reads, Zarathushtra) bears a close resemblance in many respects to both Judaism and Christianity. It is commonly called Mazdaism, or the worship of Mazda, Ahura Mazda, the Lord Omniscient, being the common appellation of God among the followers of Zarathushtra. While the Iranians, the inhabitants of Elam, and later on of Persia, were greatly benefited by the civilisation that had sprung up in the valley of the Euphrates and Tigris, they made a new departure in the line of practical religion by boldly taking the consequences of the philosophy of the day, by discarding the old polytheism, and by placing in its stead a rigid monotheism. While their knowledge of facts, their science, their culture, their art, and their habits of life generally were greatly influenced by Babylonian thought, these sturdy mountaineers in the highlands northwest of Babylon, resented the superstitions of the inhabitants of the plains, and felt a superiority in the purity of their religious conviction such as we find expressed also in the canon of the Jews.

Are we not perhaps entitled to assume that conditions similar to these prevailing in the mountainous provincial centers of the northwest obtained also on the highlands of Judah? Thus we are confronted by a parallel development of monotheism on similar lines accompanied by a similar scorn of Babylonian idolatry, while the entire atmosphere in both Judea and Persia is permeated with Babylonian culture.

The Babylonian captivity constituted the school-years in the

* In view of the importance of Zend Avesta study we will publish in the next number a condensed biographical account of Professor Lawrence H. Mills. He thinks that a publication of such a personal nature might be misconstrued as vanity, but grants at the same time that many students interested in his line of work have repeatedly called for just such details. Hence we deem ourselves justified in publishing both his portrait, and a short sketch of his course of study.

development of the Jewish people. After the conquest of Jerusalem, the nobility, and with them all intellectual leaders, including representative artisans of all the crafts, were transported to Babylon and were there confronted for the first time in their national life with a civilisation superior to their own. Their view was widened, and while they felt themselves strangers in the new land, they there absorbed the best thought and reconstructed their own faith on broader lines.

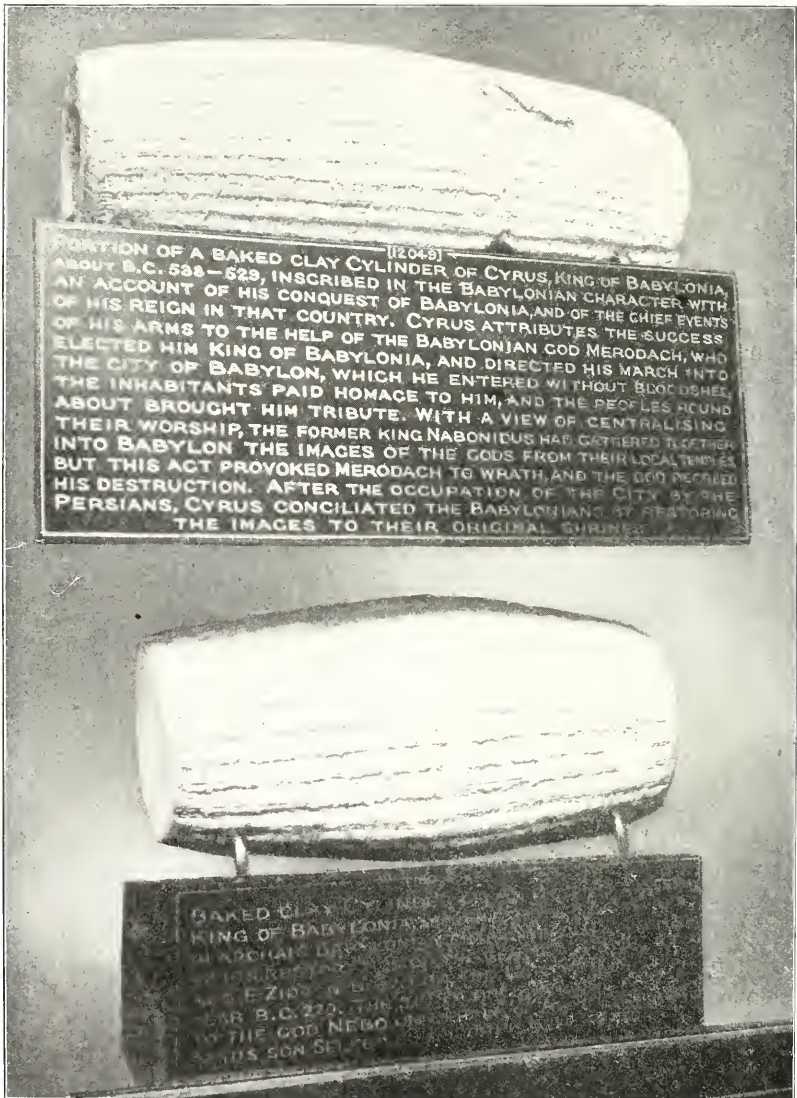
It is well known that monotheistic tendencies existed in Babylon, that the different gods were interpreted to be different manifestations of the same deity, and we may very well assume that philosophical minds must have looked with disgust on the idolatrous practices of the national temple service. The Jews imbibed the monotheism of these isolated thinkers of their new home, because they were prepared for it through the prophetic movement that antedated the downfall of Judea and were thus enabled to identify that one sole and supreme God with Yahveh, their own tribal deity. Under such auspices the entire literature of Israel was revised and the history of the nation reconstructed from the monotheistic point of view, which made it appear that Yahveh had always been the one supreme God, who, however, had taken special pains to select Israel as his own chosen people.

It was no accident that Babylonian rule was overthrown by Persia, for the Persian kings and their people were a vigorous race ensouled with high ideals and noble principles. They had embraced the religion of Zoroaster and thus their cause in the destiny of nations had become identified with a monotheistic faith. There is but this difference between the Persians and the Jews, that the former were tolerant of other religious institutions while the latter were iconoclastic and over-zealous in condemning the idolatry of the Gentiles.

When Cyrus entered Babylon he took possession of the city in the name of Marduk, the tutelary deity of that great metropolis, identifying Marduk with his own god Ahura Mazda; and in the same way he recognised the religion of the Jews as being practically the same as his own, tacitly assuming that Yahveh, the Lord of the Jews, was but another name for Ahura Mazda, the Lord of the Persians.

Cyrus was a great man, and history has rightly named him "Cyrus the Great." He had a deep insight into the several nationalities whom he united under his sceptre. He was not only victorious in war, but also successful in peace; and so he amalgamated

this heterogeneous mass of people, speaking many different languages and being guided by as many different religions, into one



CLAY CYLINDER RECORDING THE ENTRANCE OF CYRUS INTO BABYLON.

After a photograph by Mansell.

great empire, of which his own people, the Persians, remained for many centuries the administrators and rulers. Thus the Semitic

world of Hither Asia was for the first time guided by a nation of Aryan blood, the rule of which continued until the Persian Empire broke down before the irresistible onslaught of Alexander the Great.

* * *

But let us now consider the significance of the religion of the Persians, and how it affected the development of the religion which dominates the civilised nations today. We shall see that it entered into the make-up of Judaism and exercised a most powerful influence upon it. At the time of Christ it became a factor in the origin of Christianity, and later on it affected its development, not only once but several times.

First of all, Cyrus is hailed by Isaiah as the Messiah, i. e., "the Anointed One," Chapter xiv, 1, where the passage reads in the authorised version: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." The famous passage which John the Baptist applies to Jesus when he speaks of himself, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight," has originally been spoken by Isaiah of Cyrus, who in the same chapter as above quoted, declares in the name and words of God (Is. xiv, 2): "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron."*

Cyrus recognised in the monotheism of Judea a religion akin to his own, and therefore took a personal interest in the destiny of the Jews. He organised the temple service in Jerusalem, and with it introduced the Mazdaian symbol of the deity, the holy fire—an institution which has been preserved in Christianity under the form of the eternal lamp, which is even today kept incessantly burning in Roman Catholic churches.

Historians assume that a man of the great common sense of Cyrus was also moved by practical motives. In consideration of the fact that his own people were a small majority in that great empire which he had conquered, he needed sympathisers and supporters of his cause, which was nowhere more endangered than at the Egyptian frontier; and he was wise enough to show his clemency and bestow favors upon those people who held the key to the roads between Babylon and Suez. So long as he could trust the population of Jerusalem, an Egyptian invader could not take him by surprise; while, on the other hand, if the allegiance of the rulers of

* Cf. also Is. xl, 3-5, where the same idea is set forth without, however, making special allusion to Cyrus.

Jerusalem was doubtful, his Syrian possessions could easily be attacked by Pharaoh. The impulse which Cyrus gave to the development of Judaism was no doubt lasting, but in addition we know that Persian thought continued to sway the religious development of the Jews, and its traces are especially noticeable in the apocalyptic writings.

The canon of the Jews as we have it in the Old Testament does not as yet show the supremacy of the Persian faith. It is still an expression of the opposition made by the religious leaders of the Jews to the polytheistic superstitions of Babylon. Thus they oppose above all the idea of immortality, which is closely connected with Tammuz worship and is by no means free from idolatrous practices. It is presumably on this account that no reference is made in the Old Testament to the doctrine of immortality. Times changed, however, and the idea of the soul, of resurrection, and the establishment of God's kingdom on earth became powerful factors in the popular religion of Judea,—notions which appeared mainly in sectarian life and in the post-canonical literature of the times, commonly called apocryphal.

The Apocrypha consists of a peculiar mixture of Babylonian ideas, modified by the Persian religion, and finally assimilated to Jewish ways of thinking. They were written at a time of great tribulation for the Jews, who were suffering from persecution at the hands of the kings of Syria. This part of the Persian empire had fallen into the hands of the family of Antiochus, and these proud rulers endeavored to break the exclusiveness of Jewish institutions. In those troublesome days, the Jews felt consolation in the hope of a Messiah, which found expression in prophecies that were echoes of ancient legends ultimately founded on the aboriginal faith of the oldest inhabitants of Babylonia.

The ancient Babylonians looked upon earthly life as a reflection of heavenly events, and represented the successive eras of history as cycles; thus the stories of the gods contain prophecies concerning the destiny of mankind, and the legend of the origin of the world was considered typical for the regeneration of conditions in a new age. For this reason the story of the struggle of Bel Marduk, the main god of Babylon, with Tiamat, the monster of the deep, was regarded as prophetic, and the myths of cosmogony were interpreted as foreshadowing an eschatology.

The continuation of eschatological literature in the Christian era and its conclusion are found in the Revelation of St. John the Divine. This strange composition contains passages which remind

the student of the Babylonian antiquities of the ancient Marduk epic, and the chapters xii. and xix. contain a Christianity whose Christ has apparently nothing to do with Jesus of Nazareth. The Christ of the twelfth chapter is born in heaven, not on earth; and the mother is persecuted by a dragon who is evidently a creature of mythological significance, for we are told that "his tail drew the third part of the stars of heaven, and drew them to the earth." We are told of a war in heaven, in which Michael and his angels fought against the dragon, and the man-child that was born had to be reared in secrecy. "It was caught up unto God and to his throne."

The Christ of chapter xii. does not preach the love of enemies or the Golden Rule, but "is to rule all nations with a rod of iron." He rides on a white horse and is "clothed with a vesture dipped in blood and his name is called the Word of God." Further details are supplied by Professor Hermann Gunkel who was the first to call attention to the mythological features of the Book of Revelation in his book *Schöpfung und Chaos*.

The Jews under the tyrannical rule of the Antiochs were fully convinced that the present world-order had waxed old and that a change was close at hand. The Son of Man was expected to bring redress from evil, and perhaps for the first time in the history of the world individualism began to stir the people. It was no longer sufficient to glory in the continuation of the state. Every individual soul should be preserved and treasured up, and so the belief gained ground that those who had suffered in times of tribulation should be resurrected and live again on the great day of the regeneration of the world.

Similar ideas of a growing individualism can be traced in other countries, especially in Greece where the Orphic mysteries introduced similar ideals and hopes.

If we ask ourselves where the new faith that was to develop into full bloom in Christianity has been most clearly anticipated in the special form in which it appears among the Nazarenes (the primitive Christians of Jerusalem of which St. Paul is spoken of as a ringleader, Acts xxiv. 5), we can point only to Persia.

The Persians worshipped Ahura Mazda, the Lord Omniscient, as the only deity, but according to their faith he was opposed by the wicked demon Angra Mainyu. While the Lord Omniscient is omnipotent, the Evil One has great power in this world and the struggle is being waged between the partisans of the Lord and of the Fiend. Man stands between the two and has to take issue for or against God. No doubt exists that God will be victorious in the

end. In the right season a saviour, *Saoshyant*, will be born of a virgin who will conceive while bathing in the pure waters of a lake. The Saviour is called Mithra, the Glorious One, who is a manifestation of God as much as its corona. is a manifestation of the sun. The Saviour will be the mediator between God and man. He will smite the Fiend and establish God's kingdom on earth, called *Khashathra Vairja*, "the Kingdom of Perfection." On his appearance the dead will rise and the age of immortality begin. Then Mithra will sit in judgment. The good shall be clothed with transfigured bodies that will cast no shadow, while the reprobates, the supporters of Angra Mainyu, will be doomed to the eternal fires of hell, but on earth an age of holiness, *Asha Vahista*,* will be established forever.

It is noticeable that many ideas bear a remarkable resemblance to Christian thought. The Word, for instance, played a very significant part with the Persians as it did also in ancient Babylon and in India. According to primitive logic, the word not only represents the thing itself, but contains the essence of its nature, and so the name of God, and also prayers, were considered as powerful spells, capable of working miracles. We know that Bel Marduk evinced his worthiness of taking up the fight with Tiamat, by showing that with his word he could call things into existence or make them disappear, and it is but a natural consequence of this idea that the Persians believed that Ahura Mazda had created the world by pronouncing the word, and Zoroaster drove away the fiend Angra Mainyu by reciting the formula of prayer.

The Persian religion was practical. It taught its devotees to trust in God whose nature was light. It taught them to regard the lie as the worst sin they could become guilty of, and they considered themselves champions of the cause of Ahura Mazda. Ahura Mazda was conceived after the allegory of a Persian King of Kings who had a host of messengers and officers at his command. So we understand that in combination with Persian monotheism was a belief in angels, and we can have no doubt that Persian ideas concerning angels, good as well as evil, were introduced in Judea. The Persian daily prayer was for the kingdom to come, and the liturgy in their temple service contains a passage which resembles the close of the Lord's Prayer. In answer to the question: "Who is there who will smite the reprobate and turn them aside from their wickedness?" the priest answers: "Lord, Thine is the power, Thine is the kingdom,

* Literally "Holy Order."

and by it Thou bestowest the highest bliss upon the right-living poor.”*

The Zarathushtrian religion developed more and more the idea of Mithra the Saviour, and so Mazdaism comes to be named Mithraism. And Mithraism spread over Western Asia, and the great kings of the Parthians bore such names as Mithradates to show their reverence for the Viceroy of God that was to come and govern the world. Mithraism spread over the Roman Empire and in the second century became a powerful rival of Christianity. We know that the Christian sacraments, especially baptism and the Lord's Supper, resemble closely similar institutions of Mithraism, and the church fathers were appalled by this similarity discovered in a religion which was older than Christianity. Justin Martyr attributes their invention to the ingenuity of evil spirits, and Tertullian with reference to these parallels, pronounces the theory that Satan imitates the sacraments of God (*Satanus affectat sacramenta dei*).

The Mithraic institution of eating holy cakes (*myazda*) and drinking from a sacred cup the juice of the *haoma* plant, which is done to nourish the resurrection body, is ancient; for the custom is frequently referred to in the Gathas, which are the oldest Zarathushtrian writings. We might incidentally mention that it is most likely that the Persians did not originate this ceremonial eating and drinking, for there are allusions to similar practices in Assyrian monuments; and we have no reason to doubt that we have to deal here with a ceremony that is not only very ancient, but also widely spread over the whole face of the earth, since vestiges of it can be traced even among savages of the western continent.

In the struggle for supremacy Christianity conquered Mithraism, but the spirit of Mithraism continued to flourish and found expression in such sects as the Manichees, who are more and more recognised to be a continuation of the old Mazdaism.

Anyone who reviews the history of the Christian Church with a view of Mazdaic influences will understand how important our knowledge of the Zend Avesta and all the sacred writings of both Mazdaism and Mithraism must be for the proper understanding of the history of our own faith, and it is for this reason that comparative religion should devote more attention to a study of this much neglected branch of knowledge.

* *Sacred Books of the East*, Vol. XXXI, p. 194.

GLIMPSES OF ISLAM IN EGYPT.*

AS SEEN BY MME. EMILIE HYACINTHE LOYSON.

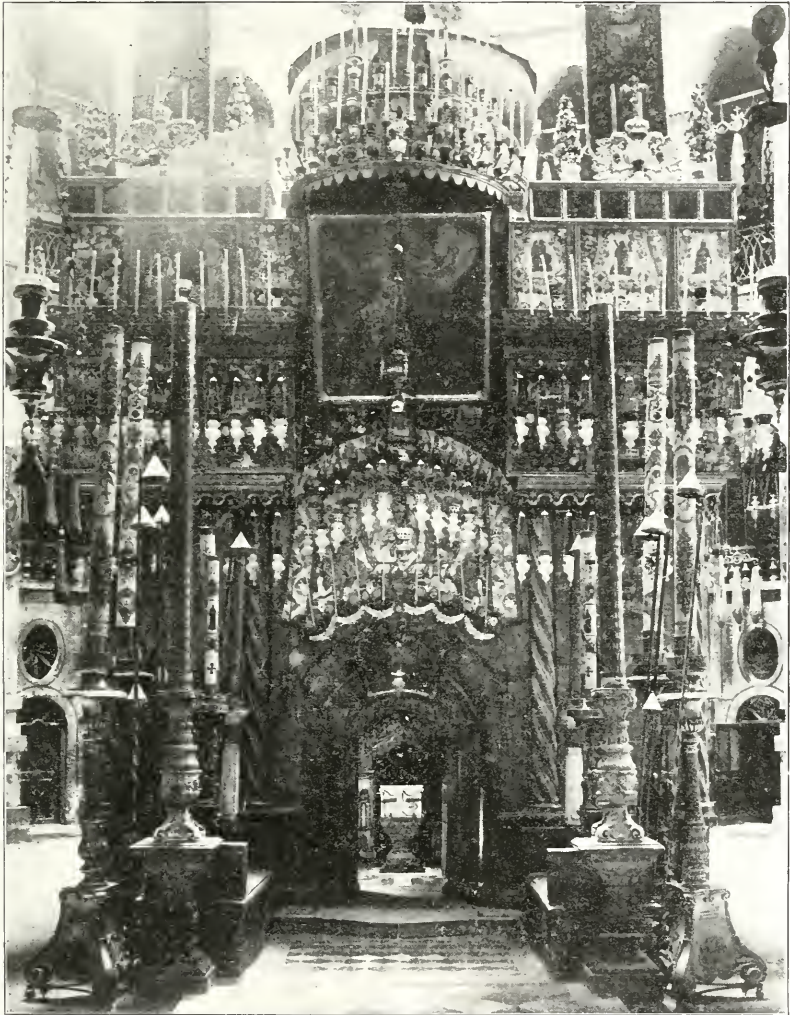
CAIRO.

A CORDIAL welcome awaited us in Cairo, from Christians and Moslems. For a fortnight we were the guests of Chefik Bey, Secretary to the Khedive, and were the recipients of a most charming hospitality. His residence is palatial, with all the comforts and conveniences of European life, yet is under the Moslem régime.

A suite of rooms were at our disposal, with French-speaking Arab servants. Our Egyptian host is a refined and educated gentleman, having studied in Paris and traveled extensively. He usually accompanied the Khedive on his European excursions. He is married to a beautiful and educated Turkish wife, and has a fine little son. To say more than this would be indiscreet, save that the harem, or wife's apartments, are luxurious, with heavy carved furniture in gilt, hangings of delicate pink and blue satin, and lace. The windows and galleries belonging to the harem are all closely latticed, as in all Moslem houses. It should be borne in mind that this seclusion of Mohammedan ladies is not imposed by their religion, or by their husbands, but by ancient custom; and they demand what to them is a sacred privilege—of living, and taking the air on their terraces or verandas, without the annoyance of being gazed at by curious neighbors or passing strangers;—and also, of walking or riding with their faces covered, without being obliged to suffer the vulgar stare or prying curiosity of the public. Their pride is in privacy and seclusion—the vanity of our women demands show and publicity. As to liberty, the Moslem wife in superior families, is not only free in her own domain, but she is a reigning queen, and by no means the abject slave we have been led to think. The husband

*This article consists of selected portions from chapters of Mme. Loyson's forthcoming book, *Through the Lands of Islam*. Chicago: The Open Court Publishing Co.

religiously respects her privacy—and when lady visitors are announced he always withdraws, never presuming to intrude upon their presence, nor upon his wife's prerogative of receiving what ladies she likes.



INTERIOR OF THE COPTIC CATHEDRAL, CAIRO.

We enjoyed every possible attention in this intelligent and cultured Moslem family—receiving many visits, both Moslem and Christian. Every day His Excellency received, at his table, men

of learning, distinction, and piety: Arabs, Turks, and Europeans,—which afforded us the rare opportunity of studying Mussulmans in their own *milieu*. I was, unfortunately, the only lady present.



GRAND MOSQUE OF EL-AZHAR, CAIRO.

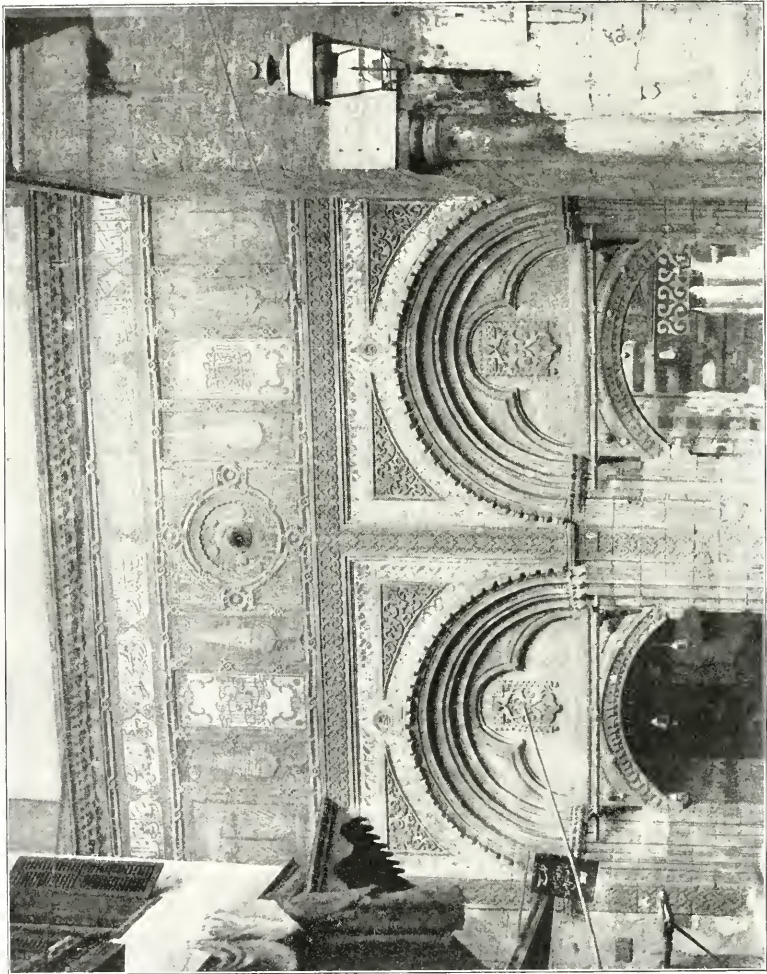
Here we made the acquaintance of the Sheik Ali-Youssef, the distinguished editor of the leading Arabic newspaper in Egypt, *El-Moayad*, one of the most notable leaders of the National party, a progressive mind, and promoter of all salutary reforms.

We had expected much from Cairo, but the first view and impression of this strange and unique city were overpowering. It was permanent phantasmagoria :—very human but withal something super-human. The mind could not seize or comprehend it ; and it was only when we mounted the citadel, and rose high above its mixed and mottled humanity, and looked out over the marvelous metropolis, a forest of minarets and domes,—over the majestic Nile,—beyond the deserted city of the Tombs of the Khalifs, away to the distant Delta, with its deep, dark verdure,—out to the yellow desert belt—to the Arabian hills on the east, and the Lybian mountains on the west, which bind within this narrow strip of loam-land the richest granary in the world, and which compass the Pyramids and the horizon,—that we began to comprehend the majestic past and the marvelous present of Egypt.

Going about for the first two or three days among this heterogeneous mass of men—the mind is depressed and sometimes saddened. So many fellahs, barefooted and in tatters, so many women, all clad in black with long veils trailing in the dust, as if in mourning,—and they, too, barefooted ; carrying their children on hip or shoulder, and, besides, often carrying a great jar on the head, and with only an attempt at covering their faces from below the eyes with a shred of thick black veil, fastened with a gilt perpendicular cylinder on the forehead. At first I could bear this only for two or three hours at a time, when I was obliged to seek my quiet room and shut my eyes and rest my brain, while meditating on this mysterious conglomerate world. But as the days, and my observation, wore on, my impressions changed. I remarked with what alertness all these people moved about. There was evidently something to do, and they were doing it. The Egyptians were never a cheerful people, and how could they be to-day with the ponderous past, the solemn present, and the portentous future ! But in observing more closely, I perceived, especially among the fellahs, that there was a placid expression upon their faces which showed, if not content, something better :—faith. As I went deeper into their lives I found among them a relative happiness, certainly greater than with our European lower classes.

“Where ignorance is bliss, 'tis folly to be wise.” But these unlettered people are not by any means untaught, and in what is most important in life :—humility, obedience to God and their rulers, (even if they do not like them—and therein lies a great virtue.)—resignation, and adoration. Here is certainly a grand basis for happiness. Life with them is certainly reduced to its preliminary prin-

principles, moral, social, and religious:—to be born, to breathe warm, congenial air all the days of their lives, and to have just enough to eat to sustain them.—whether herbs, grain, or fruit,—with the free nutritious water of the Nile to drink and wherein to bathe—



ARABESQUE CARVING IN THE INTERIOR OF THE MOSQUE OF EL-AZHAR.

and above all perfect liberty to worship God!—What else could they ask?

The fellah is not often hungry, though he is often in need of food; but when he feels the gnawing, and has nothing to eat, he goes to the Nile and drinks;—and if he is *very* hungry, he drinks a good deal, and takes a bath! and then goes on with his work—

refreshed, sustained, content, remembering the Arab proverb: "He who has tasted a crust of bread has tasted all the stars and all the heavens."

ON THE NILE.

Not even Cairo nor the Pyramids could satisfy us,—for our goal in this land was in Upper Egypt:—the tombs of the great kings whose gigantic genius and superhuman power builded these stupendous monuments. So, after a month, we started on this long longed-for voyage up the Nile.

During the first day of our voyage all were occupied with the Pyramids which stand along the western shore of the Nile;—sublime sentinels, keeping count of the passing generations, dynasties, and centuries.

Any description of mine of life on the Nile would be very feeble and futile,—for those who never travel know all about it; but this much I must say: I have traveled in many lands, and have breathed the balmy winters in the south of France, Algeria, Tunis, in Italy, Florida, and California,—but nothing approaches this marvelous climate of Egypt! The beatitude of breathing is only here.

Above all else, however, we are interested in the people:—this strange race who carry the history of the past in their lithe forms, graceful movements, and deep dark eyes,—but most of all in their resisting force and native intelligence. Brains keep to the front. There is ignorance, but no degeneracy.—At every landing they swarmed upon us, these poor fellahs—some timidly, others courageously, and many asking for backsheesh. They often encumbered the pier and the plank, hindering business affairs, yet they were never treated with harshness by the upper native class. Occasionally, however, an onslaught was made upon them by some one belonging to the boat, then they scattered in an instant, but returned again, unchanged in humor and demeanor.

There is an intermediate class who bring their wares and products to sell. Mixed with the Mussulmans, who are the large majority, there are almost always a number of Copts. In the larger towns there is a considerable and very respectable community of these native Christians, but as they are of the same race and customs, save in their religion, they are not outwardly distinguishable to strangers.

The principal commodities they bring for sale are long sugar canes of 12, 15, and 20 feet in length, and bread which resembles a thick, soft pancake, made of coarse ground wheat, slightly sifted

—which makes it very nutritive, healthy, and really excellent to the taste.

These gaunt, frugally-fed fellahs work all day long in the broiling sun, where a full-fed, muscular European workman would



THE NILE AND THE PYRAMIDS.

die before noon. They receive for a day's work but a few farthings, and I think the average workman lives on about two sous a day, women on less, and the children, after they are weaned, live on air

and water and sunshine, with a few herbs and a little bread added thereto. The health of the natives is generally good, but all over Africa and the East, many are afflicted with ophthalmia, owing to the dust and want of care of the eyes. I have seen poor Mussul-



TEMPLE AT ABYDOS.

mans who make scrupulous ablutions and wash their mouths with vigor several times a day, but who, if they are inclined to this terrible malady, are afraid to wash their eyes thoroughly. They have the fatal prejudice that when the terrible disease shows itself, the

eyes must not be touched. But blindness is not considered such a disaster with them as with us; as they deem affliction rather a blessing and bear it with a cheerful resignation. Insanity denotes sanctity; and both blind and insane are treated with special care and affection. But it is surprising that there is no more efficacious means employed by the government to prevent and treat ophthalmic contagion. There is, however, a free English hospital at Luxor, recently built mainly by Cook & Sons, the celebrated tourists' agents.—a worthy thank-offering for their great wealth acquired on the Nile.

ASSOUAN.

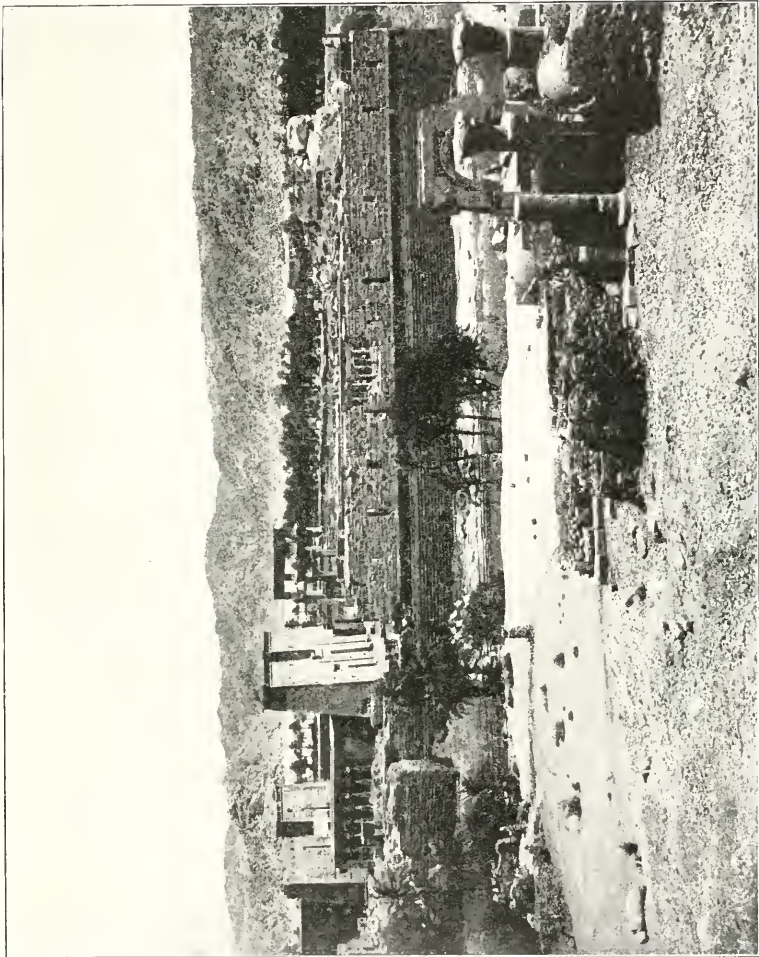
A Sheik's Home.

We arrived at Assouan, the capital of Upper Egypt, on the afternoon of the 28th of January, and it was as warm, if not as hot, as a July day in Paris. Lighter apparel was necessary as soon as we left the cool breeze of the river.

The city is on the high eastern bank of the Nile, and in its aspect reminds one very much of a young town on the banks of the upper Mississippi.

We were scarcely settled in the fine hotel, when we received the visit of the Governor of Upper Egypt, Colonel Aly Haïdar Bey, who proffered us his offices in every possible manner. His Excellency is a fine Egyptian gentleman,—intelligent and cultivated, having pursued his studies in Europe and particularly in Paris. The purity of his French, and his sympathetic manners almost led us to believe him a compatriot. Of course he is a Mussulman; but as with all educated and large-minded people, has nothing of fanaticism—though tenacious of his faith. Among other agreeable things, he brought us an invitation from the great Sheik, Bicher Bey, to visit him in his village out in the desert. This Sheik is the most important personage of the country,—as he is the chief or king of a great people,—or I should say of different tribes,—for he is the independent ruler of that immense nomadic people who occupy the vast desert region lying between the Nile and the Red Sea. Of recent years he has been induced to recognize the Egyptian government which has, in consequence, ennobled him with the title of Bey, and also bestowed upon him many privileges, in recognition of the peaceful and kindly relations which now exist between them. He is a power to be counted with, in religion and in war, and his people are devoted to him—knowing no other ruler. The well-known Bicheri are among his tribes.

Early the next morning after our arrival we saw a number of tall magnificent cream-colored camels approaching with saddles, caparisons, and attendants which indicated rank. At the same time the Governor sent to say that the Sheik, Bechir Bey, had asked him to accompany us, and had sent his camels to convey us to his resi-



PHILAE.

dence. These tribes are semi-nomadic and during the summer move about in the vast desert, and only come to their city for the winter. I said nothing, but I must confess that it was with no little trepidation that I mounted the ladder which took me to the top of the kneeling mountain. Ready and accomplished hands landed me in

what was more a high-backed chair than a saddle, but before I had time to reflect, much less to consent, there was a great lunge forward, and then another lunge backward, and we were in the upper air and *en route*. The Governor rode a superb Arab horse at my side. We passed through the sinuous streets out through the Moslem cemetery, and on into the desert, where I could descry no sign of a dwelling amidst the undulating sand. After about an hour's ride we came upon it unawares, so like the sand in color was the town-residence of the great chief. It was well built, in rectangular streets, with large houses of sunburnt brick, one story high. From my lofty seat I could see that the houses were mostly without roof, or half-roofed,—having large open courts within. At the entrance of the main street, we were met by an advance-guard of tall retainers who surrounded us with repeated salaams of welcome, and then we were soon amidst a score of still taller and more soldier-like men, and before I had quite time to take in the novel scene, a tall dark Arab—head and shoulders taller than them all—with a scepter in his hand,—appeared before my camel, which immediately at sight of him, fell upon its knees. It was the Sheik himself, and he forthwith assisted me to alight, and with such grace, strength, and dexterity as no lady could find outside the Arab world. The Governor had already alighted and stood by his side, and the formal presentation of Père Hyacinthe and myself took place. Salutations were reiterated, and then we were led within. We traversed court after court, with nothing but walls around, sand floors beneath, and blue sky overhead. At last we reached a vaster room which was partly roofed, and what an unexpected scene met us! Several steps led up to a high, carpeted floor around which were divans of rich upholstery and fauteuils, all gilded; and in the midst thereof a large round table covered with silken damask and laid with silver-ware and Sèvres China. At the back of this was a withdrawing room, furnished with massive Florentine carved and gold-gilt furniture, and mirrors from ceiling to floor—(mirrors are not usual in Moslem houses—which fact has perhaps a moral). Tea was awaiting our arrival and was served by the Sheik himself, with all the grace of a West-end Londoner to the manner of "tiffin" born. The large fauteuil opposite the Sheik was for the lady guest, my husband at his right, the Governor at mine. Though servants of all rank abound, they would be quite out of place and embarrassing with the Orientals, who deem it the highest honor to serve their guests themselves, becoming thereby according to Oriental Gospel, the servants indeed of those

who do them honor in accepting their hospitality. This is as sincere as it is dignified, and as gracefully done as by those whose prerogative they usurp; for according to our ideas, it is the rightful privilege of the lady of the house, to be the server of teas and the dispenser of indoor hospitalities.

In height, perfect build, and demeanor,—with fine straight Caucasian features and deep bronze complexion—amalgamated gold and steel—a keen black, intelligent eye, and benevolent, though austere, expression of the face;—this proud son of the desert, this great Moslem Sheik,—carried off the palm in high and noble dignity. He, like his body-guard, wore a long graceful black robe, like the Coptic cassock, open down the front, with long open sleeves, beneath which was worn fine black raiment, with a broad winding belt. His large turban was of black silk. In his hand he carried his *bâton* of authority, which represents alike the crook or crozier of the pastoral kings and the ruler's scepter. He spoke many dialects and, of course, the classic Arabic, but alas! no tongue which we could understand.

The Governor was our interpreter. For an hour we asked and replied to a multitude of questions,—the asking being certainly most on our side; and how admirably straight-forward, but respectful, without circumlocution or restraint, were the answers;—and what strange and valuable information he gave us. One of the most interesting subjects was that of ethnology, and when my husband asked whence his straight and fine features, deep bronze skin, and straight hair, he told us that their history—which is, of course, tradition, as these people have no literature save the Koran, which is common to all Islam—shows that their race was of European origin, probably Aryan:—"Our color comes from the sun," he explained, "Some of my people have straight hair and other tribes have crisp hair, but none are negroes."

In coming I had said to the Governor, "Very naturally the Sheik is married," to which he replied, "Certainly, as all Moslems marry;" and when I carried my curiosity a little further, I found that His Excellency knew absolutely nothing more, as inquiry is never made concerning harem life, even by the most intimate friends; and the kings of the desert have court protocol as rigorous as our sovereigns. So of course concerning this great Sheik who lives outside the more advanced and progressive Moslem life, there was little hope of hearing, and much less seeing anything of his mysterious shut-in-kingdom.

I had given a quiet signal to the Governor that we must not

abuse hospitality by remaining too long,—which signal, though given in a covered way, was seized at once by the quick eye of the Sheik, and he asked with perfect self-possession, if “Madame would not like to visit his Madame, who was waiting very anxiously to make my acquaintance.” Rarely have I been more surprised and never more gratified; and I was most happy to hear the waiting party spoken of in the singular.

Then, using the Governor for interpreter, I was obliged to tell him, and he to translate to the Sheik, all that I wished to say to his wife. For this I was forced to ask some questions—and the first



PÈRE HYACINTHE LOYSON.

of all as to her health and children:—and was assured touching the former with graceful salaams, and informed in the most easy manner concerning the latter:—that he had a son of four years old, his wife being now sixteen. The Sheik appeared to be about thirty-two.

Leaving the Governor and the Père to their conversation, the Sheik led me through a labyrinth of courts and corridors,—for the harem and the salemlik are always well separated (two distinct principalities in the great kingdom)—the same bare, sand-brick walls, and hard sand floors, with the same cerulean roof overhead. Not an object, nor a person was to be seen, save in one (was it

an augury?) a beautiful little lamb. Then through another door—and there she stood, on the covered dais:—a dream of beauty! white as milk with the faintest seashell blush of pink upon her cheeks and so transparent in complexion that the blue veins were easily traced upon her hands and broad finely developed forehead. She was evidently of pure Circassian, or Georgian blood; her type of beauty was pre-eminently intellectual. She stood in the middle of her throne-room to receive me like a reigning queen—with great dignity, yet with suave and graceful manner. With that mysterious and indescribable recognition which two sympathetic women possess in meeting for the first time, she and I simultaneously held out our hands and embraced each other, she kissing me on either shoulder, the mark of reverence for superior age, which, with the Oriental, is a first consideration. After repeated assurance of welcome, which I could easily understand, her husband began to explain my message. But to present the scene to the life, I must first say how she was dressed: She wore a long flowing soft blue muslin gown, the princess style, which is semi-adjusted and flowing full with a train—and, to my surprise she wore few ornaments; which proves that in the Orient, as in the Occident, real beauty and real distinction, as well as good taste, require few accessories. There was no henna upon her nails nor antimony about her eyes, whose lashes and eyebrows were jet black, as well as her wealth of hair, which was plaited in two massive braids, the classical Egyptian style which we see on its monuments, falling just in front of the ear—and almost to her knees; the back of the head and hair, enveloped in a pretty silken scarf, falling down the back. There was one very curious detail: just at the beginning of the straight parting of the hair, above the alabaster forehead, were woven in with infinite skill, small blue and golden beads, strung on each hair,—a little ornament, forming a sort of coronet.

And now began, in our respective and unintelligible tongues, yet perfectly understood, conversation. I was, however, struck by the changed, though manly attitude of the great Sheik,—which plainly showed that he was in the presence of his sovereign! And she was quite conscious of her sovereignty. Yet there was certainly a happy reign of mutual respect and love. After she had charged him with much to say to me, with her graceful gesture and pretty speech—we again embraced, and the Sheik and I returned to the salemlik, where, with great precision he carefully and most attentively,—as a prime minister would convey the orders of his ruler, recapitulated, through the Governor, all that his wife would have

me know. And what touched her most was my anxieties concerning the moral education of our sons in the fear of God. She was evidently as pleased as surprised that religion was our great preoccupation. And another thing which surprised her was,—and this the Sheik recounted with equal gravity as a matter of state or religion,—that I had not asked to see her jewelry and fine clothes, as it is currently believed by Moslem women that Christian women only wish to visit Oriental women to see their treasures and furbelows. I was certainly complimented by hearing that this little Moslem wife and sixteen-year-old mother, of a nomadic tribe of the African desert, had found me, an Anglo-Saxon, belonging to the highest civilization,—a serious, polite, and religious woman! Indeed I was never more flattered in my life! Such appreciation was well worth going for “down into Egypt,” “up the Nile,” and “out into the desert.” Whether she was born Mussulman, or Christian as most Circassians and Georgians are, I do not know; but I felt that I loved this fair little Moslem lady at first and only sight.

On taking our departure, I said to His Excellency, Bicher Bey, that my visit to him and the acquaintance of his wife, were among the most instructing and happy events of our long voyage. After his warmly expressed desire that we might come again to Upper Egypt, and visit him and his wife, I said: “Well, if God wills it, we will come again,—but if we are prevented by circumstance, and our advanced age, from seeing you again in this world,—we hope our son, whom God has given us, will meet your son some day,—but never on the battlefield! And though we may never meet on earth again, we feel certain that we are friends for life, and for eternity, and our sons will be friends, and also our peoples: yours wandering in the great deserts of Africa, and ours dwelling in the great cities and fertile gardens of Europe. They will gradually be drawn together by mutual needs, understanding and respect, and above all by the love of the brotherhood of the children of God!”

The Sheik, who was sitting on the opposite side of the table, hereupon rose and came to me, taking both my hands in his, pressing them warmly and in silence,—and with deep emotion, in which all present participated, presented me with his sceptre, saying, solemnly: “*We and our sons are friends for life—forever!*”

Then we made our adieux, and took our departure,—and as we crossed the court the Governor said to us: “Well, this is the first time I have ever seen tears in the eyes of an Arab!”

As we returned across the desert and through the ancient Moslem cemetery, which seemed like a city in ruins—almost buried in

the drifting sands, hundreds of people, particularly women and children, came flocking to salute the Governor and his Christian friends.—Thus ended one of the most interesting episodes of our travels—of our lives.

People of the Desert.

As in Christian lands there are beggars in Egypt; and even among these desert wastes there are those who ask for a “present,” (backsheesh) particularly little children; but it really seems here more of a fashion and a compliment paid to the traveler than a necessity. Many travelers willingly give to those beautiful little creatures, scarcely clothed,—yet most modest and respectful. We might send our children to dancing schools a score of years without arriving at even an imitation of the native grace and winsome ways of these little children of the desert! I must confess that I gave them no money—but something infinitely better,—quiet little conversations and such friendly counsel that the second day no little hands were held out in my vicinity, save to clasp mine—and afterwards kiss their own in token of respect—begging me to visit their mothers. Indeed the invitations were constant and pressing to go to the homes of the people, and frequently the women came out in the streets plucking and kissing my garments with entreaties to go in and visit them, which I often did. The embarrassment was the difficulty of conversation; but with these people, everything is simple. Though the sexes, except those of near kinship, are separated, there is no distrust of men on the part of women, or disrespect of women on the part of men. When I entered their houses, our dragoman, quick and intelligent, either found a near relative who spoke some language I could understand, or they spoke through the door—the dragoman standing with his face outward—translating for us. Simple and straight methods are always found for right proceedings, even under difficulties.

I shall never forget one dark, lone figure who stood afar off from the street within her door, beckoning me to come to her. She could not venture out, for she was a lone widow, and childless—and such must not go abroad. “But,” as she said, having heard of me, “she had been praying Allah every day to direct my steps to her desolate dwelling.” As I entered her humble home, she fell upon my neck and wept,—telling me of her loneliness—a rare circumstance in the Mohammedan world—for she was without relatives. But happily she was not without support, as are so many friendless Christian women. Her daily allowance, though small,

was sure. The anguish of her widowhood was all the keener because she was childless—and for this she was inconsolable. In going away, Hamid, my dragoman (who had stood at the door with his face outward) said to me in a comforting way: “Ah yes, she is very sad now, but when the wailing is over, the ‘wise women’ will find her a good husband and, perhaps God will give her children at last, for her great consolation,—certainly nothing could be better!”

Another most interesting visit was to a numerous family presided over by a blind grandmother whose occupation was the grinding of wheat between two millstones, the scriptural custom of 4000 years ago. She was surrounded by a cluster of little grandchildren and great-grandchildren, all of whom vied with each other in helping their venerable grandmother who seemed perfectly happy. In entering any house, though chairs are not used, it is marvelous with what alacrity a high seat was improvised for me, as it is everywhere known that Christian ladies do not sit on the floor. In some cases where I was expected a chair had been purchased or borrowed.

In Ancient Quarries.

The principal attraction at Assouan in the way of ruins or monuments, is the great quarry of granite from whence were cut those gigantic obelisks which, by spoliation of Egypt, adorn the cities of Europe and America,—and in whose climate they will soon crumble into ruin. Paris, London, New York, and Rome, have a great debt of restitution to make to Egypt, to history, and to the world. I hope the restitution will be willingly and loyally made when the time comes—and before it is too late.

One afternoon, through the sand, on our faithful donkey, we rode to visit the great quarry, accompanied by our good Hamid, and an escort of about a hundred—for we were obliged to let them follow us,—reluctantly at first, not understanding the honor paid us, (what stupid people we white folks are!) by that troupe of all colors and ages, even little tots, who had to be carried on the shoulders of their fathers, elder brothers, or neighbors. These pretty little *bambins* so carried, continually sent me kisses with their little dimpled hands. A few dark young girls of unmarried age joined in the procession, and both youths and old men vied with one another in walking next to me to hold my donkey's bridle and even to push and almost carry him forward. A cluster of the little fellahs clung to his tail. No one asked for backsheesh. They were acting as became body-guards of the national troops, with full appreciation of the responsibility of hospitality, and respect for the

lady left entirely to their care. For once in my life I was rid of our effete civilization, and simply reveled in the simplicity of natural manners!

I rode out far over the rolling waste of sand, among the rocks of granite, which come to the surface here,—stopping often to rest and hold conversation with my troops—I told them that they could



DONKEY-BOY'S SIESTA.

each ask me a question upon any subject they liked, and I would answer it. How they pressed in upon us!—the dragoman, donkey, and myself—but without the least importunity—all eager to question me. And what do you think was the burden of their inquiries? It was big rivers, mountains, the products of the soil, harvests, steam-engines, canals, the animals of different countries, snow,

soldiers, steamboats, etc., and almost every one expressed the desire to go home and live with us, forever and without wages! Not one asked me where they could best earn money,—and not a foolish question among them all. But what astonished and pleased them most was when I told them how we believed and prayed to the same God—to their Allah—and how, therefore, we were of the same family. Among these people of the desert, the nearest to nature, as well as among all Mussulmans of higher classes, it was very remarkable that above all other subjects, religion interested them most,—though they seldom, if ever, broached the subject first, and are, therefore, never intrusive nor given to discussion and less to any attempt of proselyting. I also remarked how little to them is this life—all their hope and confidence is in the life beyond. Everywhere I found a quick and intelligent conscience concerning all duties toward God.—We found no indifferent believers nor infidels among this people.

At last we reached the quarry and stood upon the great recumbent obelisk, three-quarters cut and polished, and fellow to the one which stands upon the *Place de la Concorde* in Paris. It lies obliquely horizontal, in a most difficult position for cutting, yet those ancient mathematicians—compared to whom we are but pigmy pupils—knew measurements of geometry and trigonometry as well as algebra and astronomy, and made no mistake in cutting or transporting these gigantic stones, or laying them one upon the other with the precision of the stars. The lifting of heavy stones without machinery is a lost art. Some vandal Christian conquerors (I was glad it was not Napoleon, for he destroyed enough in other lands, in all conscience!) have tried to cut this recumbent monarch in twain, but failed in time and tools.

In spite of the oblique position of the monster monolith, one can sit or walk from one end to the other. Being more than half out of the sand, it offered me a solid high platform for speaking to my followers, who had not ceased to beg me, through the dragoman, to “preach more” to them. Standing upon the great half-cut obelisk, with my dragoman beside me, translating sentence by sentence, I opened fire against theirs—the little fire which almost every one carried in his mouth. They were visibly disconcerted—for these simple people evidently feel that by smoking they give proof of their participation in our modes of life—the adoption of a higher culture, modern progress, etc., etc. I told them I had come from a distant country to breathe their delicious air, that I might be strengthened and cured, and then I asked them if it was right to attempt

to change the designs of Allah, to which all protested. Then I explained how this air, which all made so pure, sweet, and healthful, became offensive and harmful, not only to me, but to many others, by the nauseating fumes of tobacco. I had not half finished my opening remarks before every cigarette before me had vanished. Then I cautioned them not to imitate our bad habits and vices, particularly of drinking strong drinks, but to reprove them, and keep unswervingly to their simplicity of life and the rectitude of true believers. They were enthusiastic in their approbation, and when I had finished, the great majority pressed around me and declared they would smoke no more.

I hope you have kept your promise, my good fellahs! Perhaps I shall go and see, some day. . . . I know you will remember me—and I shall always remember you.

MISCELLANEOUS.

A REPRESENTATIVE HINDU.

The pioneer in America of those Indian teachers who have to some extent familiarized Western minds with the religious conceptions of the far East was Mohini Chatterji, an eloquent barrister, who visited America in the eighties. Then came the Parliament of Religions at Chicago in 1893, which did so much to bring Eastern thought home to us; and there the striking figure and the fervid and elegant eloquence of Swami Vivekananda secured for him a respectful and interested attention which later followed him in his journeying to many other parts of this country. These have been followed by others, whose dark-skinned, turbaned, yellow-robed figures have become quite familiar to us; and to these visitors from beyond the seas we owe much in the way of more liberal thought—broader, more generous, and not unfrequently more Christ-like views of men and things.

Following the long procession of Indian teachers which has sought our shores during the past score of years, one whose position, attainments, and character are such as to cast a lustre upon all who preceded him, is expected to visit us during the coming summer. It is to make this fact known to your readers, that those who wish may avail themselves of the opportunity of meeting him, and that a fitting tribute of respect and honor may be paid by us to a really great man, that I am preparing the present paper. The person to whom I refer is the Honorable P. Ramanáthan, K. C., C. M. G., Solicitor General of Ceylon.

Mr. Ramanáthan is a man thoroughly representative of the Indian Nation, both in its external, material, and its inner, spiritual, aspects, in a higher degree, perhaps, than any one who has hitherto visited America from that land. His family is one of the oldest of Southern India and has long been the leading family of the Indian race in the Island of Ceylon. He himself was the representative of his people in the Legislative Council from 1879-1892, and was sent to England to represent them at the last anniversary festival in honor of Queen Victoria. Since 1892 he has been Solicitor General of the Colony. He has large wealth, has received a European as well as an Indian education, and is a man of sound knowledge and culture in the learning of both the East and the West.

It is the spiritual side of life, however, which in India is regarded as of chief importance—in fact as of sole importance. Sergeant Ballentyne, a famous English barrister, once went to India to defend a maharaja charged with murder. After traveling extensively over the country he is said to have

remarked that while there might be in some of the languages of India a word for *comfort*, he had not heard of it, nor had he found the article. The observation was well founded. Comfort is a despised word in India; for worldly comfort is esteemed to withdraw one from the Lord. I have myself had ample opportunity to note, during a somewhat protracted residence among the Hindus, that the end of life sought by them is not enjoyment, material or intellectual, but spiritual growth; and one who gains confidential relations with them soon learns that the most cherished hope of every intelligent man is to withdraw during middle age to a mode of life wherein, to repeat an expression which I had frequently heard them use, he "can think only of God."

It is with reference to the spiritual aspects of life, however, that Mr. Ramanáthan is pre-eminently representative of India. His repute as a man of wisdom—of spiritual illumination—is very great among his countrymen. Those who know him well, indeed, regard him as one of those sages who have endowed India with the mysterious majesty of Spiritual Wisdom—as, in short, a *Brahma-jnani* or knower of God. For in India there is commonly understood by Hindus—not, indeed, by most Europeans—to be a science quite unknown, quite undreamt of, by the "progressive" West, namely the science of *jnánam* or Spiritual Wisdom; a science which has to do solely with spiritual things, which deals with the principles which underlie both the visible and the invisible worlds, which is based upon actual and immediate knowledge of the spirit, of God.

Edward Carpenter's *From Adam's Peak to Elephanta* treats intelligently and entertainingly this interesting and, in the West, little understood subject. Of this book a distinguished native of India has said that it contains "the only Western account of India that shows a knowledge of the great under-currents of Indian life." (P. Arunachalam, District Judge at Kurunegale, Ceylon, in a paper entitled "Luminous Sleep," *Westminster Review*, September, 1902.) See also Max Müller's admirable *Life of Ramakrishna*, generally reputed in India to have been a *jnani*.

Men who have mastered this science of knowing God are called *Brahma-jnanis*. They are reputed to have attained to that stage of development—of evolution—where they are able by interior perception to gain direct knowledge of spiritual realities. These men represent for the Hindu the culmination, the full development of human life. They alone are esteemed to be genuine teachers and real guides, who cannot err. For they alone perceive the spiritual foundation upon which the material world rests.

The *jnánis* stand for the highest and most sacred ideas of the Indian civilization—for all that is finest, noblest, and purest in it. They are the efflorescence of the life of the nation, the life of the nation as a whole, not any sect, creed or division of it. To them all external religious forms are alike. The Brahmin, the Buddhist, the Christian, the Mohammedan or the Agnostic are to them the same. Development of character and aptitude for receiving spiritual instruction are the only credentials which they regard. The most enlightened men of India have always gone and still go to the *jnánis* when seeking spiritual light; for, it is said, they can always be found by earnest seekers for truth. Still, as of old, their prayer is:

"O Saint, teach us, for thou art the way, and there is no other for us.
O Saint, thou art the way, thou art the way."

Maitrayana Upanishad.

It is such a man that Mr. Ramanáthan is reputed to be among his countrymen who know him well; and whatever we may think of the claim, the fact that it is made is a most interesting and suggestive fact; since it shows that he is esteemed by them to be a representative of the highest spiritual achievement which can be attained by men.

Mr. Ramanáthan has made an extensive and critical study of the Christian Scriptures, and has written exhaustive commentaries on the Gospels of St. Matthew and St. John, and a portion of the Psalms of David. (The two Gospel Commentaries, published in London, may be obtained of H. W. Percival, 244 Lenox Avenue, New York. The Commentary on the Psalms is not yet published; a copy is in the possession of the writer.) These commentaries are in the highest degree sympathetic and reverent; and as the author has been from his youth imbued with the ideas of Indian civilization and is wholly loyal to them and to the Indian scriptures, his interpretation of the Christian Scriptures is essentially a harmonization of the two religious systems. He finds in the teachings of the Old and the New Testaments the leading doctrines of the sages of India, as these are laid down in the great Upanishads, the Bhagavad Gita, and other sacred writings in Tamil and Sanskrit.

It was through a friend who knew him, and these published commentaries, that, in the year 1901, I first learned of Mr. Ramanáthan; and I made the journey to India chiefly for the purpose of meeting him. My acquaintance with him resulted in my studying with him the underlying principles of religion for upwards of a year. I found him to be possessed of great powers of exposition, and by far the most spiritually illuminating teacher I have ever known. The most striking point in his character is the breadth and liberality of his view. As he knows but one God, so he regards all religious systems as equally paths to Him, each adapted to the differing needs of various portions of mankind, each a facet of the One Religion which is the essence of all. He seeks unification of form in recognition of identity of substance. The sincere Hindu and the sincere Christian are to him the same, since both are worshippers of the Lord.

Realizing the great good which Mr. Ramanáthan could do in America, especially because of his extremely reverent and sympathetic feeling toward Christianity, in the matter of establishing the unity of Faith and promoting the cause of Universal Brotherhood, I suggested to him that he should make us a visit—a suggestion which, somewhat to my surprise but very greatly to my satisfaction, he considered favorably, and has proceeded to make his plans to visit this country during the present year.

A number of circumstances combine to warrant the expectation that considerable results may follow this visit. Mr. Ramanáthan's perfect mastery of the English as well as his native language, and his extensive acquaintance with the science and literature of the West as well as of the East, fit him to be a more perfect interpreter of the one to the other than any one who has preceded him. Further, Mr. Ramanáthan's distinguished position as second law officer of the crown and as the recognized leader of the Tamil race in Ceylon, and his large wealth, are, in a measure, guarantees for the sincerity of his efforts. Moreover, he is a very winning and attractive speaker, and a man of great charm of manner and personal character. He is therefore,

I think, exceptionally qualified to secure the attention, respect, and affectionate regard of Americans.

But undoubtedly Mr. Ramanáthan's strongest claim to respectful and attentive hearing in the West is the fact that a man of his distinction among the people of India should have undertaken a careful and extensive examination and exposition of the Christian Scriptures. His views have more than a merely scholastic interest, since the general respect and regard in which he is held insure for them a wide-spread influence among his countrymen and make possible practical results which may even reach international importance. It is well known to those familiar with Indian life that hitherto the influence of the West, as represented by Christian missionary efforts, has had an almost inappreciable effect upon the life and thought of India. This influence has been limited to that small fraction of the enormous population of the country which comes in contact, chiefly in the large centers of population, with the European or Western element; while the deep religious life of the masses of the people flows on in a mighty current, feeling and knowing nothing of Western thought. It is therefore a remarkably impressive fact, as indicating the high estimation in which Mr. Ramanáthan is held among his people as a spiritual teacher, the cogency of his interpretation of the Western Scriptures, and the value and probable results of his work, that, since his commentaries appeared, orthodox Indian pundits have actually undertaken to translate the Gospels of St. John and St. Matthew, following Mr. Ramanáthan's interpretation, into the Indian vernacular, in order that they may be carefully read and studied by the people of India. Hitherto, it should be remembered, the Bible has been a sealed book to them, since the missionary translations have no value for orthodox Hindus.

Thus a direction is pointed out for really bringing the thought of the East and the West into harmony and co-operation, more hopeful than any which has hitherto been suggested. It is much to be hoped that the Christian Church of the West may be led to meet these generous and broad-minded advances in the spirit in which they are proffered; in the spirit indeed already shown by that most whole-souled and liberal man, Dr. Charles Cuthbert Hall, President of the Union Theological Seminary, who recently delivered in India the lectures provided by the Barrows foundation, wherein he announced as his platform the absolute and cordial brotherhood of the adherents of the Western and Eastern faiths. Thus may be inaugurated a movement for a nearer approach to unification of the religious systems of the world than has before seemed possible; a unification, that is based, not upon the desertion by some of their religion, but upon the better understanding on the part of each of the ideals of the others, and the perception that the essentials of true religion are in fact identical, however different external names and forms may be.

It must be admitted by those who are familiar with Indian life that Christian influence in the East has in reality been, not only in extent, but in quality and beneficial effect, far from what it has been supposed to be by those who have lent it their support. It is certainly true that human nature is so constituted that when man's religious ideals are once disturbed, those by which they may be replaced are likely to be so insecurely rooted in his nature as to have little determining effect upon his character or future career.

Still more serious, however, is the fact that the influences brought to

bear to secure a change of faith on the part of the natives of India are largely appeals to their desire for material advancement. Employment, both under the English Government and that controlled by Westerners resident in India, is frequently dependent upon religious affiliations. This state of affairs has produced a class of time-serving Hindus, which embraces most of the so-called Christian converts in the country, who have, nominally at least, repudiated their inherited faith and formally adopted Christianity for the purpose of securing worldly advantages. These unfortunate people have lost the sustaining moral influences of their native religion without securing any efficient substitute for it. Consequently they are, as a class, although nominally Christians, quite without moral basis of character.

I have myself lived for a considerable time among the Hindus, maintaining a domestic establishment, and have found it practically impossible to secure English speaking servants who are honest. There are indeed plenty of honest servants to be had, but they do not speak English, and have not been subjected to the demoralizing influences to which I have referred.

If therefore it be possible, as Mr. Ramanáthan's efforts and the success which has already attended them indicate that it is, to direct the energies which are now devoted to spreading Christian ideals into channels which shall attain that object without disturbing the religious convictions of those to whom they are addressed, much will be gained, not only in the effectiveness of the appeal, but in its results as regards the character of those who are influenced; while above all the unification of mankind, the recognition of the undoubted fact that under all names and forms and creeds there is but one Religion, as there is but one God in the universe and in the hearts of men, will be brought appreciably nearer.

Mr. Ramanáthan is expected to arrive in this country about the middle of July. During the remainder of the summer he will be the guest of the Green Acre Fellowship at Eliot, Maine, where he will deliver a number of courses of addresses on "The Unity of Faith" and kindred topics, and be freely accessible to all who wish to meet him.

In the Fall Mr. Ramanáthan will reside for some time in or near New York, and later will visit some of the principal cities of the country. He may be addressed in the care of the British Consulate, New York City.

The writer will be glad to furnish inquirers with further information about Green Acre and its resources as a place for summer residence, and may be addressed at the Union League Club, New York City.

MYRON H. PHELPS.

[In comment on Mr. Phelps's communication we express our satisfaction at the prospect of Mr. Ramanáthan's visit to this country. We have not yet been in any direct connection with him, but are acquainted with his books on the Christian Scriptures and know of his prominent position in Ceylon. It is highly desirable that men of Mr. Ramanáthan's stamp and influence should not only know the West, its institutions, church-life, universities, etc., but also be known in the West. India, Ceylon, and other Eastern countries are now passing through a crisis which has been caused by contact with Western civilization, and the way in which the problems that arise from this crisis are to be solved cannot be a matter of indifference to us. Mr. Ramanáthan who has, to some extent at least, solved the problem to his own satis-

faction, is a recognized leader in his country. Under Western influence he has modified his views as well as his Oriental garb, but he has not ceased to be a Hindu. It is by no means impossible that we shall have to greet him as the truest and best representative of the India of the future.—ED.]

EXPLORATION IN EGYPT.

AN AMERICAN SOCIETY TO DO THE WORK.

To the Editor of The Open Court:

In October 1902 a Boston committee was formed to conduct the affairs of the entire American Branch of the Egypt Exploration Fund. It has utterly failed to induce the subscribers as a body, and the eighty local secretaries, to renew subscriptions and to enlist any considerable support, notwithstanding paid advertising, the distribution of many circulars, and earnest personal work. At the annual meeting in November in London, lamentations went up over the enormous defection of American subscribers. Probably nine-tenths of the subscribers on the rolls of 1900-1902 failed to renew. Not willing to recognize the handwriting on the wall, this Boston Committee is now trying to form committees of its friends in a few large centers, who will solicit and forward funds for the work, not to London, but to Boston, which will credit them as by or through the Boston Committee and then forward the same to the London Committee. A New York circular being sent out reads as if its small local committee was directly connected with the London Committee, whereas its committee is created by that in Boston, to whom the funds collected are sent!

In view of these and other facts to be stated, the time is ripe for an American society which can manage its own affairs, select its agents for the field, and go ahead, without, however, any antagonism to any foreign society. The advantages are chiefly that to America would fall the glory of original discovery and work, and there would be no sharing of the "antiquities" taken from Egypt.

The other facts are these. In 1883 the American branch was founded by Rev. William Copley Winslow, Ph.D., LL.D., of Boston. He devoted himself to building up the society. Its receipts at times exceeded those of the English Committee from all over the Empire. He had suggested some sort of a committee to work with him. He had named eminent members in Chicago, New York, Philadelphia, Boston, who as a nucleus could by conferring with the local secretaries and other subscribers form a national and most representative committee. But what did the London Committee do and how did they do it? The Rev. Dr. E. P. Wright of Milwaukee stated in *The Living Church* these clearly established facts:

1. That the American Branch was reorganized by the London Committee without consulting the hundreds of members and eighty or more local secretaries, and against the protest of many of them.

2. That previous official assurances from London, such as that "in any reorganization of the American Branch the approval of American subscribers is essential," were violated.

3. That the London Committee, itself a body elected annually, probably exceeded its legal powers in *thus* forming, or causing to be formed, a committee to direct the affairs of a large portion of the entire society.

4. That the subsequent request, signed by eighty local secretaries, was shelved by the London Committee.

5. That Mr. Robinson, a non-subscriber and uninterested in the work, was *alone* asked by London to form a committee; that he informed Dr. Winslow that he had declined the appointment; and that, later, when Dr. Winslow, in his surprise, went to him, he said substantially that he had accepted the position "for the Museum's sake." That he formed a committee of seven, of whom three were officials of the Boston Museum, and one other devoted to its interests. That two of his Committee had emphatically disapproved of just such a reorganization previously, when they anticipated no appointment themselves on a committee.

6. That repeated efforts by subscribers to elicit any explanation or reasons for the extraordinary treatment of the American Branch have utterly failed.

7. That, apparently, only a portion of the London Committee attend the meetings; a small minority forming a quorum.

8. That such an act as that of Mr. Cotton, Honorary Secretary, in getting the Secretary in the Boston office placed upon the London Committee, reveals a state of affairs discreditable to any learned body. That if Miss Amelia B. Edwards and Dr. R. Stuart Poole were living, and on the Committee, the "reorganization" could not have occurred.

9. That the Committee of the Egypt Exploration Fund, whose work is partly Biblical, should include, like the Palestine Exploration Fund, a number of clergymen, whose presence at the meetings would ensure a better administration of affairs. That now the one "Rev." on the roll "seldom" goes to a meeting.

10. That the treatment of Dr. Winslow elicits from subscribers all over the land such words as, "If the London Committee were desirous of offending American subscribers they could hardly have chosen a more effective method. The subscribers generally should know the affront which has been put upon them in the indignity showed to you." Again: "You are insulted, the subscribers have been insulted, and the work has been stricken in the house of its friends."

11. That it is right and wise that subscribers and local secretaries have some choice in the selection of their officers.

12. That reorganization of some kind is now essential if those in Boston now managing the work, are to appeal justly, honorably, and *hopefully* to the American public for support. Under existing conditions, a well-known scholar of a New England university wrote to the new Committee: "Can you expect to command the confidence and further efforts of subscribers under such circumstances?"

"An enormous blunder," as Rev. Dr. Kittredge said, had been committed. At the height of prosperity, without giving reasons, or replying to many subsequent inquiries from eminent members, the affairs of the American Branch were overturned, and placed in the hands of a non-subscriber, uninterested in the work, to reorganize!

Dr. Winslow issued a pamphlet *The Truth about the Egypt Exploration Fund* (see *The Open Court*, July, 1904), and then a large circular of opinions about it from ninety-two eminent subscribers condemning the action of the London Committee in unqualified terms. The names represent the highest

Church officials, and some of the best known men in science, education, business, and professional life in America.

No wonder, therefore, that a Boston Committee thus established has not fulfilled its mission. It is really a local committee itself, and has added an eighth member also interested in the museum at Boston.

An "American Egyptological Society" seems to be the just, wise, logical outcome of what the London Committee foolishly attempted, the Boston Committee has signally failed to carry out, and of what we ought to have among our learned bodies as well as England, Germany, and France. Of great interest would be its annual meeting for reading of papers. It could raise much larger sums and from more subscribers than could a society directed by any foreign committee. The brilliant discoveries in Egypt by Americans well prophesy how richly rewarded an American Society would be in its explorations there.

NILUS.

April, 1905.

NEW FORMS OF MUSIC.

To the Editor of The Open Court:

Your "Musical Caprice" in the June number of *The Open Court* is most instructive, possesses also stimulating qualities which prompt me to offer the following comments:

You say in one part: "If mankind must needs have something new, why has there not yet appeared a composer whose endeavor would be to construct music based on absolutely correct mathematical relations?" This struck me as harboring possibilities fraught with much danger to the peace of mind of all music-loving people the world over. Let me attempt to prove the reasonable basis for my fears. Helmholtz, in his great scientific work on tone-sensation, tells of his practical experiments in the use of the just-tempered scales, by using a harmonium tuned scientifically exact through a limited number of keys. This instrument failed to serve his purpose satisfactorily, when modulations to near-by related keys were required. Helmholtz's translator and disciple, Mr. Alexander J. Ellis, went much further in elaborating a scientific formula, completing theoretically, the exact pitch for all the keys and modulations. His table of modulation divides the octave into 117 tones, whereas we use in our even-tempered scale only 12 semi-tones to the octave.

Mr. Ellis says regarding the practical value of this scientific performance: "Of course it is quite out of the question that any attempt should be made to deal with such numbers of tones, differing often by only two cents from each other. (Cent equals $\frac{1}{100}$ of an equal semitone.)

"No ear could appreciate the multitude of distinctions. No instrument, even if once correctly tuned, would keep its intonation sufficiently well to preserve such niceties. No keyboard could be invented for playing the notes, even if it could be tuned, although it is very easy to mark a piece of ordinary music so as to indicate the precise notes to be struck; hence some compromise is needed." (Helmholtz, English translation, p. 464.)

On the other hand, when dealing with our poverty-stricken system, containing only 12 equal semitones to the octave, Helmholtz finds certain disadvantages. His words may be considered as a scientific prophecy when we

contemplate the tendencies of our ultra-modern composers. Perhaps he foresaw the coming of such a writer as Max Reger of Munich, when he wrote the following lines:

"Continual bold modulational leaps reckon entirely to destroy the feeling for tonality. These are unpleasant symptoms for the further development of art." Bearing on this point, it may be interesting to insert at this place a few stray individual opinions concerning Reger's works. Both the following extracts are from the *New York Musical Courier* of November 9, 1904, and April, 1905:

"The Munich composer, (in his C-major sonata for violin and piano) has cut adrift from practically every tradition, *defying even tonality*. It is difficult to follow his bold flights of imagination and still bolder progression, much less to understand them. *Either this work is a revolutionary movement of great pith and moment, beyond the horizon of common mortals, or it is the work of a genius who will soon be a candidate for the insane asylum*. One thing is sure, *a strong personality and great musical knowledge* are revealed here."

"Max Reger is creating a stir here (Dresden). Roth in his Music Salon gave him a hearing. Reger's artistic instincts are deeply seated and he is much of an enthusiast. With Mahler, Bruckner, and Nicodé he has "lengths" in common. Parts of his chamber music seem endless. On the occasion we heard songs given by Sanna Von Rbyn and chamber music, all heavy musical fare; a series of contradictory terms, deep thoughts and good and bad jokes. His style is quaint, even stilty at times, but on the whole full of idealism. Reger seems a combative mind, ready to fight. *Many people (even musicians) left the hall in full despair over his so-called disharmonies.*"

In view of the facts presented above, permit me to ask you how a new departure, such as was recommended by you, to be taken in the direction of an accurate mathematical musical system, can be considered otherwise than with terror? If, as it appears, the character of our most modern compositions is already suffering from too great an inclination toward promiscuous modulation and threatens total loss of the sense of tonality, what dire results must we not expect to bear with if the just system with 117 tones instead of only 12 to the octave once becomes fashionable?

ST. LOUIS, MO.

I. L. SCHÖEN.

[In the article referred to by Mr. I. L. Shoen, I did not recommend but only suggested the possibility of other musical systems; but I would say that the failure of one attempt would not disprove the feasibility of the general scheme in one way or another.—ED.]

ἨΘΟΣ ἈΝΘΡΩΠΙΝΙ ΔΑΙΜΩΝΙ.

We have frequently made use of the Greek aphorism, *ethos anthropoi daimon*, as a motto. It is a well known and often quoted saying, but we have been unable to trace it to its source. We have repeatedly inquired of Greek scholars but so far without avail. Accordingly we now make public request for any information that a Greek scholar may be able to give us on the subject. For those who are not familiar with Greek, we might repeat what we said in *The Open Court*, Vol. I, p. 695, that the words are almost untrans-

latable. The translation "character is man's destiny" although quite correct, does not exhaust its meaning. *Ethos* means, like the German *Sitte*, custom or habit or character. But it conveys more than custom; it means the habits of man so far as they produce civilization and make him humane. It includes his morals. In this sense Schiller says in "The Eleusinian Festival":

"Und allein durch seine Sitte
Kann er frei und mächtig sein."

[And by his own worth alone
Can man freedom gain and might.]

Translation by Bowring.

From *ethos* is derived the English word "ethics," which has acquired the narrower meaning of *ethos* in the sense of moral behavior. This *ethos*, our Greek inscription tells us, is to man his *daimon*, i. e., his God, his deity, his conscience or guidance, his destiny. P. C.

THE MORNING GLORY.

(After Ernest W. Clement's transliteration in the *Japanese
Floral Calendar*.)

Oh for the heart's deep story,
The heart's of the morning-glory,
Whose dainty flower
Blooms but an hour,
Yet the charm that's hers
Is more endearing
Than the grandeur of firs
For a thousand years persevering.

P. C.

"MEMORANDUM" INSTEAD OF "REPLY."

When we go a-hunting or fishing the game we get is often that for which we did not start out, but worth as much or more. So with the Editor's "answer" to my article "The Widow's Mite" in the June number of *The Open Court*.

I started out to get an answer to the spook-killing arguments of "induction, correlation, and economy," now presented to the world by Prof. Ernst Haeckel as the basis of the social, impersonal, and unselfish immortality of science, and the foundation of the religious regeneration and reorganization of all intelligent people.

Instead of an answer to those arguments stated in my article, we get what seems to me a practical admission of them, and an exceedingly fine advocacy of the rival immortality of science and humanity. I have spent a lifetime in advocating and learning to appreciate this latter immortality, which grows upon me the older I grow, but there are expressions in regard to it in Dr. Carus's "answer," which add so much to my realization of it, that I gladly forgive the Doctor for what I do not find in his answer in consideration of the real worth of what I do find therein.

That these immortalities are "rival" is without question after reading Haeckel, the fifth act of Goethe's *Faust*, Matthew vi. 24, and consulting your own common sense.

THADDEUS B. WAKEMAN.

BOOK REVIEWS AND NOTES.

SCHILLER IM URTEIL DES ZWANZIGSTEN JAHRHUNDERTS. Eingeführt von *Eugen Wolff*. Jena: Hermann Costenoble. 1905. Pp. xxxiii, 172. Price 4 m.

This year of the Schiller Centennial, besides bringing to pass local Schiller celebrations in different centers, special numbers in current periodicals, and new volumes treating of the poet's biography, poetry or philosophy of life, has produced also in Germany and the United States collections of tributes from the mature criticism of this later day. One of the most significant of these is the one issued by the press of Hermann Costenoble at Jena, which is entitled *Schiller in the Judgment of the Twentieth Century*. It is introduced by an essay by Dr. Eugen Wolff, professor of modern German language and literature at the University of Kiel, in which the author treats of the effect that time has had on the poet's renown, and the influence which he still exerts over the minds of men after the lapse of a century. The book itself consists of eulogies by more than a hundred and fifty prominent men and women among whom a few names of Americans may be found. In these, many phases of Schiller's character and influence are discussed, among others Schiller as a philosopher, artist and historian; as a political educator, and the embodiment of the German national spirit; his relations to twentieth century art and literature, and to the future. The frontispiece is an engraving after Anton Graff's famous portrait of Schiller, and at the back there is a concise index of subjects besides the list of contributing authors.

A Russian translation of Dr. Carus's *Gospel of Buddha* has just been completed by two Muscovites, Brovkin and Timofeeff, and only awaits the formality of the author's consent before publication. Russian is at least the eighth language in which this work has appeared, and the fifth language of Europe, for translations already exist in French, German, Spanish, Chinese, Japanese, and Urdu, probably also in Singhalese and Tamil, for which permission has been granted, although copies have not yet reached the author.

We wish to inform the public that The Open Court Publishing Company has procured the right of publishing Prof. Lawrence H. Mills's latest work, *Zarathushtra and the Greeks*, and expects to have it ready for the market within a short time. The regular price will be \$2.00, but applications received prior to September first will be favored with a reduction of twenty-five per cent.

Our frontispiece by Eduard Biedermann represents a significant scene in Buddha's life. In his search for enlightenment, the sage has broken down from exhaustion after his long fast, and the shepherd's daughter, finding him half-starved, nourishes him with rice milk. The disciples, who still believe in salvation through self-mortification, watch the scene from a distance with consternation. After he had thus been strengthened, the Bodhisattva went to the Bodhi-tree under whose branches he attained enlightenment.

THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY AND SCIENTIFIC METHODS

There is no similar journal in the field of scientific philosophy. It is issued fortnightly and permits the quick publication of short contributions, prompt reviews and timely discussions. The contents of the last four issues are as follows.

Volume II. No. 4. February 16, 1905.

A Philosophical Confession. HARALD HÖFFDING.
A Syntactician Among the Psychologists. BASIL L. GILDERSLEEVE.
Discussion: Image or Sensation. WILLARD C. GORE.
Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

Volume II. No. 5. March 2, 1905.

The Essence of Humanism. WILLIAM JAMES.
The Nature of Consciousness. FREDERICK J. E. WOODBRIDGE.
Bibliographical: Taurellus. WILLIAM ROMAINE NEWBOLD.
Discussion: Pure Experience and the External World. B. H. BODE.
Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

Volume II. No. 6. March 16, 1905.

Animal Psychology and Criteria of the Psychic. ROBERT M. YERKES.
Inferred Conscious States and the Equality Axiom. A. H. PIERCE.
Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

Volume II. No. 7. March 30, 1905.

Radical Empiricism and Wundt's Philosophy. CHARLES H. JUDD.
How Two Minds Can Know One Thing. WILLIAM JAMES.
Discussion: Phenomenalism and the Problem of Knowledge. H. B. ALEXANDER.
Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

THE JOURNAL OF PHILOSOPHY, PSYCHOLOGY AND SCIENTIFIC METHODS SUB-STATION 84, NEW YORK CITY

\$3.00 PER ANNUM, 26 NUMBERS

15 CENTS PER COPY

GOETHE AND SCHILLER'S XENIONS

Selected and Translated by Paul Carus

I. The History of the Xenions: II. Introductory: III. Soul and World: IV. Critical and Literary: V. Satirical and Personal: VI. The Philosophers in Hades: VII. Philosophical Problems: VIII. Science and Art: IX. Nature, Morality and Religion: X. Notes.

"The XENIONS became very popular in Germany and are still extensively quoted as are our "Poor Richard's" sayings in Ben Franklin's almanack." — *Army & Navy Register*.

"It was a good thought to make a comprehensive selection from these famous critical and satirical epigrams with translations for English readers." — *The Congregationalist*.

"Dr. Carus has translated well and furnished a good brief Introduction." — *The Dial*.

"That Mr. Carus is keenly discriminating is shown by the excellent selection he has made, and the scholarly and at the same time vigorous and comprehensive preface to the handsome book bears witness to his deep erudition." — *Daily News*.

Printed on laid paper, in album form, VII + 162 pages, bound in linen paper cover, with photogravure frontispiece of the Goethe and Schiller monument. Price, 50 cents.

THE OPEN COURT PUBLISHING CO.
1322 WABASH AVENUE, CHICAGO.

The Living Age

FRANK FOXCROFT

EDITOR

FOR more than sixty years The Living Age—still known to its attached constituency as “Littell’s,” from the name of its founder—has brought to its readers every week the most interesting, important and valuable articles from current English periodicals. Its range of selection extends from the stately “Quarterly” and “Edinburgh” to “Punch,” and includes all the leading reviews, magazines and literary and scientific journals. It publishes without abridgment the best essays, fiction, poetry, travel sketches, literary, art and musical criticism, historical and biographical papers, scientific articles, discussions of social, religious and educational questions, and papers upon PUBLIC AFFAIRS and INTERNATIONAL POLITICS from the ablest writers, together with an editorial department devoted to “Books and Authors.”

The variety of sources from which its material is selected enables The Living Age to cover a wider range of authors and subjects than is possible for any other single magazine. Although it gives its readers in the course of a year nearly twice as much matter as is contained in any of the four-dollar monthly magazines, its weekly issue of 64 clear and legible pages makes it light and easy to hold, and enables it to reproduce important articles almost as soon as they reach this country in the periodicals of their first publication.

The magazine appeals peculiarly to cultivated Americans who wish to read the best expressions of English thought; and it was perhaps never so nearly indispensable as at the present time, when history is being made so rapidly and Americans are following with such alert attention the course of international affairs.

The subscription price of The Living Age for one year—including more than 3,300 pages—is Six Dollars.

Special: A Trial Subscription of Three Months—thirteen numbers, 832 pages—for One Dollar.

Subscriptions may begin with any number.

THE LIVING AGE COMPANY

PUBLISHERS

6 BEACON STREET
BOSTON, MASS.

"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;
Worshipping, 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.*

Printed on Strathmore Japan Paper, Gilt Top, Cloth, \$1. Alexis Paper, Bds. 50¢ Postpaid

The Open Court Publishing Co., 1322 Wabash Ave., Chicago

THE NAPOLEON MYTH

By HENRY RIDGELY EVANS



RETREAT FROM MOSCOW

CONTAINING A REPRINT OF
"The Grand Erratum," The Non-Existence of
Napoleon Proved

BY JEAN-BAPTISTE PERES, AND AN INTRODUCTION BY DR. PAUL CARUS

PRICE 75 CENTS, NET. (3s. 6d. NET.)

CHICAGO
THE OPEN COURT PUBLISHING COMPANY
LONDON AGENTS
KEGAN, PAUL, TRENCH, TRÜBNER & CO., Ltd.

THE JAPANESE FLORAL CALENDAR

By ERNEST W. CLEMENT, M. A.



BLOOMING CHERRY TREES AT ASUKAYAMA, TOKYO

Printed on Best Paper. Profusely Illustrated. Sixty Pages. Board
Cover with Cloth Back. Octavo. Price 50 Cents (2s. 6d. net)

Chicago
The Open Court Publishing Company
1322 Wabash Avenue

London Agents
Kegan Paul, Trench, Trubner & Co., Ltd.
1905

IMPORTANT PUBLICATION!

The Science of Mechanics

A Critical and Historical Account of Its Development

THE SCIENCE OF MECHANICS. A Critical and Historical Account of Its Development. By **Dr. Ernst Mach**, Professor of the History and Theory of Inductive Science in the University of Vienna. Translated by **Thomas J. McCormack**. *Second Enlarged Edition*. 259 Cuts. Pages, xx, 605. Cloth, Gilt Top, Marginal Analyses. Exhaustive Index. Price, \$2.00 net (9s. 6d. net).

Comments on the First Edition.

"Mach's *Mechanics* is unique. It is not a text-book, but forms a useful supplement to the ordinary text-book. The latter is usually a skeleton outline, full of mathematical symbols and other abstractions. Mach's book has 'muscle and clothing,' and being written from the historical standpoint, introduces the leading contributors in succession, tells what they did and how they did it, and often what manner of men they were. Thus it is that the pages glow, as it were, with a certain humanism, quite delightful in a scientific book. . . . The book is handsomely printed, and deserves a warm reception from all interested in the progress of science."—*The Physical Review*, New York and London.

"Those who are curious to learn how the principles of mechanics have been evolved, from what source they take their origin, and how far they can be deemed of positive and permanent value, will find Dr. Mach's able treatise entrancingly interesting. . . . The book is a remarkable one in many respects, while the mixture of history with the latest scientific principles and absolute mathematical deductions makes it exceedingly attractive."—*Mechanical World*, Manchester and London, England.

"The book as a whole is unique, and is a valuable addition to any library of science or philosophy. . . . Reproductions of quaint old portraits and vignettes give piquancy to the pages. The numerous marginal titles form a complete epitome of the work; and there is that invaluable adjunct, a good index. Altogether the publishers are to be congratulated upon producing a technical work that is thoroughly attractive in its make-up."—Prof. D. W. Hering, in *Science*.

"A masterly book. . . . To any one who feels that he does not know as much as he ought to about physics, we can commend it most heartily as a scholarly and able treatise. . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

"Sets forth the elements of its subject with a lucidity, clearness, and force unknown in the mathematical text-books. . . . is admirably fitted to serve students as an introduction on historical lines to the principles of mechanical science."—*Canadian Mining and Mechanical Review*, Ottawa, Can.

"There can be but one opinion as to the value of Mach's work in this translation. No instructor in physics should be without a copy of it."—*Henry Crew*, Professor of Physics in the Northwestern University, Evanston, Ill.

THE OPEN COURT PUBLISHING CO., CHICAGO, 1322 Wabash Av.

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

A Portfolio of Portraits of Eminent Mathematicians

Edited by PROFESSOR DAVID EUGENE SMITH, Ph. D.
Professor of Mathematics in Teachers College
Columbia University, N. Y. City

IN response to a wide-spread demand from those interested in mathematics and the history of education, Professor Smith has edited a series of portraits of some of the most eminent of the world's contributors to the mathematical sciences.

Accompanying each portrait is a brief biographical sketch, with occasional notes of interest concerning the artists represented.

The pictures are of a size that allows for framing, it being the hope that a new interest in mathematics may be aroused through the decoration of class-rooms by the portraits of those who helped to create the science.

It is the purpose of the editor and the publishers to follow this Portfolio by others, in case the demand is sufficient to warrant the expense. In this way there can be placed before students of mathematics, for a moderate sum, the results of many years of collecting and of a large expenditure of time and money.

The first installment consists of twelve great mathematicians down to 1700 A. D. and includes Thales, Pythagoras, Euclid, Archimedes, Leonardo of Pisa, Cardan, Vieta, Fermat, Descartes, Leibnitz, Newton, Napier.

Twelve Portraits on Imperial Japanese Vellum, 11x14, \$5.00

Twelve Portraits on the best American Plate Paper, 11x14, \$3.00

"I think that portraits of famous mathematicians when hung in a Common Room or Lecture Room are not only in themselves an ornament, but often excite the interest of students. No doubt, also, the presence of such portraits promotes the introduction in the teaching of the subject of historical notes on its development, which I believe to be a valuable feature in recent teaching. I hope the response of the public will justify you in continuing the series."—W. W. ROUSE BALL, Cambridge, England.

"The issue of this fine collection is equally creditable to the expert knowledge and discriminating taste of the Editor, Professor David Eugene Smith, and to the liberality and artistic resources of The Open Court Publishing Co."—F. N. COLE, Editor American Mathematical Bulletin, New York.

"The selection is well made, the reproduction is handsomely executed, and the brief account which accompanies each portrait is of interest. Prof. Smith has rendered a valuable service to all who have interest in mathematics, by editing this collection. Wherever mathematics is taught, these portraits should adorn the walls."—WILLIAM F. OSGOOD, Cambridge, Mass.

The Open Court Pub. Co., 1322 Wabash Ave., Chicago

Species and Varieties:

Their Origin by Mutation

By Hugo de Vries

Professor of Botany in the University of Amsterdam

Edited by Daniel Trembly MacDougal, Assistant
Director of the New York Botanical Garden

xxiii + 830 pages



THE belief has prevailed for more than half a century that species are changed into new types very slowly and that thousands of years were necessary for the development of a new type of animal or plant. After twenty years of arduous investigation Professor de Vries has announced that he has found that new species originated suddenly by jumps, or by "mutations," and in conjunction with this discovery he offers an explanation of the qualities of living organisms on the basis of the conception of unit-characters. Important modifications are also proposed as to the conceptions of species and varieties as well as of variability, inheritance, atavism, selection and descent in general.

The announcement of the results in question has excited more interest among naturalists than any publication since the appearance of Darwin's *Origin of Species*, and marks the beginning of a new epoch in the history of evolution. Professor de Vries was invited to deliver a series of lectures upon the subject at the University of California during the summer of 1904, and these lectures are offered to a public now thoroughly interested in modern ideas of evolution.

The contents of the book include a readable and orderly recital of the facts and details which furnish the basis for the mutation-theory of the origin of species. All of the more important phases of heredity and descent come in for a clarifying treatment that renders the volume extremely readable to the amateur as well as to the trained biologist. The more reliable historical data are cited and

the results obtained by Professor de Vries in the Botanical Garden at Amsterdam during twenty years of observations are described.

Not the least important service rendered by Professor de Vries in the preparation of these lectures consists in the indication of definite specific problems that need investigation, many of which may be profitably taken up by anyone in a small garden. He has rescued the subject of evolution from the thrall of polemics and brought it once more within reach of the great mass of naturalists, any one of whom may reasonably hope to contribute something to its advancement by orderly observations.

The text of the lectures has been revised and rendered into a form suitable for permanent record by Dr. D. T. MacDougal who has been engaged in researches upon the subject for several years, and who has furnished substantial proof of the mutation theory of the origin of species by his experimental investigations carried on in the New York Botanical Gardens.

Price, postpaid \$5.00 (21s.) net. xxiii + 830 pages, 8 vo., cloth, gilt top

The Open Court Publishing Company

1322 Wabash Avenue, Chicago

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

190—

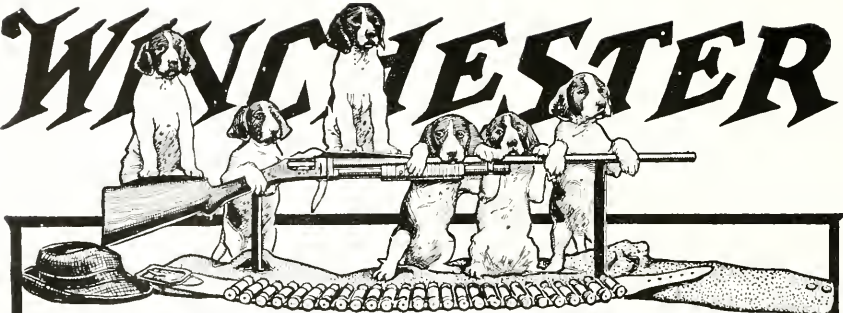
The Open Court Publishing Co.

1322 Wabash Avenue, Chicago

Gentlemen:

Please enter an order for the undersigned for _____ cop_____ of
Hugo de Vries' "Species and Varieties, Their Origin by Mutation,"
at \$5.00 per copy, for which find enclosed _____
for \$ _____ Address the book as follows:

WINCHESTER



Take-Down Repeating Shotguns

The notion that one must pay from fifty dollars upwards in order to get a good shotgun has been pretty effectively dispelled since the advent of the Winchester Repeating Shotgun. These guns are sold within reach of almost everybody's purse. They are safe, strong, reliable and handy. When it comes to shooting qualities no gun made beats them. They are made in 12 and 16 gauge. Step into a gun store and examine one.

FREE: Send name and address on a postal card for our large illustrated catalogue.

WINCHESTER REPEATING ARMS CO., NEW HAVEN, CONN.

CERBERUS THE DOG OF HADES

The History of an Idea, by
MAURICE BLOOMFIELD

Professor of Sanskrit and Comparative
Philology Johns Hopkins University

"It is a careful compilation of the singular views of the famous mythical dog that is guardian of the realms of the dead, as these views have been expressed in classic art, and in Roman, Hindoo, Persian, and other literatures. The study is certainly a curiosity, but at the same time much more than this. It is the outworking of an idea that is found securely lodged in the literature of many nations." *Journal of Education, Boston.*

"In his interesting and suggestive little essay Professor Bloomfield explains the two heads which Cerberus so frequently has in Greek vase-paintings, and accounts step by step for the transition from the sun and moon as the gates of heaven to Cerberus, the guardian of the doors of hell."

Academy, London.

Frontispiece, Boards, cloth back, 50 cents.

The Open Court Pub. Co.
1322 Wabash Avenue
Chicago

Ninth Summer Assembly Jewish Chautauqua Society

July 9th to 30th, 1905
ROYAL PALACE HOTEL
ATLANTIC CITY, N. J.

Courses in Jewish Education, Religious Pedagogy and Philanthropy

Sessions: 10 a.m. to 12 noon daily

Eminent speakers and distinguished scholars from all over the country will participate

Arrangements for board from \$8 a week upwards can be made now by applying to the Chairman of Committee on Hospitality, Mrs. Eli Strouse, 1808 Madison Avenue, Baltimore, Maryland

CORINNE B. ARNOLD, Director

P. O. Box 625

Philadelphia, Pa.

Seventy-fifth Year

July 1905

THE BIBLIOTHECA SACRA

Editor, G. Frederick Wright

Associated with Frank H. Foster, Judson Smith, D. W.
Simon, Hugh M. Scott, Charles F. Thwing, Newell
Dwight Hillis, A. A. Berle, W. E. Barton
E. H. Johnson and James Lindsay

CONTENTS

An Ancient Story of Politics and Reform	HARRY HUNTINGTON POWERS
Consecration	WILLIAM H. BATES
The Christocentric Theology	JOHN WRIGHT BUCKHAM
Polytheism, Tritheism, and the Trinity	JOSEPH E. WALKER
The Hand of Apollon in the Fourth Gospel	GEORGE S. ROLLINS
The Negro South and North	W. E. BURGHARDT DU BOIS
The Reason and Nature of Christ's Sufferings	S. W. HOWLAND
The Ethics of Standard Oil	G. FREDERICK WRIGHT
Notes	
Notices of Recent Publications	

OBERLIN, OHIO, U. S. A.

BIBLIOTHECA SACRA CO.

Single Number 75 cents

Yearly Subscription \$3.00

The Mosher Books

New Volumes Now Ready

I

The Book of Heavenly Death, by Walt Whitman, with Introduction by Horace Traubel.

It has long been a matter of belief with Mr. Mosher that an exhaustive compilation from *Leaves of Grass* of Whitman's utterances upon Death and Immortality would prove a very treasurable book.

These wonderfully vivifying thoughts are here brought together by one of the "good grey poet's" literary executors, arranged in their natural sequence, with Preface and Index to facilitate reference and a noble frontispiece in Albertype from an original and heretofore unused photograph of Whitman. The edition is as follows: 500 copies, small quarto, (5½ x 7¼) printed on Van Gelder hand made paper, done up in old style dark blue boards, white label in red and black, slide case. Price \$1.50 net. 50 copies on Japan Vellum (numbered) \$3.00 net.

II

The Soul of Man Under Socialism, by Oscar Wilde.

I doubt if it is generally known that some of the best work that has ever been done in English in advocacy of Socialism is due to the pen of Oscar Wilde.—And Wilde knew his economics of Socialism all right. He was not a mere literary sentimentalist.

Hear this in *THE SOUL OF MAN*: "Man up to the present time has been the slave of machinery, and there is something tragic in the fact that as soon as men invented a machine to do his work he began to starve. This is of course due to our system of private property and the system of competition." And in the recently published *DE PROFUNDIS* this same essay is referred to in a passage of great beauty, to-wit: "I take a keen pleasure in the reflection that long before sorrow had made my days her own and bound me to her wheel I had written in *THE SOUL OF MAN* that he who would lead a Christ-like life must be entirely and absolutely himself, and had taken as my types not merely the shepherd on the hillside and the prisoner in his cell, but also the painter to whom the world is a pageant and the poet for whom the world is a song."

This is the first American edition of *THE SOUL OF MAN* which can be considered worthy of consideration as a satisfying bit of book-craft; frontispiece in two colors. The edition is as follows: 600 copies, sq. 16mo. (5 x 6½) printed in Chiswick Press style on Van Gelder hand-made paper, grey wrappers, slide case. Price 75 cents net. 50 copies on Japan Vellum (numbered) \$2.00 net.

III

Father Damien: An Open Letter to the Reverend Doctor Hyde of Honolulu, From Robert Louis Stevenson

This large type edition fulfils a desire on the part of the publisher to put forth at a moderate price what he can but think is a triumph in artistic book-making. The exquisite Clifford portrait of Damien in his youth reproduced by Bierstadt process in sepia as frontispiece is alone worth what is asked for the book, and must be seen to be appreciated.

The edition is as follows: 600 copies, quarto (7 x 9) printed on Van Gelder paper with rubricated initials, old style blue paper boards, labels in red and black, slide case. Price \$1.00 net. 50 copies on Japan Vellum (numbered) \$2.00 net.

IV

The Pageant of Summer, by Richard Jefferies, with a Preface by Thomas Coke Watkins.

A new volume in the Vest Pocket Series that will be welcomed by all who are familiar with *A LITTLE BOOK OF NATURE THOUGHTS*, from Richard Jefferies, which Mr. Watkins edited with such rare skill in this same format, and now in its second edition. Heretofore accessible only in *The Brocade Series*, *THE PAGEANT OF SUMMER* is now offered a still wider public who cannot fail to appreciate such a veritable treasure trove of literature.

Blue paper wrappers, . . . 25 cents net.
Flexible Leather, gilt top . . . 75 cents net.

Limp Cloth 40 cents net.
Japan Vellum Edition . . . \$1.00 net

All books sent postpaid and delivery guaranteed on receipt of the net price.

A complete catalogue of the Mosher Books free on request.

THOMAS B. MOSHER, Portland, Maine

Fifty Years Ago



It was comparatively easy to establish a reputation for a piano in this country. There were but a few competitors, and the artistic requirements were not so exacting.

To-day, with artistic requirements at the highest tension, conditions have changed. Reputation and renown can be gained only through true, even exalted merit—artistic and industrial superiority.

Generations of progress intervene between the old and the new. Pianos, built upon the plans of fifty years ago, may be well known; the glory of their past may cast a subtle light into their present—still the march of progress is passing beyond them. A new time demands new ideas, new methods, and best results.

The "Baldwin" Piano is a result of new ideas and new methods—the best result of progress in piano construction.

That is the secret of its eminent success.

Baldwin

267-269

Wabash Avenue.

ESSAYS ON NUMBER

I. CONTINUITY AND IRRATIONAL NUMBERS.

II. THE NATURE AND MEANING OF NUMBERS.

By *Richard Dedekind*, Professor in Brunswick, Germany. Authorized Translation by *Wooster Woodruff Beman*. Pages, 115. Price, Red Cloth, 75 cents.

"The Open Court Publishing Company deserves praise for continuing to publish translations of foreign scientific classics into English."—*Bulletin of the American Mathematical Society*.

"The work of Dedekind is very fundamental, and I am glad to have it in this carefully-wrought English version. I think the book should be of much service to American mathematicians and teachers."—*Prof. E. H. Moore*, Univ. of Chicago.

THE OPEN COURT PUBLISHING CO., CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.

The Gods of the Egyptians

OR

Studies in Egyptian Mythology

BY

E. A. WALLIS BUDGE, M. A., Litt. D., D. Lit.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM



A Description of the Egyptian Pantheon based upon original research; methodical, thorough, and up-to-date in every respect.

It is unique, and the probability is that the work will soon become rare.

The original edition consisted of 1500 copies, but a disastrous fire in the bindery destroyed 500 of them, thus limiting the edition to 1000 copies. As the color plates were printed at great cost by lithographic process, and the drawings on the stones immediately after destroyed, there is scarcely any probability of replacing the lost copies by a new edition.

It is published in two volumes, containing, 988 pages, (Volume I, 548 pages; Volume II, 440 pages), and is richly illustrated with 98 colored plates, averaging eight impressions each, and 131 specially prepared illustrations in the text.

Two Volumes, Royal Octavo, Library Binding, Price \$20.00 Net.

The author discusses the worship of spirits, demons, gods and other supernatural beings in Egypt from the Predynastic Period to the time of the introduction of Christianity into the country. Full use has been made of the results of recent investigations and discoveries, whereby it has been found possible to elucidate a large number of fundamental facts connected with the various stages of religious thought in ancient Egypt, and to assign to them their true position chronologically. The ancient Libyan cult of the man-god Osiris, with its doctrines of resurrection and immortality, is described at length, and the solar cults, i. e., those of Rā, Amen, Āten, etc., are fully treated; an interesting feature of the book will be the Chapters on the Egyptian Underworld and its inhabitants.

The Open Court Publishing Co.

1322-28 Wabash Ave., Chicago

THE BOOK OF THE DEAD

By E. A. WALLIS BUDGE. Three Vols. Price, \$3.75 net.

"Very timely and will be received with delight in many quarters. . . . We congratulate all interested in Egyptian literature upon the opportunity of securing at least this intensely interesting and valuable memorial of the religious beliefs of a great and a vanished people."—*Seminary Magazine*

"A reprint in handy form of the third volume of Dr. Budge's elaborate edition of the Book of the Dead. The learned world is by this time pretty well agreed as to the value of this translation, and one can only express gratitude to the publishers for bringing it within the reach of many whom the high price of the former volume would have prevented from possessing it."—*American Journal of Theology*.

"Everything has been done here to present to the English reader the Egyptian funeral texts in a complete and thoroughly intelligible form: and all but specialists on Egyptian studies will find it to their profit to procure the present admirable edition."—*Presbyterian and Reformed Review*.

THE OPEN COURT PUBLISHING CO., CHICAGO, 1322 Wabash Ave.

LONDON: Kegan Paul, Trench, Trübner & Co

A History of Egypt

From the End of the Neolithic Period to the Death of Cleopatra VII., B. C. 30. By E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt. Keeper of the Egyptian and Assyrian Antiquities in the British Museum. Richly Illustrated. In 8 volumes, cloth, \$1.25 each.

Vol. I. Egypt in the Neolithic and Archaic Period.

Vol. II. Egypt under the Great Pyramid Builders.

Vol. III. Egypt under the Amenemhats and Hysos.

Vol. IV. Egypt and Her Asiatic Empire.

Vol. V. Egypt under Rameses the Great.

Vol. VI. Egypt under the Priest Kings and Tanites and Nubians.

Vol. VII. Egypt under the Saites, Persians and Ptolemies.

Vol. VIII. Egypt under the Ptolemies and Cleopatra VII.

"The publication of this work, certainly the most complete and exhaustive English history of the Egyptian Kingdom from the earliest times which we possess, may be said without undue eulogy to mark an epoch in Egyptological studies in this country."—*Glasgow Herald*.

"In these volumes we have a graphic history of the period written from a careful study of their monumental records that have survived the downfall of the nation. They are indispensable to the student of those ancient times, and will make the history of the Old Testament seem more real."—*Syracuse Messenger*.

THE OPEN COURT PUBLISHING CO., CHICAGO, 1322 Wabash Ave.

THE TRAVELS IN Tartary, Thibet and China

of MM. HUC AND GABET

100 Illustrations. 688 Pages.

CLOTH, 2 Vols., \$2.00 (10s.)—Same, 1 Vol., \$1.25, Net (5s. net.)

READ THE FOLLOWING COMMENDATORY NOTICES:

"For forty years it has been one of the world's greatest books."—*Western Christian Advocate*.

"A treasury of information for the student of comparative religion, ethnology, geography and natural history."—*The Outlook*.

"The work made a profound sensation. Although China and the other countries of the Orient have been opened to foreigners in larger measure in recent years, few observers as keen and as well qualified to put their observations in finished form have appeared, and M. Huc's story remains among the best sources of information concerning the Thibetans and Mongolians."—*The Watchman*.

"These reprints ought to have a large sale. It would be a good time for the Catholic libraries to add them to their stock of works on travel. They will find that few books will have more readers than the missionary adventures of Abbe Huc and his no less daring companion."—*The Catholic News*.

"Our readers will remember the attempt of Mr. A. Henry Savage Landor, the explorer, to explore the mysteries of the holy city of L'hassa, in Thibet. The narrative of the frightful tortures he suffered when the Thibetans penetrated his disguise, has been told by Mr. Landor himself. But where Mr. Landor failed, two very clever French missionaries succeeded. Father Huc and Father Gabet, disguised as Lamas, entered the sacred city, and for the first time the eyes of civilized men beheld the shocking religious ceremonials of L'hassa."—*New York Journal*.

"Fools, it is known, dash in where angels fear to tread, and there are also instances of missionaries dashing in where intrepid and experienced travelers fail. Such was the case with MM. Huc and Gabet, the two mild and modest French priests who, fifty years ago, without fuss, steadily made their untortured way from China across Thibet and entered L'hassa with the message of Christianity on their lips. It is true that they were not allowed to stay there as long as they had hoped, but they were in the Forbidden Land and the Sacred City for a sufficient time to gather enough facts to make an interesting and very valuable book, which on its appearance in the forties (both in France and England) fascinated our fathers much in the way that the writings of Nansen and Stanley have fascinated us. To all readers of Mr. Landor's new book who wish to supplement the information concerning the Forbidden Land there given, we can recommend the work of M. Huc. Time cannot mar the interest of his and M. Gabet's daring and successful enterprise."—*The Academy London*.

THE OPEN COURT PUBLISHING CO.

1322-1328 Wabash Ave., CHICAGO, ILL.

London: Kegan Paul, Trench, Trübner & Co.

The Religion of Science Library

The CHEAPEST Books in Science, Philosophy, and Psychology Now Publishing in America, High Grade Paper. Large Print. Thread-sewed. These books are not reprints of obsolete works, but REPRODUCTIONS OF STANDARD TREATISES IN ALL DEPARTMENTS; Scientific and Philosophical Classics, etc. Postage extra—15c. books, 4c.; 25c. books, 6c.; 50c. books, 10c.

No.

- 1 **The Religion of Science.** By Paul Carus. 25 cents. 1s. 6d.
- 2 **Three Introductory Lectures on the Science of Thought.** By F. Max Mueller. 25c. 1s. 6d.
- 3 **Three Lectures on the Science of Language.** By F. Max Mueller. 25 cents. 1s. 6d.
- 4 **The Diseases of Personality.** By Th. Ribot. 25 cents. 1s. 6d.
- 5 **The Psychology of Attention.** By Th. Ribot. 25 cents. 1s. 6d.
- 6 **The Psychic Life of Micro-Organisms.** By Alfred Binet. 25 cents. 1s. 6d.
- 7 **The Nature of the State.** By Paul Carus. 15 cents. 9d.
- 8 **On Double Consciousness.** By Alfred Binet. 15 cents. 9d.
- 9 **Fundamental Problems.** By Paul Carus. Pages, 373. 50 cents. 2s. 6d.
- 10 **The Diseases of the Will.** By Th. Ribot. 25 cents. 1s. 6d.
- 11 **The Origin of Language, and The Logos Theory.** By Ludwig Noire. 15 cents. 9d.
- 12 **The Free Trade Struggle in England.** By Gen. M. M. Trumbull. 25 cents. 1s. 6d.
- 13 **Wheelbarrow on the Labor Question.** By Gen. M. M. Trumbull. 35 cents. 2s.
- 14 **The Gospel of Buddha.** By Paul Carus. 35 cents. 2s.
- 15 **Primer of Philosophy.** By Paul Carus. 25 cents. 1s. 6d.
- 16 **On Memory, and The Specific Energies of the Nervous System.** By Prof. Ewald Hering. 15 cents. 9d.
- 17 **The Redemption of the Brahman.** A novel. By R. Garbe. 25 cents. 1s. 6d.
- 18 **An Examination of Weismannism.** By G. J. Romanes. 35 cents.
- 19 **On Germinal Selection.** By August Weismann. 25 cents. 1s. 6d.
- 20 **Lovers Three Thousand Years Ago.** By T. A. Goodwin. Out of Print.
- 21 **Popular Scientific Lectures.** By Ernst Mach. 50 cents. 2s. 6d.
- 22 **Ancient India: Its Language and Religions.** By H. Oldenberg. 25 cents. 1s. 6d.
- 23 **The Prophets of Israel.** By C. H. Cornill. 25 cents. 1s. 6d.
- 24 **Homilies of Science.** By Paul Carus. 35 cents. 2s. (Out of print. For cloth edition, see p. 28)
- 25 **Thoughts on Religion.** By G. J. Romanes. 50 cents. 2s. 6d.
- 26 **Philosophy of Ancient India.** By Richard Garbe. 25 cents. 1s. 6d.
- 27 **Martin Luther.** By Gustav Freytag. 25 cents. 1s. 6d.
- 28 **English Secularism.** By George Jacob Holyoake. 25 cents. 1s. 6d.
- 29 **On Orthogenesis.** By Th. Eimer. 25 cents. 1s. 6d.
- 30 **Chinese Philosophy.** By Paul Carus. 25 cents. 1s. 6d.
- 31 **The Lost Manuscript.** By Gustav Freytag. 60 cents. 3s.
- 32 **A Mechanico-Physiological Theory of Organic Evolution.** By Carl von Naegeli. 15c. 9d.
- 33 **Chinese Fiction.** By the Rev. George T. Candlin. 15 cents. 9d.
- 34 **Mathematical Essays and Recreations.** By H. Schubert. 25 cents. 1s. 6d.
- 35 **The Ethical Problem.** By Paul Carus. 50 cents. 2s. 6d.
- 36 **Buddhism and Its Christian Critics.** By Paul Carus. 50 cents. 2s. 6d.
- 37 **Psychology for Beginners.** By H. M. Stanley. 20 cents. 1s.
- 38 **Discourse on Method.** By Rene Descartes. 25 cents. 1s. 6d.
- 39 **The Dawn of a New Religious Era.** By Paul Carus. 15 cents. 9d.
- 40 **Kant and Spencer.** By Paul Carus. 20 cents. 1s.
- 41 **The Soul of Man.** By Paul Carus. 75 cents. 3s. 6d.
- 42 **World's Congress Addresses.** By C. C. Bonney. 15 cents. 9d.
- 43 **The Gospel According to Darwin.** By Woods Hutchinson. 50 cents. 2s. 6d.
- 44 **Whence and Whither.** By Paul Carus. 25 cents. 1s. 6d.
- 45 **Enquiry Concerning the Human Understanding.** By David Hume. 25 cents. 1s. 6d.
- 46 **Enquiry Concerning the Principles of Morals.** By David Hume. 25 cents. 1s. 6d.
- 47 **The Psychology of Reasoning.** By Alfred Binet. 25 cents. 1s. 6d.
- 48 **Treatise Concerning the Principles of Human Knowledge.** By George Berkeley. 25 cents. 1s. 6d.
- 49 **Three Dialogues Between Hylas and Philonous.** By George Berkeley. 25 cents. 1s. 6d.
- 50 **Public Worship: A Study in the Psychology of Religion.** By John P. Hylan, 25c. 1s. 6d.
- 51 **Descartes' Meditations, with selections from the Principles.** 35 cents. 2s.
- 52 **Leibniz's Metaphysics, Correspondence, Monadology.** 50 cents. 2s. 6d.
- 53 **Kant's Prolegomena.** 50 cents. 2s. 6d.
- 54 **St. Anselm's Proslgium, Monologium, an Appendix in Behalf of the Fool, by Gaunilo, and Cur Deus Homo.** 50 cents. 2s. 6d.
- 55 **The Canon of Reason and Virtue (Lao-Tze's Tao Teh King).** Translated into English from the Chinese by Dr. Paul Carus. Separate reprint from the translator's larger work. Pp. 47. Paper, 25 cents. 1s. 6d.
- 56 **Ants and Some Other Insects.** By Dr. August Forel. 50 cents. 2s. 6d.
- 57 **The Metaphysical System of Hobbes.** By Mary Whiton Calkins. 40 cents. 2s.
- 58 **Locke's Essays Concerning Human Understanding.** Books II and IV. (With omissions.) By Mary Whiton Calkins. 50 cents. 2s. 6d.

The Open Court Publishing Company, 1322 Wabash Avenue, Chicago

10 Cents Per Copy

\$1.00 Per Year

The Open Court

An Illustrated Monthly Magazine

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

Science is slowly but surely transforming the world. Science is knowledge verified; it is Truth proved; and Truth will always conquer in the end. The power of Science is irresistible. Science is the still small voice; it is not profane, it is sacred; it is not human, it is superhuman; Science is a divine revelation.

Convinced of the religious significance of Science, *The Open Court* believes that there is a holiness in scientific truth which is not as yet recognised in its full significance either by scientists or religious leaders. The scientific spirit, if it but be a genuine devotion to Truth, contains a remedy for many ills; it leads the way of conservative progress and comes not to destroy but to fulfil.

The Open Court on the one hand is devoted to the *Science of Religion*; it investigates the religious problems in the domain of philosophy, psychology, and history; and on the other hand advocates the *Religion of Science*. It believes that Science can work out a reform within the Churches that will preserve of religion all that is true, and good, and wholesome.

50 Cents per copy

\$2.00 per Year

THE MONIST

The Monist is a Quarterly Magazine, devoted to the Philosophy of Science. Each copy contains 160 pages; original articles, correspondence from foreign countries, discussions, and book reviews.

The Monist Advocates the Philosophy of Science

which is an application of the scientific method to philosophy.

The old philosophical systems were mere air-castles (constructions of abstract theories,) built in the realm of pure thought. The Philosophy of Science is a systematisation of positive facts; it takes experience as its foundation, and uses the systematised formal relations of experience (mathematics, logic, etc.) as its method. It is opposed on the one hand to the dogmatism of groundless *a priori* assumptions, and on the other hand to the scepticism of negation which finds expression in the agnostic tendencies of to-day.

Monism Means a Unitary World-Conception

There may be different aspects and even contrasts, diverse views and opposite standpoints, but there can never be contradiction in truth.

Monism is not a one-substance theory, be it materialistic or spiritualistic or agnostic; it means simply and solely *consistency*.

All truths form one consistent system, and any dualism of irreconcilable statements indicates that there is a problem to be solved; there must be fault somewhere either in our reasoning or in our knowledge of facts. Science always implies Monism, i. e., a unitary world conception.

Illustrated Catalogue and sample copies free.

The Open Court Publishing Co.

1322 Wabash Avenue, Chicago