

The Open Court

A MONTHLY MAGAZINE

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

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CHICAGO

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J. Mas Millw.

(1823-1900.)

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ON GREEK RELIGION AND MYTHOLOGY.

BY THE EDITOR.

MONSTERS.

MOST of the monsters with which the Greek heroes contend are the same as in the folklore of all nations,—dragons. In ad-



GORGONEION.

Ancient face of the Gorgon Medusa.

dition, we have many-headed snakes, wild boars, the Minotaur or man-bull, the Chimera or goat-fiend (reminding us of the Assyrian

goat-demons), and above all the Gorgon Medusa, whose head is used as an amulet to drive away evil spirits according to the logic that devils must be driven out by Beelzebub, the chief of devils. The Assyrians placed statues of the disease-spreading South Wind at their south entrances, because they believed that if the South Wind devil saw his own picture he would be frightened away at the sight of its ugliness.

Homer speaks of Medusa's head as a frightful monster in the Under World (λ 634 and Λ 36). Other authors¹ mention its evil eye



MEDUSA RONDANINI.

A later and more beautiful representation. (Glyptothek, Munich.)

and gnashing of teeth. It is stated that no one could look at its face without being horror-stricken. Its mere aspect was blood-curdling and petrified the beholder with fear.

Gorgo,² the daughter of the two sea-monsters, Phorkys and Keto, lived on the island Sarpedon in the Western ocean, near the realm of the dead and not far from the beautiful garden of the immortals. She expected to become a mother by Poseidon, when she

¹ Hes. Scut., 235; see also Apollodorus II., 4, 27.

² Γοργώ or Γοργιών, also Γοργά and Γοργόνη.

was killed, according to the Athenian version, by Athena (hence called the Gorgon-slayer, γοργοφόνος), and, according to the Argivian



PEGASOS LED TO WATER.¹

Relief in the Palace Spada. (E. Braun, *Antike Basreliefs*, pl. I. B. D., p. 300.)

version, by Perseus, the conqueror.² From the wound Pegasus, the winged horse, and Chrysaor, the golden man, were born. On

¹ Pegasus originated from the blood of the Medusa (Gorgo) and served several heroes of the solar type as a steed. He opened with a stroke of his hoof a spring on Mount Helicon called Hippocrena or Horse-spring (Paus., 9, 31, 3), which was afterwards regarded as the well of poetic inspiration. Pegasus, as the symbol of poetry, is a modern idea, not found in the classics.

² Περσεύς, literally the "the destroyer," viz., of the monster, from πέρθειν.

some monuments the soul is represented escaping in the shape of a diminutive human figure.

It will be noticed that the oldest representations of the Medusa are both frightful and ugly, but with the advance of Greek art the



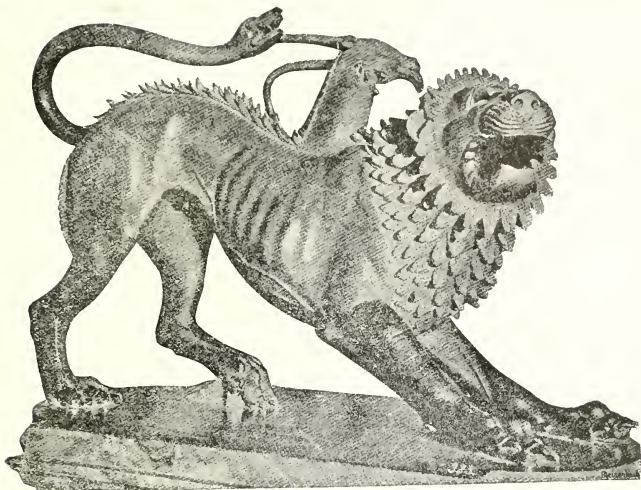
THE DELIVERANCE OF ANDROMEDA BY PERSEUS.

Archaic representation. Pegasus springs from the blood of the Medusa.
(After Benndorf, *Metopen von Selinunt*, pl. I.)

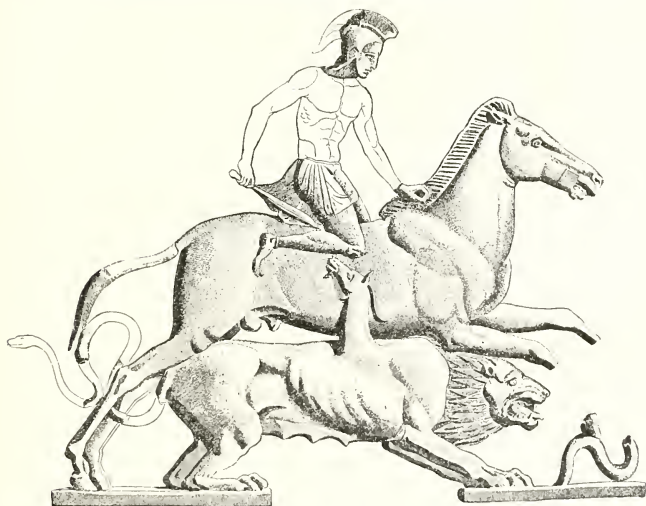
terrible is transfigured by beauty and changed into a fascinating form of awe-inspiring grandeur.

MINOR DEITIES.

There are innumerable minor deities that deserve mention: Pan, the god of the shepherds; Seilenos and Satyrs, the servants of Dionysos; river gods, Nymphs and Naiads, or water spirits; Dryads or oak-tree spirits; Oreads or mountain spirits; Iris, the rainbow,



CHIMÆRA OF AREZZO.
The monster slain by Bellerophon. (Now at Florence.)



BELLEROPHON SLAYING THE CHIMÆRA.
(A terra-cotta statue of Melos, now in the British Museum.)

who serves as a messenger of the gods; Ganymede, the Phrygian youth whom Zeus selected for his cup-bearer; Hymen, the god of marriage; Eos, the goddess of the dawn; the winds of the four quarters; Eris, the goddess of quarrel; the Harpies or death angels who snatch away children from their mothers; the Sirens¹ or Greek Loreleis who tempt the seafarer to approach the cliff on which they are seated; Momos, the god of comedies; Komos, the god of jollity; Asklepios, the god of medicine and healing; Hygeia, the goddess of health; Tyche or Fortune, the goddess of good luck; Nike, the goddess of victory; Nemesis, the goddess of vengeance, retribution, and punishment; Kairos, a personification of oppor-



IRIS, THE MESSENGER OF THE GODS.



HYMEN.

tunity; Thanatos and Hypnos, death and sleep; Morpheus and Oneiros, slumber and dreams; the Centaurs, who were half-horse and half-man; and Castor and Pollux, the twins, called the Dioscuri.²

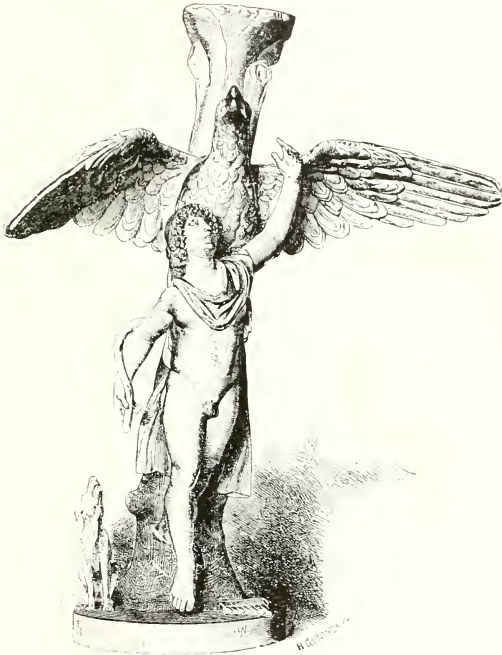
The figure of Nike has become the artistic prototype of the Christian angels. The idea of a divine messenger or *ἄγγελος* was

¹ The Sirens were originally the souls of the dead, as will appear further on.

² The Dioscuri were the sons of Leda and Zeus. The story goes that Zeus approached Leda as a swan and that she bore the twin gods in an egg. One of them, Castor, was mortal; the other, Pollux, immortal. When the former died, the latter did not want to live without his twin-brother. So he requested their father to allow him to die for his brother and to let them share alternately in the boon of immortality. They represent morning and evening stars, being the same planet and making their appearance alternately.

common to all the ancient nations and the appellation *bonus angelus* occurs in pagan inscriptions. The best protecting angel of emperors and kings was Nike, the goddess of Victory, and we find her frequently represented by their sides and on the hands.

The Hebrew word for angel מַלְאָכִים (*malâch*) also means "messenger" and is used in its original sense in the old Testament



GANYMEDE, THE PHRYGIAN BOY.

Carried up to Olympos by the eagle of Zeus.
(Marble statue by Leochares, Vatican.)

to denote men sent out on errands and ambassadors of kings. *Malach Jahveh* (מַלְאָכֵי יְהוָה), i. e., messenger of JHVH means angel, as the word is now used.

All these divinities found more or less representation in art according to the needs of practical life.

ASKLEPIOS AND HIS APOSTLE APOLLONIUS OF TYANA.

Asklepios¹ was not a god in the days of Homer but only a skilful physician, the disciple of Chiron the wise Centaur. Being a



THE NIKE OF PAIONIOS. (After Treu's Restoration.)²

healer, however, he grew in importance and a number of contradictory legends sprang up concerning him, one told by the author

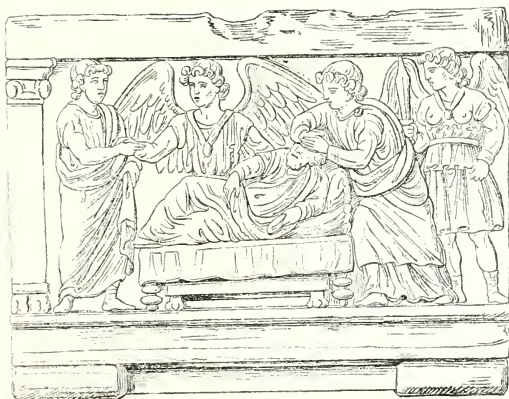
¹ Better known in English under his Latinised name *Æsculapius*.

² See Treu, *Olympia*, p. 182 ff., cf. Roscher, 39, p. 341.



NIKE.

Vase-picture in red. (After *Élite céram.*, I., 91.)

ANGELS AT THE BED OF A DYING MAN.¹

Relief on an Etruscan Cinerary of Volterra. (*Arch. Ztg.*, 1846, pl. 47.)

¹The angel of death stands at the head of the bed, sword in hand, the *bonus angelus* grasps the hand of one of the survivors, either comforting him or pledging him to remain faithful to the memory of the deceased. It was customary in Rome for the oldest son and principal heir to inhale the last breath of the dying person and so to inspire, as it were, his soul, as Virgil says (*Aen.* IV., 684) *extremum halitum ore legere*.

of the Homeric hymn XIV, another by Pindar, and a third one by Pausanias.¹ One thing is clear, however, that many Asklepiian priests were skilled physicians, and it would seem even that several of their temples were used as hospitals and sanitariums.

The Asklepiian priests, however, though there is reason to credit them with considerable knowledge of medical skill, were at the same time healers of the soul. They demanded continence, propriety, and faith in the saving grace of their tutelary god; and



KAIROS.

Personifying the moment of luck and success.²

(*Arch. Ztg.*, 1875, pl. 1. *B. D.*, II., 772.)

an inscription over the entrance of the temple of Asklepios in Epidaurus reads: "None but the pure shall enter here."

An inscription discovered on the southern slope of the Acrop-

¹ Pausanias tells us the Epidaurian version, stating that Koronis, the daughter of King Phlegias, visiting Epidaurus on the northeastern coast of Argolis, bore a child to Apollo, and fearing her father's wrath, exposed it on the mountain slope where it was found by the goatherd Aresthanas and educated by Chiron. Aresthanas at once knew the divinity of the baby, whom he called Asklepios, because when he lifted it up a light streamed from it as bright as a flash of lightning.

² Kairos walks on winged wheels and holds a pair of balances in one hand and a razor in the other, for, says the Greek proverb, the decision lies on "the edge of a razor" (*ἐπὶ ξυροῦ ἀκμῆς*, cf. Homer, K., 173). The relief shows a young man "taking fortune by the forelock." An old man standing behind Kairos extends his left arm, but too late: he has missed his chance; and repentance (*μετάνοια*) turns her head away weeping.

ASKLEPIOS, OR ÆSCULAPIUS.¹

(Now in Florence.)

¹Judging from a coin of Pergamon (published in Baumeister's *Denkmäler*, p. 135), archaeologists believe that this statue represents the type of the statue made by Phrymachos for the Æsculapius temple of Pergamon. Cf. *B. D.*, 139.

olis at Athens records a prayer of Diophantos addressed to Asklepios, which reads as follows :¹

"Save me, and heal my grievous gout, O blessed and most mighty presence, I adjure thee by thy father, to whom I loudly pray. No one of mortals can give a surcease from such pangs. Thou alone, divinely blessed one, hast the power, for the supreme gods bestowed on thee, all-pitying one, a rich gift for mortals. Thou art their appointed deliverer from pain."

Asklepios is not addressed as a god, though he is invoked as a divine presence, and his common designation is Son of God (*filius dei*) and saviour (*σωτήρ*). A legend reports that once when Asklepios had resuscitated a man and prevented his descent into the realm of death, Zeus slew him with his thunderbolt at the request of Hades, the grim god of the Under World.

The greatest representative of Asklepios, however, Apollonius of Tyana, was a man who for some time in the history of our religious evolution appeared as a powerful rival of Jesus of Nazareth, aspiring to the honor of being worshipped as the Saviour of mankind.

It is perhaps not an accident that Tyana is a town of Cappadocia, not far from Tarsus, the birth-place of the Apostle St. Paul. Asia Minor was the region in which the religious fermentation that permeated the classical world from the days of Alexander the Great was strongest ; and we have reason to believe that Apollonius was as pure-minded and earnest as his countryman Paul. Philostratos, a courtier of the literary circle of the Empress Julia Domna, compiled the life of this pagan saint, his main sources being the account of Maximus of *Ægæ*, for several years a fellow-philosopher of the Tyanian while both were pursuing the ascetic life of the Pythagorean brotherhood, and the wondrous tales of Daneis of Nineveh concerning the travels and adventures of Apollonius. The similarity of many of these stories to the miracles of Jesus excited in the early days of Christianity the jealousy of the Christian monks, as a result of which all the works of this pagan saint were destroyed, and we know his personality only from the distorted reflexion of it in the book of Philostratos, from the caricatures of Lucian and Apuleius, and finally from the incidental remarks of ancient authors, and the strictures of the Church Fathers.

Men of sober judgment, among them Dio Cassius the historian, believed in some at least of the miracles of Apollonius, and the Christians, among them Origen,² do not as a rule deny them.

¹ See Prof. Augustus C. Merriam's interesting article "Æsculapia as Revealed by Inscriptions" in the May number of Gaillard's *Medical Journal* (Vol. XI., No. 5).

² *Contra Celsum*, VI., 41.

Eusebius of Cæsarea takes Hierocles to task for giving preference to Apollonius over Jesus, in respect of the former's having lived a more exemplary life as well as having performed more numerous and better attested miracles. The same author quotes approvingly a sentence from Apollonius embodying his confession of faith. Eusebius says :

" Even the well-known Apollonius of Tyana, whose name is upon all men's lips for praise, is said to write much in the same strain in his work on sacrifice about the first and great God.

" There is one Highest God above and apart from the lower gods. Beyond the reach of the contaminating world of sense as he is, nothing apprehensible by any organ of sense, neither burnt offerings nor bloodless sacrifices, can reach him, not even unuttered prayers. He is the substance of things seen, and in him, plants, animals, men, and the elements of which the world is made, have life and exist. He is the noblest of existences, and men must duly worship him with the only faculty in them to which no material organ is attached, their speculative reason."

TARTAROS.

The realm of the dead was supposed to be underground. It was called Hades (the invisible) or Tartaros; but both names, especially the former one, are also used to denote the God of the Under World himself. The dead live there as mere shades or bloodless specters, watched by the terrible Kerberos, a dog with three heads.

The idea that the living could commune with the dead was quite prevalent in Greece and led to necromancy and psychomancy, a branch of sorcery which had for its object the conjuring of the ghosts of the deceased for the purpose of making them proclaim oracles or prophecies.

The souls of the dead were conceived sometimes as winged heads, sometimes as fleeting shadows or images of the personalities of the deceased, both conceptions being of Egyptian origin.¹ The former can be traced to the notion of the *Ba*, the soul as consciousness pictured as a hawk with a human head, the latter to the *Ka*, i. e., the spirit of a man in a dream-like form of body at the time of his death. The so called tomb-sirens, found in great numbers in Greek cemeteries, were originally intended as representatives of the souls of deceased persons.

The god Hades is also called Pluto, and being the owner of all the uncounted underground treasures, is at the same time the god of wealth. The queen of the dead is Persephone, whose ab-

¹ Birds with human heads also figure in Assyrian mythology.

duction by Pluto is a favorite subject of decoration on Greek sarcophagi.

Access to the Land of the Shades was deemed possible in the



FUNERAL SIREN.¹

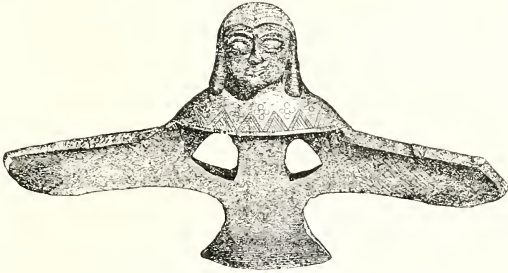
Found in Athens. (After a photograph, *B. D.*, p. 1644.)

west of Europe near the pillars of Heracles, the present Gibraltar. Odysseus visited the place and after him Æneas. Psyche descended

¹ This form of the sirens preserves most closely the Egyptian type of the *ba*, the hawk with a human head representing the soul of a deceased person. Their original significance, it appears, was soon lost and the sirens were believed to be supernatural beings of transcendent beauty lamenting the dead. Diodorus Siculus informs us that at Hephaestion's incineration wooden sirens contained the singers who sang the dirges (xvii, 115). Later on the sirens were represented standing as winged virgins with birds' feet. According to Homer's *Odyssey*, they are antique Loreleis whose enchanting voices signify peril and lead to death.

through a cavity in the wild mountain recesses of the Taygetos in Lacedæmon, called the breathing-hole of Tartaros.

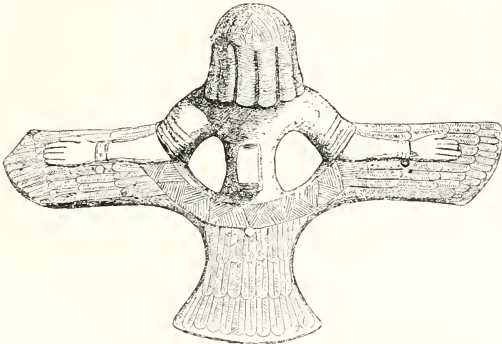
The rivers of the Under World are the Styx (the heinous stream), the Acheron (the river of woe), the Kokytos (the waters of wailing), and the Pyriphlegethon (the floods of fire). Charon ferries the shades across the Styx, provided they have been properly buried



FRONT VIEW OF THE DIVINE DOVE.¹

Ancient bronze figure found at Van, commonly called Semiramis, but apparently a form of the goddess Istar who was worshipped under the form of a dove.

(After Lenormant, *L'histoire de l'Or.*, Vol. IV., p. 124 and 125.)



REAR VIEW OF THE DIVINE DOVE.

and on payment of a fee, the smallest coin being sufficient, which was placed in the mouth of the dead. The souls drink of the waters of Lethe or oblivion, and lead a most monotonous, dreary life, with the exception of the great criminals who are tortured according to

¹The artistic conception of a bird with a human head was not wanting in Western Asia, but the significance of these figures is not as yet definitely determined.

their deserts. Tantalos suffers hunger and thirst with water and fruits in sight; Ixion is forged on a fiery wheel; Sisyphos rolls up hill a big boulder which always slips down again; Tityos, the giant who made an attempt to assault Leto, is lacerated by vultures; and the Danaïdes try to fill a leaking vessel.

The descent of the souls of the slain suitors is dramatically described in the last book of the *Odyssey*:

"But Cyllenian¹ Hermes called out the souls of the suitors; and he held in his hands a beautiful golden rod, with which he soothes the eyes of men when he wishes, and raises them up again from sleep. With this indeed he drove them, moving them on; and they whirring followed. As when bats in the recess of a divine cave flit about whirring, when one falls from its place off the rock, and they cling to one another: so they went together whirring, and gentle Hermes led them down the murky ways. And they came near the streams of the ocean and



GREEK SKELETON DANCE. SILVER CUP FOUND AT BOSCOREALE.

the Leucadian rock,² and they went near the gates of the Sun, and the people of dreams: and they quickly came to the meadow of Asphodel, where dwell the souls, the images of the dead."

Death is never represented by Greek artists as a skeleton, which is the customary conception of the Middle Ages. Skeletons appear on Greek monuments, for instance on the beautiful silver mug found in Boscoreale, where the skeletons of poets and sages admonish the toper to enjoy the fleeting moment, for soon his body will be laid in the grave. Death is commonly conceived as the twin brother of sleep, a calm youth who might be mistaken for Eros, the god of love, were it not for the absence of the bow and arrows as well as for the inverted position of the torch of life in his hands.

¹ So called after the mountain Cyllene in Arcadia which was sacred to Hermes.

² The cliff of whitening bones.

The idea of death is so closely connected with the deities of life that almost all of them are represented in some way by their relation to the world underground, in which capacity they are called chthonian.¹ Thus we have a chthonian Zeus, a chthonian Aphrodite, a chthonian Dionysos, a chthonian Hermes, and even a chthonian Eros.

The Etruscans regarded death as a terrible demon, an ugly monster, carrying a weapon of slaughter in his hands. But this belief was considerably modified under the influence of Greek civilisation, and later monuments change the Etruscan god of death into a Nike-like divinity with a sword, who is accompanied by the good angel, acting as a comforter of the bereaved family.



THE GODDESS ISTAR.
Bas-relief in the British Museum.
(Lenormant, V., p. 259.)



CHARON FERRYING LOVERS
ACROSS THE STYX.
Greek Scarabæus. (After Wieseler,
Denkm., II., 870.
B. D., 379.)

The eleventh book of the *Odyssey* is devoted to a description of Odysseus's visit to the realm of the dead. Circe, the bewitching nymph of the island in the sea, had advised Odysseus to consult the blind prophet Tiresias who had passed into the Land of the Shades, and to sacrifice a black ram and a black ewe to Pluto and Persephone. But before our hero sets sail, one of his companions, Elpenor, falls from a roof and dies.

Odysseus describes his adventures in these words :

“ The ship reached the extreme boundaries of the deep-flowing ocean ; where are the people and city of the Cimmerians, covered with shadow and vapour, nor does the shining sun behold them with his beams, neither when he goes towards the starry heaven, nor when he turns back again from heaven to earth ; but pernicious night is spread over hapless mortals. Having come there, we drew up our

¹ χθόνιος, belonging to χθών, the earth, or being related to the Nether World.

ship; and we took out the two sheep; and we ourselves went again to the stream of the ocean, until we came to the place which Circe mentioned. There Perimedes and Eurylochus made sacred offerings; but I, drawing my sharp sword from my thigh, dug a trench, the width of a cubit each way; and around it we poured libations to all the dead, first with mixed honey, then with sweet wine, again a third time with water; and I sprinkled white meal over it. And I much besought the unsubstantial heads of the dead, [promising, that] when I came to Ithaca, I would offer up in my palace a barren heifer, whichever is the best, and would fill a pyre with excellent things; and that I would sacrifice separately to Tiresias alone a sheep all black, which excels amongst our sheep.

‘But when I had besought them, the nations of the dead, with vows and prayers, then taking the two sheep, I cut off their heads into the trench, and the black blood flowed: and the souls of the perished dead were assembled forth from Erebus, [betrothed girls and youths, and much-enduring old men, and tender virgins, having a newly grieved mind, and many war-renowned men wounded with brass-tipped spears, possessing gore-smearred arms, who, in great numbers, were wandering about the trench on different sides with a divine clamour; and pale fear seized upon me.] Then at length exhorting my companions, I commanded them, having skinned the sheep which lay there, slain with the cruel brass, to burn them, and to invoke the gods, Pluto and dread Persephone. But I, having drawn my sharp sword from my thigh, sat down, nor did I suffer the powerless heads of the dead to draw nigh the blood, before I inquired of Tiresias. And first the soul of my companion Elpenor came; for he was not yet buried beneath the wide-wayed earth; for we left his body in the palace of Circe unwept for and unburied,¹ since another toil [then] urged us. Beholding him, I wept, and pitied him in my mind, and addressing him, spoke winged words: ‘O Elpenor, how didst thou come under the dark west? Thou hast come sooner, being on foot, than I with a black ship.’

‘Thus I spoke; but he groaning answered me in discourse, ‘O Zeus-born son of Laertes, much contriving Odysseus, the evil destiny of the deity and the abundant wine hurt me. Lying down on the roof of the palace of Circe, I did not think of descending backwards. Having come to the long ladder, I fell down from the top; and my neck was broken from the vertebræ and my soul descended to Hades. Now, I entreat thee by those who are [left] behind, and not present, by thy wife and father, who nurtured thee when little, and Telemachus, whom thou didst leave alone in thy palace; for I know, that going hence from the house of Pluto, thou wilt moor thy well-wrought ship at the island of *Ææa*: there then, O king, I exhort thee to be mindful of me, nor, when thou departest, leave me behind, unwept for, unburied, going at a distance, lest I should become some cause to thee of the wrath of the gods: but burn me with whatever arms are mine, and build on the shore of the hoary sea a monument for me, a wretched man, to be heard of even by posterity; perform these things for me, and fix upon the tomb the oar with which I rowed whilst alive, being with my companions.’

‘Thus he spoke; but I answering addressed him: ‘O wretched one, I will perform and do these things for thee.’

‘Thus we sat answering one another with sad words; I indeed holding my sword off over the blood, but the image of my companion on the other side spoke many things. And afterwards there came on the soul of my deceased mother,

¹ It is a well-known superstition, that the ghosts of the dead were supposed to wander as long as they remained unburied, and were not suffered to mingle with the other dead. Cf. Virg. *Æn.* vi. 325, sqq. Lucan. i. II. Eur. *Hec.* 30. Phocylid. *Γνώμ.* 96. Heliodor. *Æth.* ii. p. 67.

Anticlea, daughter of magnanimous Autolycus, whom I left alive, on going to sacred Ilium. I indeed wept beholding her, and pitied her in my mind; but not even thus, although grieving very much, did I suffer her to go forward near to the blood, before I inquired of Tiresias. But at length the soul of Theban Tiresias came on holding a golden sceptre, but me he knew and addressed:

“O Zeus-born son of Laertes, why, O wretched one, leaving the light of the sun, hast thou come, that thou mayest see the dead and this joyless region? but go back from the trench, and hold off thy sharp sword, that I may drink the blood and tell thee what is unerring.”

“Thus he spoke; but I retiring back, fixed my silver-hilted sword in the



SIREN TAKEN FROM A TOMB.
Later conception. Now in the
Louvre. Bouillon Musée, III.,
Bas-relief 6. *B. D.*, 1645.



HERAKLES PLUCKING THE APPLE OF
THE HESPERIDES.

sheath; but when he had drunk the black blood, then at length the blameless prophet addressed me with words:

“Thou seekest a pleasant return, O illustrious Odysseus; but the deity will render it difficult for thee; for I do not think that thou wilt escape the notice of Poseidon, who has set wrath in his mind against thee, enraged because thou hast blinded his dear ‘son (Polyphæmon the Cyclops). But still, even so, . . . thou mayest return to Ithaca, although suffering ills . . . but thou wilt find troubles in thine house, overbearing men, who consume thy livelihood, wooing thy goddess-like wife, and offering themselves for her dowry gifts. But certainly when thou

comest thou wilt revenge their violence . . . but death will come upon thee away from the sea, gentle, very much such a one, as will let thee die, taken with gentle old age; and the people around thee will be happy: these things I tell thee true.'

"Thus he spoke; but I answering addressed him: 'O Tiresias, the gods themselves have surely decreed these things. But come, tell me this, and relate it truly. I behold this the soul of my deceased mother, she sits near the blood in silence, nor does she dare to look openly at her son, nor to speak to him. Tell me, O king, how she can know me, being such a one.'

"Thus I spake; but he immediately answering addressed me: 'I will tell thee an easy word, and will place it in thy mind; whomsoever of the deceased dead thou sufferest to come near the blood, he will tell thee the truth; but whomsoever thou grudgest it, he will go back again.'

"Thus having spoke, the soul of king Tiresias went within the house of Pluto, when he had spoken the oracles: but I remained there firmly, until my mother came and drank of the blood; but she immediately knew me, and lamenting addressed to me winged words:

"My son, how didst thou come under the shadowy darkness, being alive? but it is difficult for the living to behold these things; [for in the midst there are mighty rivers and terrible streams, first indeed the ocean, which it is not possible to pass, being on foot, except any one have a well-built ship.] Dost thou now come here wandering from Troy, with thy ship and companions, after a long time? nor hast thou seen thy wife in thy palace?"

"Thus she spoke; but I answering addressed her, 'O my mother, necessity led me to Hades, to consult the soul of Theban Tiresias. For I have not yet come near Achaia, nor have I ever stepped upon my own land, but I still wander about . . . tell me the counsel and mind of my wooed wife, whether does she remain with her son, and guard all things safe? or now has one of the Grecians, whoever is the best, wedded her?'

"Thus I spoke; but my venerable mother immediately answered me: 'She by all means remains with an enduring mind in thy palace: and her miserable nights and days are continually spent in tears . . . I perished and drew on my fate. Nor did the well-aiming, shaft-delighting [goddess], coming upon me with her mild weapons, slay me in the palace.¹ Nor did any disease come upon me, which especially takes away the mind from the limbs with hateful consumption. But regret for thee, and cares for thee, O illustrious Odysseus, and kindness for thee, deprived me of my sweet life.'

"Thus she spoke; but I, meditating in my mind, wished to lay hold of the soul of my departed mother. Thrice indeed I essayed it, and my mind urged me to lay hold of it, but thrice it flew from my hands, like unto a shadow, or even to a dream: but sharp grief arose in my heart still more; and addressing her, I spoke winged words:

"Mother mine, why dost thou not remain for me, desirous to take hold of thee, that even in Hades, throwing around our dear hands, we may both be satiated with sad grief? Has illustrious Persephone sent forth this an image for me, that I may lament still more, mourning?"

"Thus I spoke; my venerable mother immediately answered me: 'Alas! my son, unhappy above all mortals, Persephone, the daughter of Zeus, by no means deceives thee, but this is the condition of mortals, when they are dead. For their nerves no longer have flesh and bones, but the strong force of burning fire subdues

¹ Artemis.

them, when first the mind leaves the white bones, and the soul, like as a dream, flitting, flies away. But hasten as quick as possible to the light; and know all these things, that even hereafter thou mayest tell them to thy wife.'

"There then I beheld Minos, the illustrious son of Zeus, having a golden sceptre, giving laws to the dead, sitting down; but the others around him, the king, pleaded their causes, sitting and standing through the wide-gated house of Pluto.

"After him I beheld vast Orion, hunting beasts at the same time, in the meadow of asphodel, which he had himself killed in the desert mountains, having an all-brazen club in his hands, forever unbroken.

"And I beheld Tityus, the son of the very renowned earth, lying on the ground; and he lay stretched over nine acres; and two vultures sitting on each side of him were tearing his liver, diving into the caul: but he did not ward them off with his hands; for he had dragged Leto, the celebrated wife of Zeus, as she was going to Pythos, through the delightful Panopeus.

"And I beheld Tantalus suffering severe griefs, standing in a lake: and it approached his chin. But he stood thirsting, and he could not get any thing to drink; for as often as the old man stooped, desiring to drink, so often the water being sucked up, was lost to him; and the black earth appeared around his feet, and the deity dried it up. And lofty trees shed down fruit from the top, pear trees, and apples, and pomegranates producing glorious fruit, and sweet figs, and flourishing olives: of which, when the old man raised himself up to pluck some with his hands, the wind kept casting them away to the dark clouds.

"And I beheld Sisyphus, having violent griefs, bearing an enormous stone with both [his hands]: he indeed leaning with his hands and feet kept thrusting the stone up to the top: but when it was about to pass over the summit, then strong force began to drive it back again, then the impudent stone rolled to the plain; but he, striving, kept thrusting it back, and the sweat flowed down from his limbs, and a dirt arose from his head.

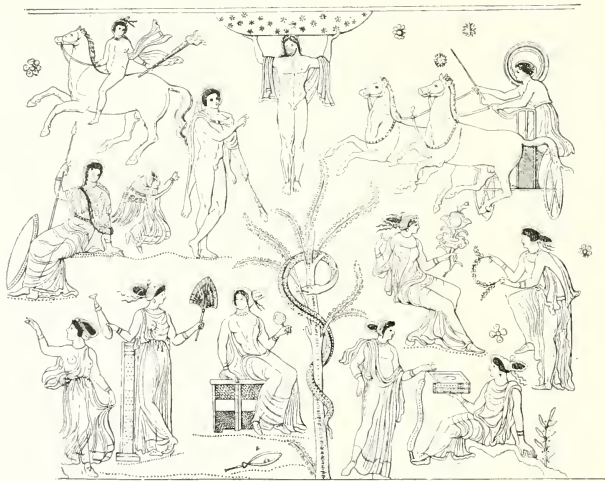
"After him I perceived the might of Hercules, an image; for he himself amongst the immortal gods is delighted with banquets, and has the fair-footed Hebe [daughter of mighty Zeus and golden-sandaled Juno]. And around him there was a clang of the dead, as of birds, frightened on all sides; but he, like unto dark night, having a naked bow, and an arrow at the string, looking about terribly, was always like unto one about to let fly a shaft. And there was a fearful belt around his breast, the thong was golden: on which wondrous forms were wrought, bears, and wild boars, and terrible lions, and contests, and battles, and slaughters, and slayings of men; he who devised that thong with his art, never having wrought such a one before, could he work any other such. But he immediately knew me, when he saw me with his eyes, and pitying me, addressed winged words:

"O Zeus-born son of Laertes, much-contriving Odysseus, ah! wretched one, thou too art certainly pursuing some evil fate, which I also endured under the beams of the sun. I was indeed the son of Zeus, the son of Saturn, but I had infinite labor; for I was subjected to a much inferior man, who enjoined upon me difficult contests: and once he sent me hither to bring the dog, for he did not think that there was any contest more difficult than this. I indeed brought it up and led it from Pluto's, but Hermes and blue-eyed Athene escorted me.'

"Thus having spoken, he went again within the house of Hades. But I remained there firmly, if by chance any one of the heroes, who perished in former times, would still come; and I should now still have seen former men, whom I wished, Theseus, and Pirithous, glorious children of the gods; but first myriads

of nations of the dead were assembled around me with a divine clamor; and pale fear seized me, lest to me illustrious Persephone should send a Gorgon head of a terrific monster from Orcus. Going then immediately to my ship, I ordered my companions to go on board themselves, and to loose the halsers. But they quickly embarked, and sat down on the benches. And the wave of the stream carried it through the ocean river, first the rowing and afterwards a fair wind."¹

The Greeks clung to life and thus the shade of Achilles says to Odysseus (in the eleventh book of the *Odyssey*): "I would prefer to be the serf of the poorest and most destitute man on earth than to rule in the Under World over the departed dead." But even in the days when the Homeric songs were collected and reduced to



THE GARDEN OF THE HESPERIDES.²

Vase-picture. (Gerhard, *Ges. Abh.*, pl. II.)

the shape in which they are now, a more optimistic view of death began to take hold of the minds of the people.

The belief in the happy condition of the good and the deserving was introduced at an early date from Egypt. The Egyptian "Sechnit Aahlu," the abode of bliss, was changed into "Elysium" or the Islands of the Blessed, which were supposed to be situated

¹ Trans. by Buckley, *Bohn's Library*.

² Atlas carries the stellar dome; Phosphoros, the morning star, and Helios (perhaps Selene) sweep across the heavens. The Hesperides in various postures (here seven in number) surround the tree with the golden apples, which are watched by the dragon. Herakles descends with club in hand.

in the West, in the regions of the Old World where the sun sets. Minos, Rhadamanthys¹ and Æakos are the judges who admit the worthy and condemn sinners to be confined in Tartaros.²

In the West, too, is situated the garden of the Hesperides, i. e., the Maids of Evening, who guard the tree of life with its immortality-giving apples.

It is noteworthy that only the shade of Heracles is in Hades; he himself lives in Olympus. Some elect men do not go down to Hades, but are transferred to the Elysian fields where they abide in a transfigured state without ever tasting death. Proteus prophesies this enviable fate to Menelaos, the husband of Helen:

"But for thee, O noble Menelaos, it is not decreed by the gods to die, and meet with thy fate in horse-pasturing Argos; but the immortals will send you to the Elysian plain, and the boundaries of the earth, where is auburn-haired Rhadamanthys; there of a truth is the most easy life for men. There is nor snow, nor long winter, nor ever a shower, but ever thus the ocean sends forth the gently blowing breezes of the west wind, to refresh men; [such will be thy fate] because thou possessest Helen, and art the son-in-law of Zeus!"—*Odyssey* IV, 561 ff.

All these myths have lost their significance for us, but to the Greek mind they were aglow with life and inspiration, and replete with noble thoughts.

The idea of the death of the soul and the notions of its fate in the Land of the Shades exercised a powerful influence over the moral conceptions of the people. Says Plato:

"When a man is confronted with the thought that he must die, fear and care overcome him concerning things which before he did not mind; for the myths, so called, about Hades, how the wrong-doer will be punished there, so long ridiculed, then cause his soul to turn back."

Ἐπειδὴν τις ἐγγὺς ἢ τοῦ αἰεσθαι τελευθήσειν, εἰσέρχεται αὐτῷ δέος καὶ φροντίς περὶ ὧν ἐμπροσθεν οὐκ εἰσήει· οἱ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν ᾧδον, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ δίδόναι δίκην, καταγελάμνοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν.

—Plato, *De rep.*, I, 330d.

Greek religion had its serious aspects and was taken seriously by the Greeks. The moral teachings of the Greek sages show us the depth of their religious sentiments.

¹ The word Rhadamanthys also betrays Egyptian origin. As A-ahlu changed to Elysium, so the words Ra of Amenti, i. e., the god ruling in the Nether World, were Hellenised into Rhadamanthys.

² Homer speaks of Elysium and Rhadamanthys, while Hesiod following the Cretan version of the legend makes Kronos the ruler in the Islands of the Blessed.

CORNELIUS PETRUS TIELE.

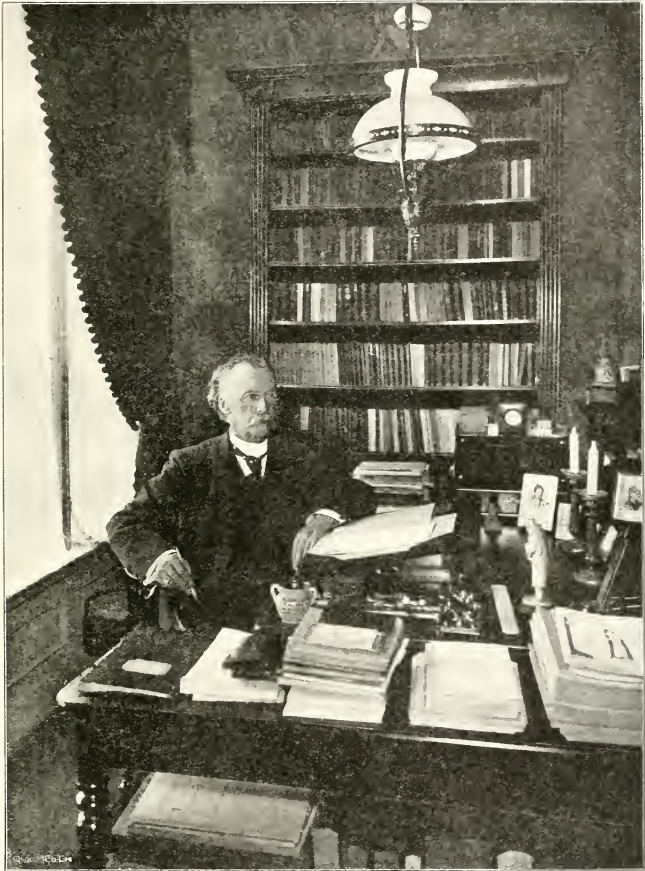
IN COMMEMORATION OF HIS SEVENTIETH BIRTHDAY.

BY MORRIS JASTROW, JR.

THERE are few institutions of learning which can boast of so large an array of famous scholars as the venerable University of Leiden. It points with pride to Scaliger, Scholten, Boerhaave, Cobet, Dozy, Kuenen, and many others who were great men as well as great scholars—men who made a permanent impress upon the course of scholarship, without whom the world would be poorer in thought and less advanced in knowledge. Professor Tiele, who celebrates his seventieth birthday on the 16th of December, 1900, belongs to this group. His presence in the Leiden faculty sheds lustre upon the institution, and he stands to-day a living witness to the fact that the University of Leiden continues the traditions of the past. Born in a village on the outskirts of Leiden in 1830, he came to Amsterdam in 1856 to pursue theological, linguistic, and historical studies. Upon graduating, he entered the active ministry and after serving in some smaller places, was called to the charge of a congregation in Rotterdam in 1873. He remained there till 1877, when he was elected to a chair, first of Theology, and then of the History and Philosophy of Religion at the University of Leiden. Since that time he has remained identified with that institution, becoming a most influential member in its council, honored with the rectorship, training a large number of pupils, and unfolding a remarkable literary and scholarly activity.

Such are the few and simple facts of a life which is full of notable achievements in the domain of science. The late Max Müller, Tiele, and Albert Réville,—the latter his senior by a few years,—constitute a distinguished trio of exponents of a new

branch of investigation—the historical study of religions. Strange as it may seem, it is only within this century that scientific meth-



PROFESSOR TIELE IN HIS STUDY.

From his latest, unpublished, photograph.

ods have been applied to the investigation of religious phenomena. The patient gathering of facts and the interpretation of these facts

in the light of the actual course taken by a particular religion—the two chief axioms of the historical method—marked a new departure in scholarly activity which will always be associated with these three men. Early in his career, Tiele foreshadowed his peculiar adaptability for researches within the domain of religious history. In 1864 his first larger publication appeared, dealing with Zoroastrianism.¹ This monograph established his reputation as a scientific worker of the first order. It reveals the thorough learning, the sympathetic spirit, the keen insight into the workings of the religious instinct, and the philosophical grasp which characterise all of Professor Tiele's writings. It also shows the fine literary touch and the graces of a polished style, which make the products of his pen, even through the medium of a translation, delightful reading, quite apart from their intrinsic value. This work was followed five years later by the first part of a more ambitious undertaking on the comparative history of the Egyptian and of the Semitic religions.² In 1872 this important achievement was completed. Its recognition as the standard work on the subject was emphasised by the appearance of a French translation in 1882 introduced to the French public by a preface from the pen of Albert Réville, in which the importance of the work is well set forth. Suffice it to say that to-day, after twenty-eight years of incessant researches and vastly enriched material, Tiele's history still retains its position as a profound and suggestive contribution, which in its main points represents the established data of scientific investigation.

Previous, however, to the appearance of this French translation, Tiele's reputation had passed beyond the borders of his native land. In 1876, he published a general manual of the History of Religions down to the domination of the universal religions which in 1877 appeared in an English garb,³ and in 1880 in a French translation,⁴ and a few years later in a German translation. These publications are far from exhausting Tiele's activity during this first part of his career. Numerous articles, dealing either with the method of the historical study of religion or with some special points in one or the other of the many religions which at different times engaged his attention, appeared in the scientific or literary

¹ *De Godsdienst von Zarathustra* (Haarlem, 1864).

² French translation by G. Collins under the title *Histoire comparée des anciennes religions de l'Égypte et des peuples Semitiques* (Paris, 1882).

³ *Outlines of the History of Religion* [Eng. translation, London, 1877].

⁴ A second edition was published in 1885.

periodicals of Holland—notably the *Theologische Tijdschrift* and *de Gids*—France and Germany. He found time in the midst of his special studies to make a thorough study of the cuneiform sources for Babylonian and Assyrian history, and produced in 1885¹ by far the best work on the subject and which to-day would merely require some supplemental chapters, embodying the additions to our knowledge of the early history of Babylonia and some modifications in the presentation of the later periods, to be as useful as it was fifteen years ago. It is to be hoped that the distinguished Professor will find the leisure to do this, for among younger scholars there is none who has shown himself to possess the faculty of writing history in the degree which Tiele manifests. Several volumes of sermons and addresses were also published by him between 1870 and 1885, as well as a volume of poetry which passed into a second edition. When a new edition of the *Encyclopædia Britannica* was called for, it was to the Leiden professor as the recognised most eminent authority on the subject that the English editors turned for the important article on “Religion”—forming quite a monograph by itself.

It is characteristic of the unabated activity of the man that at a time when most scholars begin to look forward to some years of rest from arduous labors, Tiele undertook two tasks of vast dimensions,—the one the preparation of an extensive work on the *History of Religion in Ancient Times Down to the Days of Alexander the Great*, the second the acceptance of the invitation of the Trustees of the Gifford Lecture Fund to come to Edinburgh and deliver two courses of lectures on the *Elements of the Science of Religion*. The first volume of the large history of religion appeared in 1893,² the second a few years later. His first course of Gifford Lectures was delivered in 1896, the second in 1897. On both occasions he was greeted by large and enthusiastic audiences, and it is generally admitted that the two volumes embodying these lectures³ constitute one of the very best of the Gifford publications. In these two publications Professor Tiele sums up in a measure the results of his life's work, the history affording him an opportunity to supplement his earlier publications by embodying the results of recent researches, while in the Gifford lectures he enunciates and elab-

¹ *Babylonisch-Assyrische Geschichte* (Gotha, 1885).

² A German translation by G. Gebrich under the title *Geschichte der Religion im Alterthum bis auf Alexander den Grossen* (Gotha, 1895).

³ *Elements of the Science of Religion*. Vol. I., Morphological. Vol. II., Ontological. (Edinburgh, 1897-1899.)

orates the general principles which are to serve as a guide in the study of religion, and likewise expresses his own mature views on some of the fundamental problems involved in the study.¹ These Gifford lectures thus have a permanent value, and whatever the results of further special researches may be, Tiele's latest publication will retain its place as an introductory manual, indispensable to any student of the history of religion.

When he began his career, the field of investigation which he chose had not yet found recognition in the University curriculum. As a result of his labors and those of the small band of co-workers, there are at least three countries in which provision has been made for the study,—at the four universities of Holland, in Paris, and in a number of American universities,—notably Chicago and Cornell,—while in England the establishing of the Hibbert and Gifford Lectures is an outcome of the enlarged interest in the historical study of religions, through the quiet but effective labors of such men as Cornelius Petrus Tiele. No wonder then that scholars in all parts of the world are uniting to do him homage on his approaching seventieth birthday. His splendid career forms an inspiration to younger men, and no less attractive than Tiele the scholar, is Tiele the man. A charming personality, made additionally attractive by innate modesty and extreme kindness of disposition, he is the natural center of any circle which he enters. Beloved by "town and gown," his beautiful house in Leiden, presided over by Madame Tiele—herself a rare hostess—is a gathering place for the best that the city holds. At the International Oriental Congresses, he is singled out by the choice of his colleagues for special honors. His students become his loving disciples who regard their master as their firmest friend. Occupying, besides his chair at the University, the superintendence of the preparation for the ministry of the young men belonging to the "Remonstrant" section of the Protestant Church—which corresponds in a measure to the advanced Unitarian Church of England and America,—he has exerted a profound influence on the religious thought in his own country. Deeply interested in all that concerns Holland, his voice has often been uplifted to promote national ideals. His services to science and to education have been recognised by his sovereign, who on the occasion of her throne-ascension in 1899 capped the precious decorations bestowed upon him by granting him the rank of "Chevalier" of the Orange-Nassau order,—the highest honor in her gift for a scholar.

¹ See a review by the writer in *The New World* (1899, pp. 378-382).

A man of broad scholarship will generally be found to be a man of broad interests. Professor Tiele therefore counts among his friends, artists, litterateurs, statesmen, as well as the scholars in all professions, and not only in his own country, but in France, Great Britain, Germany, and Italy. He has received honorary degrees from the Universities of Bologna, Dublin, and Edinburgh, and learned societies in all parts of the world have conferred honorary membership upon him. Full of honors, he stands at the threshold of three score and ten with unabated vigor of mind and body. He may be seen any fine morning riding through the streets of Leiden on horseback, and presenting the appearance of a man in the fifties. A year ago he contemplated accepting an invitation from the American Committee for Lectures on the History of Religions to deliver courses of lectures in the prominent cities of the United States, and he declined merely on the score that he could not afford to take leave of absence for three months from his teaching duties. Young at seventy, he is full of plans for the future which in the interest of science it is earnestly hoped that he will be enabled to carry out.

FRIEDRICH MAX MÜLLER.

(1823-1900.)

BY T. J. MCCORMACK.

WITH the death of Friedrich Max Müller, on October 28th of this year, one of the most notable personages of the academic world passed from the stage of history. We say "stage" advisedly, for Max Müller's career was in more senses than one histrionic, in the best sense of that word, and there was hardly a moment of his life that he did not stand prominently and conspicuously before the public notice. To the unlearned world at large, he was the personification of philological scholarship,—a scholarship which he knew how to render accessible to his public in inimitably simple and charming style. There was no domain of philosophy, mythology, or religion, that he left untouched or unmodified by his comprehensive researches, and the Science of Language, which is the greatest scholastic glory of the German nation, would appear, judging from his books alone, to have received in him its final incarnation and Messianic fulfilment. There was no national or international dispute of modern times, ever so remotely connected with philological questions, but his ready pen was seen swinging in the thick of the combat, and his Sanskrit roots made to bear the burden of a people's destiny. He was the recipient of more academic honors, orders, titles, royal and imperial favors, perhaps, than any other scholar since Humboldt, and he bore the greatness that was thrust upon him with the grace and dignity of a born aristocrat. Many were the pummellings he received from the hands of his less favored but more plodding colleagues; yet their buffets of ink but served to throw his Titanic figure into greater relief, and to afford him an opportunity by his delicate, insidious irony to endear himself still more to his beloved public. Apart from his great and sound contributions to the cause of learn-

ing and thought, which none will deny, Max Müller's indisputably greatest service was to have made knowledge agreeable,—nay, even fashionable,—and his proudest boast was that when delivering his lectures on the Science of Language at the Royal Institution, Albemarle street was thronged with the crested carriages of the great, and that not only “the keen dark eyes of Faraday,” “the massive face of the Bishop of St. David's,” but even the countenances of royalty, shone out upon him from his audiences.

Friedrich Maximilian Müller was born in Dessau, Germany, on December 6, 1823. He was the son of the well-known German poet Wilhelm Müller, the great-grandson of Basedow, the reformer of national education in all Germany, and the grandson of a Prime Minister to the Duke of Anhalt-Dessau. His environment was thus, from the start, one of the highest culture, and he received through its advantages a thorough education, especially in music, in which he was very proficient. At Leipsic, where he attended the famous Nicolai School, and afterwards the University, he lived in the musical house of Professor Carus, father of Prof. V. Carus, the translator of Darwin, where he gained the friendship of Mendelssohn, Liszt, David, Kalliwoda, Hiller, and Clara Schumann. Here, and afterwards at Berlin, Paris, and London, he made the acquaintance of the great notabilities of the day, among whom were numbered Rückert, Humboldt, Burnouf, Froude, Ruskin, Carlyle, Faraday, Grote, Darwin, Emerson, Lowell, and Holmes.

It was the Orientalist Burnouf that encouraged him to publish the first edition of the *Rig-Veda*,—a labor which brought him to England in 1846 and which he completed twenty-five years afterwards, having laid in the meantime the foundation of his career and become a fellow of Oxford, an incumbent of two professorships, and curator of the Oriental Works of the Bodleian Library. His edition of the *Rig-Veda*, his *History of Ancient Sanskrit Literature*, and his *Six Systems of Indian Philosophy* are the works on which his technical reputation stands. Of that enormous and meritorious undertaking, the translation of the *Sacred Books of the East* (49 vols.), he was the editor, but personally translated only the *Upanishads*, the *Vedic Hymns*, the *Dhammapada* and some of the Mahâyâna texts. His numerous other writings, on the *Science of Language* (2 volumes, 1861–1864), the *Science of Thought* (2 volumes, 1887), the *Science of Religion* (6 volumes, Hibbert and Gifford Lectures, 1870–1892), important as they are, were rather popular and expository in their nature and devoted to the presentation of his own personal philosophy, which to the very end of his life he

propagated and defended with uncommon ardor and success. In all these works we read Max Müller the philosopher and theorist, not Max Müller the philologist. In fact, he expressly disclaimed being a philologist in the pure technical sense, and boldly hailed himself as the protagonist of a new science,—the Science of Language, which was to him but a means to an end, “a telescope to watch the heavenly movements of our thoughts, a microscope to discover the primary cells of our concepts.” And whatever impress he left upon the thought of his time, will have come from these works. In addition to this, he was the apostle and guide of the great public in the domain of linguistic science, and he ranks with Huxley and Tyndall as a shaper of popular scientific thought. Two of his little books, *Three Introductory Lectures on the Science of Thought* and *Three Lectures on the Science of Language*, together with the essay *Persona*, were published in the first numbers of *The Open Court* and afterwards appeared in book form. These books sum up in elegant and terse manner his philosophy, and we shall devote a few words to them after we have dwelt more at length on his interesting personality.

PERSONAL REMINISCENCES.

Max Müller's career as a scholar and philosopher was indissolubly connected with his career as a man, and his thought and his controversies in the latter half of his life were all colored by his dominant ambitions. In his delightful reminiscences, entitled *Auld Lang Syne*, published two years before his death (New York, Scribner's), Professor Müller has himself told many stories which are illustrative of the high estimation in which he was held by the world. One circles about the import of a witty letter of Darwin's, whom he had combated on the ground that language formed an inseparable barrier between brute and man. Romanes regarded the letter as an instance of Darwin's “extraordinary humility.” Professor Müller saw in it more of humor than humility, and modestly deprecates the notion that he should ever have been thought guilty of considering it as a trophy. We think that neither Romanes nor Müller has read the letter aright. The following is the text :

DOWN, BECKENHAM, KENT, 15th Oct., 1875.

MY DEAR SIR:—

I am greatly obliged to you for so kindly sending me your essay, which I am sure will interest me much. With respect to our differences, though some of your remarks have been rather stinging, they have all been made so gracefully, I declare

that I am like the man in the story who boasted that he had been soundly horse-whipped by a Duke.

Pray believe me, yours very sincerely,

CHARLES DARWIN.

In his *Recollections of Royalty*, he tells of an amusing incident that nearly prevented his compliance with an invitation to dine with the King of Prussia at Potsdam, together with Humboldt.

"But a curious intermezzo happened. While I was quietly sitting in my room with my mother, a young lieutenant of police entered, and began to ask a number of extremely silly questions—why I had come to Berlin, when I meant to return to England, what had kept me so long in Berlin, etc. After I had fully explained to him that I was collecting Sanskrit MSS. at the Royal Library, he became more peremptory, and informed me that the police authorities thought that a fortnight must be amply sufficient for that purpose (how I wished that it had been so!), and that they requested me to leave Berlin within twenty-four hours. I produced my passport, perfectly *en règle*; I explained that I wanted but another week to finish my work. It was all of no avail, I was told that I must leave in twenty-four hours. I then collected my thoughts, and said very quietly to the young lieutenant, 'Please to tell the police authorities that I shall, of course, obey orders, and leave Berlin at once, but that I must request them to inform His Majesty the King that I shall not be able to dine with him to-night at Potsdam.' The poor young man thought I was laughing at him, but when he saw that I was in earnest he looked thunder-struck, bowed, and went away. . . . It was not long, however, before another police official appeared, an elderly gentleman of pleasant manners, who explained to me how sorry he was that the young lieutenant of police should have made so foolish a mistake. He begged me entirely to forget what had happened, as it would seriously injure the young lieutenant's prospects if I lodged a complaint against him. I promised to forget, and, at all events, not to refer to what had happened in the Royal presence."

The young professor returned from Sans Souci in the carriage with Humboldt :

"I could not resist telling him [Humboldt] in strict confidence my little adventure with the police lieutenant, and he was highly amused. I hope he did not tell the King; anyhow, no names were mentioned."

He was on intimate terms also with the Crown Prince Frederick. He writes of their meeting at Ems, in 1871 :

"At Ems the Prince was the popular hero of the day, and wherever he showed himself he was enthusiastically greeted by the people. He sent me word that he wished to see me. When I arrived, the antechambers were crowded with Highnesses, Excellencies, Generals, all covered with stars and ribands. I gave my card to an A. D. C. as simple Max Müller, and was told that I must wait, but I soon saw there was not the slightest chance of my having an audience that morning. I had no uniform, no order, no title. From time to time an officer called the name of Prince So-and-So, Count So-and-So, and people became very impatient. Suddenly the Prince himself opened the door, and called out in a loud voice, 'Maximilian, Maximilian, kommen Sie herein!' There was consternation in the crowd as I walked through, but I had a most pleasant half-hour with the Prince."

In 1888, Max Müller and the Crown Prince were again at Ems, but their meeting on this occasion was frustrated :

"The Crown Prince had sent me word that he wished to see me once more ; but his surroundings evidently thought that I had been favoured quite enough, and our meeting again was cleverly prevented. No doubt princes must be protected against intruders, but should they be thwarted in their own wishes ?"

Not to mention his having won sixpence from the Prince of Wales at whist, Professor Müller was the recipient of many other distinguished favors from the English Royal family, notably from Prince Leopold, who during his stay at Oxford always reserved for the great philologist some of his ancient and rare Johannisberger, from the famous *crue* of Prince Metternich.

"Once more the Prince was most kind to me under most trying circumstances. I was to dine at Windsor, and when I arrived my portmanteau was lost. I telegraphed and telegraphed, and at last the portmanteau was found at Oxford station, but there was no train to arrive at Windsor before 8 30. Prince Leopold, who was staying at Windsor, and to whom I went in my distress, took the matter in a most serious spirit. I thought I might send an excuse to say that I had had an accident and could not appear at table ; but he said : 'No, that is impossible. If the Queen asks you to dinner, you must be there.' He then sent round all the castle to fit me out. Everybody seemed to have contributed some article of clothing,—coat, waistcoat, tie, shorts, shoes and buckles. I looked a perfect guy, and I declared that I could not possibly appear before the Queen in that attire. I was actually penning a note when the 8 30 train arrived, and with it my luggage, which I tore open, dressed in a few minutes, and appeared at dinner as if nothing had happened.

"Fortunately the Queen, who had been paying a visit, came in very late. Whether she had heard of my misfortunes, I do not know. But I was very much impressed when I saw how, with all the devotion that the Prince felt for his mother, there was this feeling of respect, nay, almost of awe, that made it seem impossible to tell his mother that I was prevented by an accident from obeying her command and appearing at dinner."

PHILOSOPHICAL.

To Max Müller the problem of the origin of language was the problem of the origin of thought, and in the researches of the Science of Language were contained for him *in nuce* the solutions of the Science of Thought. Language, for him, was petrified reason, the geological record of human thought, as well as its living vehicle. He admires above all its simplicity :¹

"If we have, say, eight hundred material or predicative roots and a small number of demonstrative elements given us, then, roughly speaking, the riddle of language is solved. We know what language is, what it is made of, and we are thus enabled to admire, not so much its complexity as its translucent simplicity."

But whence these roots? Here is the delicate question.

¹ The following quotations are from Max Müller's *Three Introductory Lectures on the Science of Thought*, published by the Open Court Pub. Co.

"There are three things that have to be explained in roots, such as we find them :

1. Their being intelligible not only to the speaker but to all who listen to him ;
2. Their having a definite body of consonants and vowels ;
3. Their expressing general concepts."

In the explanation of these three characteristics, the solution of the problem lies. The sounds of nature, even those emitted by man as a part of nature, are in themselves unmeaning ; they are physical phenomena merely. And this is also true of the emotional interjections of rational human beings : they are mere puffs of wind, individual in their significance, and standing on the same level with the *bow-wow* of the dog.

"It was Professor Noiré who first pointed out that roots, in order to be intelligible to others, must have been from the very first social sounds.—sounds uttered by several people together. They must have been what he calls the *clamor concomitans*, uttered almost involuntarily by a whole gang engaged in a common work. Such sounds are uttered even at present by sailors rowing together, by peasants digging together, by women spinning or sewing together. They are uttered and they are understood. And not only would this *clamor concomitans* be understood by all the members of a community, but on account of its frequent repetition it would soon assume a more definite form than belongs to the shouts of individuals, which constantly vary, according to circumstances and individual tendencies."

But the most difficult problem still remains. How did those sounds become signs, not simply of emotions, but of concepts ? For all roots are expressive of concepts ; our intellectual life is all conceptual. How was the first concept formed ?

"That is the question which the Science of Thought has to solve. At present we simply take a number of sensuous intuitions, and after describing something which they share in common, we assign a name to it, and thus get a concept. For instance, seeing the same color in coal, ink, and in a negro, we form the concept of black ; or seeing white in milk, snow, and chalk, we form the concept of white. In some cases a concept is a mere shadow of a number of percepts, as when we speak of oaks, beeches, and firs, as trees. But suppose we had no such names as black, and white, and tree, where would our concept be ?

"We are speaking, however, of a period in the growth of the human mind when there existed as yet neither names nor concepts, and the question which we have to answer is, how the roots which we have discovered as the elements of language came to have a conceptual meaning. Now the fact is, the majority of roots express acts, and mostly acts which men in a primitive state of society are called upon to perform ; I mean acts such as digging, plaiting, weaving, striking, throwing, binding, etc. All of these are acts of which those who perform them are *ipso facto* conscious ; and as most of these acts were continuous or constantly repeated, we see in the consciousness of these repeated acts the first glimmer of conceptual thought, the first attempt to comprehend *many things as one*. Without any effort of their own the earliest framers of language found the consciousness of their own repeated acts raised into conceptual consciousness, while the sounds by which

these acts were accompanied became spontaneously what we now call conceptual roots in every language."

These results quite agree with the psychological conclusions of Professor Mach (see *The Open Court* for June of this year, p. 348, "The Concept"), who regards concepts as bundles of directions for performing definite activities, and conceptual names and sounds as the keys that unlock the impulses to these activities: the whole resting on the conscious repetition of actions.

Professor Noiré emphasises another feature of the process. He thinks that "true conceptual consciousness begins only from the time when men became conscious of results, of facts, and not only of acts. The mere consciousness of the acts of digging, striking, binding, does not satisfy him. Only when men perceive the results of their acts—for instance, in the hole dug, in the tree struck down, in the reeds tied together as a mat—did they, according to him, arrive at conceptual thought in language."

Such, then, is the origin of the one hundred and twenty concepts to which the eight hundred roots of the Indo-European languages are reducible. "These one hundred and twenty concepts are the rivers that feed the whole ocean of thought and speech. There is no thought that passes through our mind, or that has passed through the minds of the greatest poets and prophets of old, that cannot directly or indirectly be derived from one of these fundamental concepts."

And these thoughts, "the whole of our intellect, all the tricks of the wizard in our brain, consist in nothing but addition and subtraction," in nothing but combination and separation. But what is it that is combined and separated?

We shall forego the metaphysical discussion of the possibility of sensation and experience which Max Müller interpolates at this stage of the development of his theory, and shall jump immediately to the point at issue,—his enunciation of his celebrated doctrine of the *identity of language and thought*. He says:

"How æthereal vibrations produce in us consciousness of something, how neurosis becomes æsthesis, we do not know and never shall know. But having the sensations of light or darkness within us, what do we know of any cause of darkness or any cause of light? Nothing. We simply suffer darkness, or enjoy light, but what makes us suffer and what makes us rejoice, we do not know,—*till we can express it*.

"And how do we express it? We may try what we like, we can express it in language only. We may feel dark, but till we have a name for dark and are able to distinguish darkness as what is not light, or light as what is not darkness, we are not in a state of knowledge, we are only in a state of passive stupor.

"We often imagine that we can possess and retain, even without language, certain pictures or phantasmata; that, for instance, when lightning has passed before our eyes, the impression remains for some time actually visible, then vanishes more and more, when we shut our eyes, but can be called back by the memory, whenever we please. Yes, we can call it back, but not till we can *call*, that is, till we can name it. In all our mental acts, even in that of mere memory, we must be able to give an account to ourselves of what we do, and how can we do that except in language? Even in a dream we do not know what we see, except we name it, that is, make it knowable to ourselves. Everything else passes by and vanishes unheeded. We either are simply suffering, and in that case we require no language, or we act and react, and in that case we can react on what is given us, by language only. This is really a matter of fact and not of argument. Let any one try the experiment, and he will see that we can as little think without words as we can breathe without lungs."

By words, however, Max Müller means signs. "All I maintain is, that thought cannot exist without signs, and that our most important signs are words."

"How is it, I have been asked, that people go through the most complicated combinations while playing chess and all this without uttering a single word? Does not that show that thought is possible without words, and, as it were, by mere intuition? It may seem so, if we imagine that speech must always be audible, but we have only to watch ourselves while writing a letter, that is, while speaking to a friend, in order to see that a loud voice is not essential to speech. Besides, by long usage speech has become so abbreviated that, as with mathematical formulas, one sign or letter may comprehend long trains of reasoning. And how can we imagine that we could play chess without language, however silent, however abbreviated, however algebraic? What are king, queen, bishops, knights, castles, and pawns, if not names? What are the squares on the chessboard to us, unless they had been conceived and named as being square and neither round nor oblong?"

"I do not say, however, that king and queen and bishops are *mere names*."

"There is no such a thing as a mere name. A name is nothing if it is not a *nomen*, that is, what is known, or that by which we know. *Nomen* was originally *gnomen*, from *gnosco* to know, and was almost the same word as *notio*, a notion. A mere name is therefore self-contradictory. It means a name which is not a name; but something quite different, namely, a sound, a *flatus vocis*. We do not call an empty egg-shell a mere egg, nor a corpse a mere man; then why should we call a name without its true meaning, a mere name?"

"But if there is no such thing as a mere name, neither is there such a thing as a mere thought or a mere concept. The two are one and inseparable. We may distinguish them as we distinguish the obverse from the reverse of a coin; but to try to separate them would be like trying to separate the convex from the concave surface of a lens. We think in names and in names only."

We are now in a position to grasp his view in its full import. The entire fabric of the mind is identical with the fabric of human speech, and the whole history of philosophy reveals itself but as the natural growth of language.

"Reason . . . is language, not simply as we now hear it and use it, but as has been slowly elaborated by man through all the ages of his existence on earth."

Reason is the growth of centuries, it is the work of man, and at the same time an instrument brought to higher and higher perfection by the leading thinkers and speakers of the world. *No reason without language, no language without reason.* Try to reckon without numbers, whether spoken, written, or otherwise marked, and if you succeed in that, I shall admit that it is possible to reason or reckon without words, and that there is in us such a thing, or such a power or faculty, as reason, apart from words."

Such, in epitome, is Max Müller's famous doctrine of the Identity of Language and Thought,—a doctrine in which he is supported by a long line of illustrious predecessors.¹ It is not our purpose in this place to offer any criticism of its general tenability. This has been done, in part, by the editor of this magazine in two essays in *The Monist*, to which readers desirous of more details are referred.² It merely remains for us to remark that Max Müller's theory, which it is sometimes difficult to grasp precisely in its critical points, is now held, even by those who admit the intrinsic truth of his assertions, only with great modification. His definition of thought is upon the whole arbitrary and made *pro domo*. The barrier between man and animal is not so impassable as he liked to imagine, and the tendency of recent thought in comparative psychology has swerved from his position. But the beauty of style, the wealth and breadth of learning, the controversial skill with which he advocated his doctrine are undeniable, and the controversies to which his zealous championing of his cause led have advanced the cause of truth immeasurably. And this, he avers in an impersonal moment, is his whole concern :

"You say I shall never live to see it admitted that man cannot reason without words. This does not discourage me. Through the whole of my life I have cared for truth, not for success. And truth is not our own. We may seek truth, serve truth, love truth; but truth takes care of herself, and she inspires her true lovers with the same feeling of perfect trust. Those who cannot believe in themselves, unless they are believed in by others, have never known what truth is. Those who have found truth, know best how little it is their work, and how small the merit which they can claim for themselves. They were blind before, and now they can see. That is all."

And again :³

"Scholars come and go and are forgotten, but the road which they have opened remains, other scholars follow in their footsteps, and though some of them retrace their steps, on the whole there is progress. This conviction is our best reward, and gives us that real joy in our work which merely personal motives can never supply."

¹ See the article "My Predecessors" in his *Three Lectures on the Science of Language*. Chicago: The Open Court Publishing Co.

² "The Continuity of Evolution," *The Monist*, Vol. II., p. 70; "Prof. F. Max Müller's Theory of the Self," *The Monist*, Vol. VIII., p. 123.

³ *Contributions to the Science of Mythology*, Vol. I., p. viii.

The cause of true religion also is under great obligation to the labors of Prof. Max Müller. The very spirit of his motives in publishing translations of the great *Sacred Books of the East* can have been productive only of good.

"I had a secret hope that by such a publication of the Sacred Books of all religions that were in possession of books of canonical authority, some very old prejudices might be removed, and the truth of St. Augustine's words might be confirmed, that there is no religion without some truth in it, nay, that the ancients, too, were in possession of some Christian truths. . . . We may well hope that a study of the *Sacred Books of the East* may produce a kindlier feeling on the part of many people, and more particularly of missionaries, towards those who are called heathen, or even children of Satan, though they have long, though ignorantly, worshipped the God who is to be declared unto them; and that a study of other religions, if based on really trustworthy documents, shall enable many people to understand and appreciate their own religion more truly and more fairly. Just as a comparative study of languages has thrown an entirely new light on the nature and historical growth of our own language, a comparative study of religions also, I hoped, would enable us to gain a truer insight into the peculiar character of Christianity, by seeing both what it shares in common with other religions, and what distinguishes it from all its peers."

And he lived to see his hopes realised by the marvellous transformations of the religious attitude wrought by the Parliament of Religions of our World's Fair.

As to his personal belief, which is not easy to grasp in its precise details in his works,¹ we may say generally that Professor Max Müller was a Vedantist. He was a believer in the Brahman doctrine of the *âtman*, or soul-in-itself, the monad soul; he believed in a "thinker of thoughts," a "doer of deeds," a Self within the person, which was the carrier of his personality, and a Self without, which was the carrier of the world, "God, the highest Self"; and these two Selves are ultimately the same Self: *Tat tvam asi*, That art thou, as the Brahman said.

These views of his have received full discussion in the article of Dr. Carus before referred to.² How deeply they entered his being and with what little modification they might have been transformed into the opposing theory of modern psychology, is apparent from the following beautiful passage quoted from *Persona* (see Vol. I. of *The Open Court*, pp. 505 and 543):

"We are told that what distinguishes us from all other living beings is that we are personal beings. We are persons, responsible persons, and our very being, our life and immortality, are represented as depending on our personality. But if

¹ Compare, for example, the remark of the *Pferdebürle*, in the delightful essay of that name in the *Deutsche Rundschau* for 1897: "Max, du bist vielleicht auch noch ein Gottesfabler. . . . Max, ein ganz Freier bist du immer noch nicht."

² *The Monist*, Vol. VIII., p. 123.

we ask what this personality means, and why we are called *personæ*, the answers are very ambiguous. Does our personality consist in our being English or German, in our being young or old, male or female, wise or foolish? And if not, what remains when all these distinctions vanish? Is there a higher Ego of which our human ego is but the shadow? From most philosophers we get but uncertain and evasive answers to these questions, and perhaps even here, in the darkest passages of psychological and metaphysical inquiry, a true knowledge of language may prove our best guide.

"Let us remember that *persona* had two meanings, that it meant originally a mask, but that it soon came to be used as the name of the wearer of the mask. Knowing how many ambiguities of thought arose from this, we have a right to ask: Does our personality consist in the *persona* we are wearing, in our body, our senses, our language and our reason, our thoughts, or does our true personality lie somewhere else? It may be that at times we so forget ourselves, our true Self, as to imagine that we are Romeo and Juliet, King Lear, or Prince Hamlet. Nor can we doubt that we are responsible each for his own *dramatis persona*, that we are hissed or applauded, punished or rewarded, according as we act the part allotted to us in this earthly drama, badly or well. But the time comes when we awake, when we feel that not only our flesh and our blood, but all that we have been able to feel, to think and to say, was outside our true self; that we were witnesses, not actors; and that before we can go home, we must take off our masks, standing like strangers on a strange stage, and wondering how for so long a time we did not perceive even within ourselves the simple distinction between *persona* and *persona* between the mask and the wearer.

"There is a Sanskrit verse which an Indian friend of mine, a famous Minister of State, sent me when retiring from the world to spend his last years in contemplation of the highest problems:

'I am not this body, not the senses, nor this perishable, fickle mind, not even the understanding; I am not indeed this breath; how should I be this entirely dull matter? I do not desire, no, not a wife, far less houses, sons, friends, land, and wealth. I am the witness only, the perceiving inner self, the support of the whole world, and blessed.'

* * *

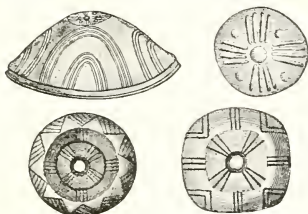
And now the great philologist himself has passed away; his Self also has been merged in the All-Self, creature in creator. The fulness and purport of his life are such as have been granted to few; his mission has been fulfilled to the utmost; and it was with this consciousness that he departed. As Tacitus said of Agricola, "Let us dwell upon and make our own the history and the picture, not of his person, but of his mind. . . . For all of him that we follow with wonder and love remains and will remain forever in the minds of men, through the endless flow of ages, as a portion of the past."

REV. W. W. SEYMOUR ON THE PRE-HISTORIC CROSS.

BY THE EDITOR.

THE late Rev. William Wood Seymour has devoted a stately volume¹ to an exposition of the significance of the cross in tradition, history, and art, reviewed by us some time ago in *The Open Court*,¹ and we believe it will be of interest to reproduce here some of its passages on the pre-Christian cross, with the accompanying illustrations.

“At Castione, near the station of Borgo San Donino, between



EARTHEN VESSELS FOUND AT CASTIONE.
(From De Mortillet's *Le Signe de la Croix*.)

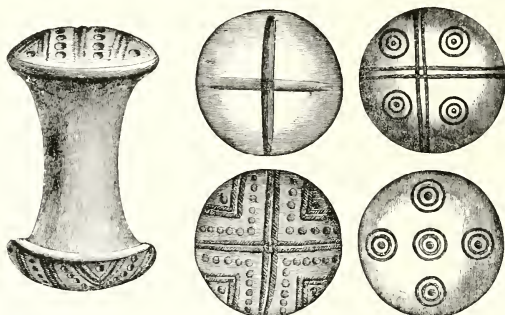
Parma and Piacenza, there is a mound upon which is a convent. Originally that mound was the bed of a lake which was filled with relics of this ancient people; among them are earthen vessels, and upon the bottoms of some were rudely engraved crosses, as represented in the accompanying engravings.

“At Villanova, near Bologna, one of their burial-places has been discovered. More than one hundred and thirty tombs have been examined. They are carefully and symmetrically constructed of boulders, over which the earth has accumulated. Within each

¹ *The Cross in Tradition, History, and Art*. New York: G. P. Putnam's Sons.

² Vol XIII., No. 1.

sepulchre was a cinerary urn containing calcined human remains, and sometimes half-melted ornaments. The urns were shaped like two inverted cones joined together, the mouth being closed with a little saucer. Near the remains of the dead were found solid double cones with rounded ends on which crosses were elaborately en-



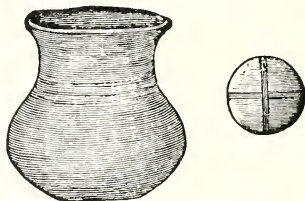
CYLINDER.

HEADS OF CYLINDERS.

Cylinders found at Villanova. (From De Mortillet's *Le Signe de la Croix*.)

graved. In the vases of double cones around their partition was a line of circles containing crosses.

“There is another cemetery at Golasecca near the extremity of Lago Maggiore. A number of tombs have been opened; they belong to the same age as those of Villanova, that of the lacustrine habitations.

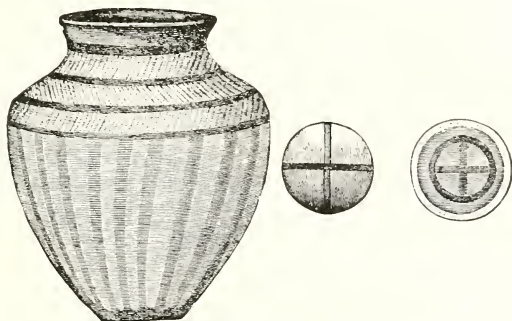


ACCESSORY VASE FOUND AT GOLASECCA.

(From De Mortillet's *Le Signe de la Croix*.)

“That which characterises the sepulchres of Golasecca, and gives them their highest interest,’ says M. de Mortillet, who investigated them, ‘is this,—first, the entire absence of all organic representation; we found only three, and they were exceptional, in tombs not belonging to the plateau;—secondly, the almost invari-

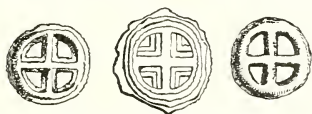
able presence of the cross under the vases in the tombs. When one reversed the ossuaries, the saucer lids, or the accessory vases, one saw almost always, if in good preservation, a cross traced thereon. . . . The examination of the tombs of Golasecca proves in a most convincing, positive, and precise manner, that which the *terramares* of Emilia had only indicated, but which had been confirmed by the cemetery of Villanova,—that above a thousand years



OSSUARY FOUND AT GOLASECCA.
(From De Mortillet's *Le Signe de la Croix*.)

before Christ, the cross was already a religious emblem of frequent employment.'"¹

“The most ancient coins of the Gauls were circular, with a cross in the middle. That these were not representations of wheels, as has been supposed, is evident from there being but four spokes,



ANCIENT GAULISH COINS.
(From Gould's *Curious Myths*.)

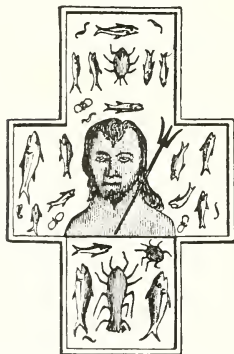
placed at right angles; and this symbol continued when coins of the Greek type took their place. The coins of the Volcæ Tectosages, who inhabited the region now known as Languedoc, were stamped with crosses, the angles of which were filled with pellets. The Leuci, who lived in the country of modern Toul, used similar devices. A coin figured in the *Revue des Numismatiques*, 1835, bears

¹De Mortillet, *Le signe de la Croix avant le Christianisme*. Paris, 1866. Chap. III., pp. 98-127. Gould, *Myths*, Vol. II., pp. 103-105.

a circle containing a cross, whose angles are occupied by chevrons. Some of the crosses are surrounded by a ring of bezants, or pearls. Near Paris, at Choisy-le-Roy, was found a Gaulish coin, the obverse bearing a head, the reverse a serpent coiled around the circumference, enclosing two birds; between them is a cross with pellets at the end of each limb, and pellets occupying the angles. Similar coins have been discovered in Loiret and elsewhere. About two hundred coins were discovered, in 1835, at Cremiat-sur-Yen, near Quimper, in an earthen urn with ashes, in a tomb, showing that the cross was used in Armorica, in the age of cremation.

“In 1850, S. Baring Gould exhumed at Pont d’Oli, near Pau, the ruins of an extensive palace, paved with mosaic. The principal

ornamentations were crosses of different varieties. The pavement of the principal room was bordered by an exquisite running pattern of vines with grapes springing from drinking vessels in the centre of the sides. Within were circles composed of conventional roses, in the middle a vast cross, measuring nineteen feet eight inches by thirteen feet. The ground work of white was filled with shell and other fish, and in the centre was a bust of Neptune with his trident. The laborers exclaimed, ‘*C’est le bon Dieu, c’est Jésus.*’ It may have been of post-Christian times, but, from the examples already given, Mr. Gould believes the cross to have been a sign well known to the ancient Gauls, and that this was their work.”¹



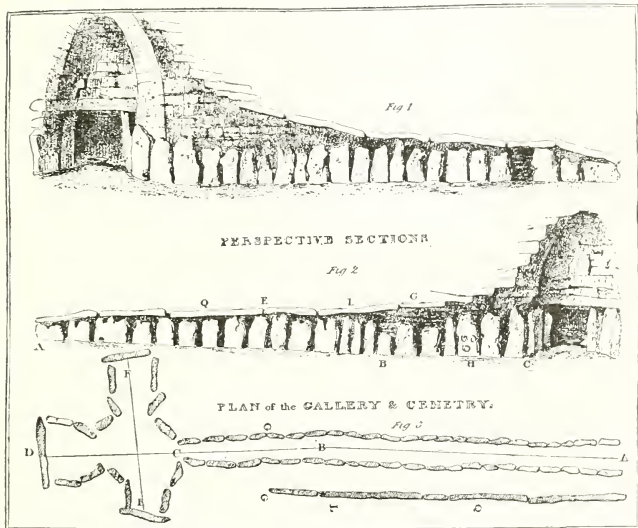
CROSS, WITH BUST OF NEPTUNE. FOUND NEAR PARIS.

(From Gould's *Curious Myths.*)

“According to enthusiastic Irish antiquarians, their cave, or rather subterranean mound, temples are more ancient than any other ecclesiastical remains in Great Britain. One of the best known is that of New Grange, near Drogheda, in the county of Meath. It is formed of vast stones covered with earth. The ground plan is cruciform, about eighty feet in length by twenty-one in the transverse. The height of the gallery, at the entrance about two feet, gradually increases until it becomes nine. The temple ap-

¹ Gould, *Myths*, Vol. II., pp. 76-86. An able writer in the *Edinburgh Review* thinks that Gould has been misled by the tresul, or trident, and that the figure is that of Proteus, not Neptune. Vol. CXXXI., p. 335.

pears to have been dedicated to Thor, Odin, and Friga.¹ Vallancy considered the inscriptions, in Ogham and symbolic characters, the most ancient in Ireland. He translated that on the right of the long arm of the cross, 'The Supreme Being,' or 'Active Principle.' On the same side, thrice repeated, are characters of a somewhat like import, signifying 'The Great Eternal Spirit.' On the 'covering stone' of the east transept is, 'To the great Mother Ops,' or 'Nature.' In front of the head of the cross is 'Chance, Fate, or Providence.' On the north stone of the west transept is, 'The



SEPULCHRAL MONUMENT AT NEW GRANGE, NEAR DROGHEDA.
(From Higgins's *Celtic Druids*.)

sepulchre of the Hero,' on a stone on the left of the gallery are 'men, oxen, and swine, probably signifying the several species of victims sacrificed at this temple in honor of universal Nature, Providence, and the names of the hero interred within.' Vallancy supposes that this tumulus was erected towards the close of the second century.² If not pre-Christian, it is at least the work of men who knew nothing of Christianity."³

¹ Wright, *Louthiana*, p. 15.

² Vallancy, "Col. Rel. Hib.," Vol. II., p. 221, quoted in Higgins, *Celtic Druids*, p. xliii.

³For full description see Fergusson's *Rude Stone Monuments*.

It is very strange that our author, the Rev. W. W. Seymour, believes that the discovery of Christ's cross on Calvary is historical. He reproduces four pictures from Veldener's *Legendary His-*



S. HELENA IN JERUSALEM.

(From Veldener's *The Legendary History of the Cross.*)



DISCOVERY OF THE CROSSES.

(From Veldener's *The Legendary History of the Cross.*)

tory of the Cross which in themselves are interesting, and maintains that the story itself as told in the legend is probable. There is no

need of refuting the legend or its various miracles; be it sufficient to say that contemporary authors of the Empress Helena know absolutely nothing of the discovery, and that the cross supposed to



TEST OF THE TRUE CROSS.

(From Veldener's *The Legendary History of the Cross.*)



S. HELENA DEPOSITS A PORTION OF THE CROSS IN JERUSALEM.

(From Veldener's *The Legendary History of the Cross.*)

have been discovered in the place and attested by miracles was a source of rich income to Cyril, a bishop of Jerusalem.

THE CHINESE ALTAR OF BURNT OFFERING.¹

Communicated.

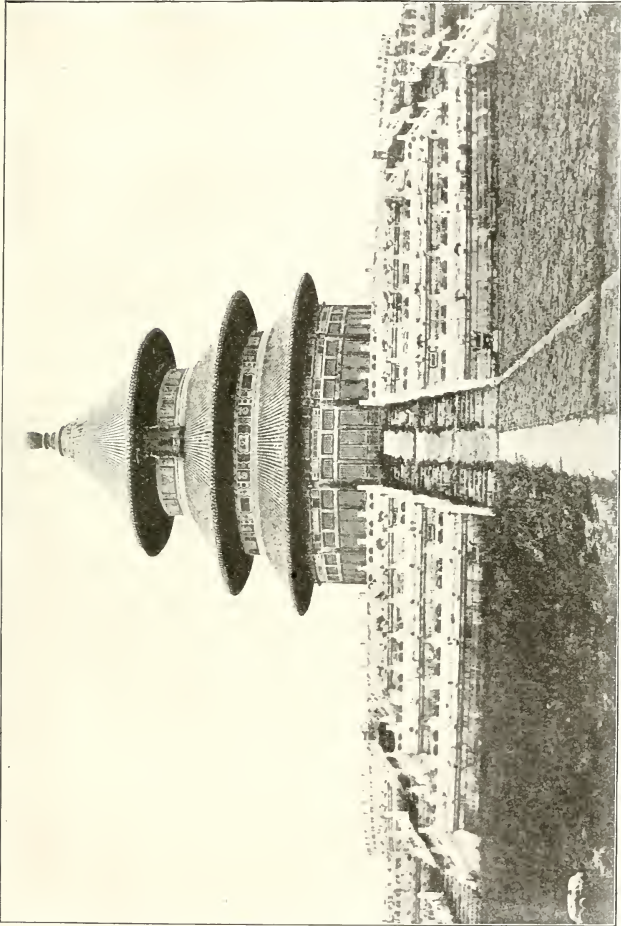
ON the southeast of the Altar of Heaven in Peking, at the distance of an arrow's flight, stands the Altar for Burnt Sacrifices. It is in the form of a large furnace faced with green porcelain, and it is nine feet high. It is ascended on three sides—east, south and west—by a green porcelain stair-case. Ever since the Chinese received the knowledge of the art of glazing in the fifth century they have been able greatly to improve the appearance of buildings by the use of colored tiles and colored bricks.

The bullock is placed inside the furnace altar upon a substantial iron grating, underneath which the fire is kindled. Through a door for the ashes on the north side, if I remember rightly, the grate may be seen, and I remember noticing the charred bones of the bullock over and under the grating. But they are better seen by the observer from the top by ascending one of the stair cases. The three stair cases are probably all used by those who carry the bullock, a male of two years old, the best of its kind and without blemish. The furnace is called in Chinese *liau-lu*, "furnace of the fire-sacrifice."

At 4.45 A. M. the emperor on the occasion of the sacrifice puts on his sacrificial robes and goes to the south gate of the outer wall which encircles the south altar. He dismounts from his *nien*, as the imperial sedan is called, and walks to the yellow tent on the second terrace of the altar. He has mounted the altar on the south side, first ascending nine marble steps and then walking across the first terrace. He mounts nine more marble steps to the yellow tent. Leaving the yellow tent there are nine more steps to the upper terrace. He advances to the north and kneels on the central round stone. Just at this moment the fire of the burnt sacrifice

¹ By J. E. in the *China Review*.

is kindled "to meet the spirit of Shang-ti (God)" as the language is. The emperor then proceeds to burn incense to Shang-ti and



THE NORTH ALTAR OF THE TEMPLE OF HEAVEN. (From R. K. Douglas's *Society in China*.)

to each of his ancestors, whose tablets are arranged in wooden huts on the northeast and northwest portions of the altar.

The altar on this upper terrace where the offerings are arranged

before the tablets is ninety feet wide: He kneels before Shang-ti and burns incense to his ancestors, and while he kneels three times and makes nine prostrations, bundles of silk, jade cups, and other gifts are presented, and the musicians play the ancient melody called *King-ping-chi-chang*.

When the Jewish high priest entered the holy place he bore the names of the children of Israel on the breast-plate on his heart. The breast-plate is the *pu-kwa* of the Chinese, a square embroidered cloth worn over the heart with emblematic figures upon it. The archæological connexion of the *pu-kwa* with the breast-plate cannot be questioned by any reasonable critic. But the Chinese idea of the high priest unites royalty with priesthood, and belongs to the patriarchal age rather than to the specially Mosaic institutions.

The *brazen altar* was in the wilderness placed in the court in front of the tabernacle. It is also called in Scripture the altar of burnt offering. Dr. E. P. Barrows in his *Biblical Geography and Antiquities*, p. 507, London edition, says it was "a hollow frame of acacia wood, five cubits square and three cubits high, with horns at the four altars." The Chinese altar of burnt offering is, I believe, a cube in shape and nine feet each way. It is therefore much larger than the Hebrew altar. It is built of hewn stones, is faced with green bricks and is ascended by steps. Thus disagreeing from the Mosaic requirements it¹ belongs altogether to the præ-Mosaic religion of the world. The account in Exodus xxvii. 4, 5, says, "Thou shalt make for it a grating of net-work of brass, and upon the net shalt thou make four brazen rings in the four corners thereof, and thou shalt put it under the ledge round the altar beneath, that the net may reach half way up the altar." Dr. Barrows continues: "Some have supposed that this grate of net-work was placed within the altar as a receptacle for the wood of the sacrifice. But in this case it could not well have been sunk half way down, and besides it contained the rings for the staves by which the altar was borne, a decisive proof that it was without the altar. Of those who adopt this latter view some, as Jonathan in his Targum, make the grate horizontal."

No rings are needed for a fixed altar, because it is not intended to be carried. The servants whose duty it is to carry the slain bullock from the slaughter-house on the east side of the altar at some distance, convey it by means of shoulder poles. Judging by the size of the Chinese altar the bearers and their fellow-servants would mount the altar by the east, west, and south steps at the

¹ Ex., xx. 25.

same time, and lay the animal down on the iron grate in the manner seen at a funeral when, in perfect order and decorous silence, the bearers let down the coffin into a newly-opened tomb. The officers having charge of this duty wait for the emperor. When he kneels they can see him do so on the northwest in the center of the high altar. They give the signal, and the fire is kindled by the door on the north side just below the grating. There seems no reason then why we should not explain the grate mentioned in Exodus as corresponding to the Chinese grate in the Altar of Heaven.

The Mosaic net-work was probably inside and outside of the altar. In Peking it is only inside. This suits the meaning of the biblical word "beneath." The brass or copper used was produced in Arabia Petraea. In China iron is much more abundant than copper, and consequently iron has always been employed. Iron is mentioned in that part of the *Book of History* which belongs to the Hia dynasty, B. C. 2000. The sole use of the grate is to hold the victim in the burnt sacrifice and afford free passage for heat and draught. The grating of Exodus was not only so used but was also employed outside for ornament and possibly as a support for the feet and hands of the Levites ministering at the altar. The place of the grate was half way up the altar, both within and without.

MISCELLANEOUS.

THE PARIS PEACE CONGRESS AND THE TRANSVAAL WAR.

In one respect, at least, the International Peace Congress is superior to the Inter-Parliamentary Conference. The rule of the latter is to avoid questions of current interest, and to keep more to the vague, abstract, and theoretical side of things. The International Peace Congress, on the contrary, has a section whose business it is to study questions of the day; and the Permanent International Peace Committee, whose headquarters are at Berne, draws up an annual report on the events of each year, which is signed by the Committee's honorary secretary, Monsieur Élie Ducommun.

This year, for instance, three questions were submitted to the Congress: the Transvaal, China, and Finland.

It was to be expected that the Transvaal question would call forth the greatest show of feeling. Egged on by their English friends, Mr. Philip Stanhope and Dr. Clark, etc., almost all the friends of peace on the continent allowed themselves to be carried away over the question of the Transvaal. These English gentlemen are naturally the declared enemies of Chamberlain and the present Conservative Cabinet, and what they did was to involve their international friends on the Continent in a sort of anti-ministerial manifestation which in reality was out of place anywhere else than in England.

The resolution they proposed in the Congress was conceived in such violent language that, even with a reporting committee composed entirely of Boerophiles, and an assembly of delegates, myself excepted, probably all Boerophiles too, it was judged expedient to tone down the wording considerably.

What I did in the reporting committee was to go through the facts and discuss their bearing in detail. I showed how, in his dispatch of the 29th of November, 1889, Lord Derby told the Boers that if they desired to discuss the suzerainty question they must not dream of modifying the Convention of 1881. Indeed, Article 4 of the Convention of 1884 clearly proves the maintenance of England's suzerainty; while Article 14 assigns to her the responsibility for the liberty and security of all foreigners residing in the Transvaal.

I showed by the murder of Edgar what interpretation the Boers gave to the principles of justice; but the retort of all the members of the Congress was:

¹The present little article by M. Yves Guyot, ex-deputy and ex-minister of France, and editor of the *Sidèle*, is published as a piece of interesting evidence of the difficulties under which even a Peace Congress may labor in its efforts to attain a just and unbiassed settlement of international difficulties. It may be noted, also, that M. Guyot was the only distinguished publicist on the side of England in the Transvaal war.—*Ed.*

"Kruger asked for arbitration, and Chamberlain refused it." From original documentary evidence I proved that for Kruger the arbitration proposal was only put forward in order to secure the annulment of the Conventions of 1881 and 1884, and consequently could not be accepted by the English government; finally, I read Kruger's proposal made on the ninth day of the Bloemfontein Conference (June, 1899).

"President Kruger said in conclusion :

"Give me Swaziland, the indemnity due for the Jameson raid, and arbitration in return for the franchise. Otherwise I should get nothing."

"These points cannot be separated.

"On the 9th of June, Dr. Reitz drew up proposals relative to the arbitration, but reserved to each country the right to withhold and exclude the points that seemed too important to be submitted to arbitration.

"What was the meaning of these reservations? And, moreover, in the constitution of the Committee, the third arbitrator, acting as umpire, was to be a stranger; he it was who would decide."

I hate war. So, when I realised the seriousness of the situation, I proposed what would have been a *modus vivendi*, liberal in its provisions and honorable to both sides: viz., "Autonomy for the mining districts." Mr. Chamberlain then informed me by a letter that this had already been proposed by the English government in 1896 and again at Bloemfontein in 1899. On each occasion the Boers refused to entertain the proposal.

The only conception of liberty possessed by Mr. Kruger and his partisans was that which permitted the Uitlanders to be oppressed and spoiled; and I foresaw that if the President of the Transvaal continued his shuffling policy, England would ultimately be forced to go to war. A bull-dog may for a time disdain the snarlings and snappings of a mongrel, but sooner or later he becomes exasperated, turns on the mongrel and breaks its back.

This I said in my protest yesterday before the Congress, and I added: "You speak of arbitration; what arbitration? on what point? Ought it, for instance, to have recognised the right arrogated by the Boers to continually violate the Conventions of 1881 and 1884?"

I did not expect my words would have sufficient power to displace the majority. I may hope, however, that they contributed to the milder modification of the original resolution. What is more significant is the rejection to-day of a vote relative to maintaining the independence of the Boer Republics. The chairman, Monsieur Richet, took care to insist upon the statement that there were no Anglo-phobes present at the Congress, which was perhaps saying rather too much. At any rate, the discussion was a great success, and I could speak without being interrupted.

PARIS, October, 1900.

YVES GUYOT.

THE CHILD.

Thou, little Child, art Beast and God,
 Past and Futurity;
 Thou tread'st the paths our Fathers trod,
 The paths our Sons shall see.

Thine is the Dross of that long Climb,
 The still-remembered Past ;
 The Golden Age thou know'st sometime
 Throughout all Life shall last.

The Savage sees but with thy Light,
 The Sage no wiser is ;
 Thou hold'st the Phantoms of the night,
 The day's Realities.

Thou art the Father of the Man,
 The Brother of the Race ;
 Thou mirror'st the Barbarian,
 Thou hint'st the Angel's grace.

The Genius is the Eternal Child,
 Fleck'd with the Race's sin ;
 The Poet sings his " wood-notes wild,"
 Born of thy childish din.

By Avon's stream thy Fancy knew
 Through all men's Souls to move ;
 And with thy Heart, " the blessèd Jew "
 Turns all the world to Love.

The Prophet still must tell thy Dreams,
 The Teacher pupil be ;
 And all our deepest Knowledge seems
 But Wisdom caught from thee.

The Hero, in thy Faith, still strives
 To reach the Blessèd Isles ;
 At Heaven's gate our human lives
 Repeat their Baby smiles.

O helpless Child, thy coming wrought
 The miracle of Man ;
 Through thee were Love and Pity taught
 The Beast put under ban.

And Woman ! Nature cast her form
 Upon the self-same mould,
 That thou, amid life's Stress and Storm,
 Should'st linger to grow Old.

Man, treading in the steps of them,
 Shall Gentler, Sweeter be,
 Till every Home is Bethlehem
 Without its Calvary.

O mighty Child, 'tis Science names
 Thy Kingdom upon Earth,
 And, with the Son of Man, proclaims
 The Greatness of thy Birth.

Now Priest and Man of Science bow
 Before thy face; the Clod
 Touches Divinity, and thou
 Instinct with All, forshadow'st God.

ALEX. F. CHAMBERLAIN, P.H. D.

CLARK UNIVERSITY, Worcester, Mass.

THE HISTORY OF THE DEVIL.

Under the title of *The History of the Devil and the Idea of Evil from the Earliest Times to the Present Day*,¹ Dr. Paul Carus has recently collected in systematic and unified form the numerous papers and essays which for several years past he has either published in *The Open Court* and *The Monist* or delivered as independent lectures before various audiences on the history and folklore of demonology and the philosophy of good and evil. From the point of view of contents and illustrations, this book is probably the most exhaustive popular presentation of the subject that exists. The enumeration of the illustrations alone would take up several pages of *The Open Court*, and they have been drawn from every period of history, from the monuments and archæologic remains of antiquity as well as from the pictorial and sculptural records of mediæval and modern times. Not a phase of the figured conceptions of the ideas of good and evil in their development among any of the thinking nations of humanity has been omitted, and the panoramic survey of demonologic forms which is here marshalled before our bodily vision is, in the vividness and enduring qualities of its impression, far beyond anything that portrayal by words could hope to equal.

And the breadth of pictorial representation is only surpassed by the plenitude of the sources from which the text has been drawn,—the scientific and historical literature of several millenniums. Starting with a brief philosophical discussion of the ideas of good and evil, we are introduced to the subject of devil-worship and human sacrifices among savage tribes (with their survivals among the modern nations), and from thence to the demonolatry and related religious conceptions of the ancient Egyptians, Accadians, and Semites (Assyrians and Babylonians). The dualism of the Persians is next considered, following which the important Israelitic period is treated. Brahmanism, Hinduism, and Buddhism are all rich in demonologic lore, and some sixty odd pages are devoted to their exuberant conceptions. Then under the caption of "The Dawn of a New Era," that period of abnormal religious unrest and fermentation which is marked by the Gnostic, Apocryphal, and Apocalyptic literature of the Alexandrian and Western Asiatic empires is portrayed,—an influence which extended to the time of Jacob Boehme. To early Christianity, the demonologic notions of Jesus and his Apostles, the eschatology of the Jews, and the Hell of the early Church, forty pages are consecrated.

Reverting in a lengthy chapter to "The Idea of Salvation in Greece and

¹Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co. 1900. Large 8vo, 500 pages, 311 illustrations. Cloth, \$6.00 (30s.).

Italy," which was so influential in forming present Christianity, the author proceeds to the interesting demonology of Northern Europe, and thence through the miracles and magic of savages to the period of the "Devil's Prime," the wonderful and incredible history of witchcraft, the Inquisition, and the no less shocking witch-persecutions of the age of the Reformation. Lastly, Dr. Carus has portrayed at length the part which the Devil has played in verse and fable, concluding with a philosophical dissertation on the nature of good and evil, the rôle of science in clarifying our religious conceptions, the standard of ethics, and the idea of God.

The nature of his views on these questions is sufficiently familiar to the readers of *The Open Court* to dispense us from entering into a detailed exposition, and it only remains for us to add a word as to the letter-press and handsome exterior dress of the work. The publishers have spared neither pains nor expense in this regard, and the broad margins, large type, fine paper, tinted illustrations at the beginnings and ends of chapters, and the black and red binding illuminated with a cover-stamp from Doré, all combine to make the work a veritable *édition de luxe*.

μ.

ÉROS AND PSYCHE.

The readers of *The Open Court* will doubtless recall with pleasure Dr. Carus's modernised version of the Greek fairy-tale of Eros and Psyche, which appeared in



THE SHEPHERDESS OF LOVES.
(Frieze by Thorwaldsen.)

The Open Court for February and March of this year, together with Thumann's deservedly-famed and genuinely classical illustrations. This story has now been

published in book form, in a sumptuous style, quite befitting its inward beauty of thought and sentiment. Mr. E. Biedermann, a German-American artist, has made for it a cover-design of classical conception; the text has been printed from large Pica type on specially-manufactured Strathmore deckle-edge paper; while the largest of the illustrations have been reproduced on separate sheets with ornamental borders. By its elegant appearance and its mythologically religious character the work will be peculiarly appropriate as a Holiday gift-book.¹

Dr. Carus, in the philosophical preface which he has written for the book, has not failed to take advantage of the opportunity to introduce additional illustrations from classical sources, including the Eros of Praxiteles, which we here reproduce, and the Sale of Cupids of Thorwaldsen. His preface deals with the ethical and mythological significance of the tale, in which he sees the religious life of antiquity reflected more strongly than in any other work, not excepting the poems of Homer and the *Theogony* of Hesiod. He contrasts the story of Eros and Psyche with the folklore tales of the Teutonic races, which also depict the popular attitude toward the problems of life, especially toward that problem of problems,—the mystery of death and the fate of the soul in the unknown beyond. Wholly apart, therefore, from its intrinsic romantic interest, the book possesses a deep moral import, being the solution that the popular spirit of the greatest intellectual nation of antiquity gave of the interrelation of love, birth, and death.



THE EROS OF PRAXITELES.

Torso found in Centocelle; now in the Vatican.



THE SALE OF THE CUPIDS.

Frieze by Thorwaldsen.

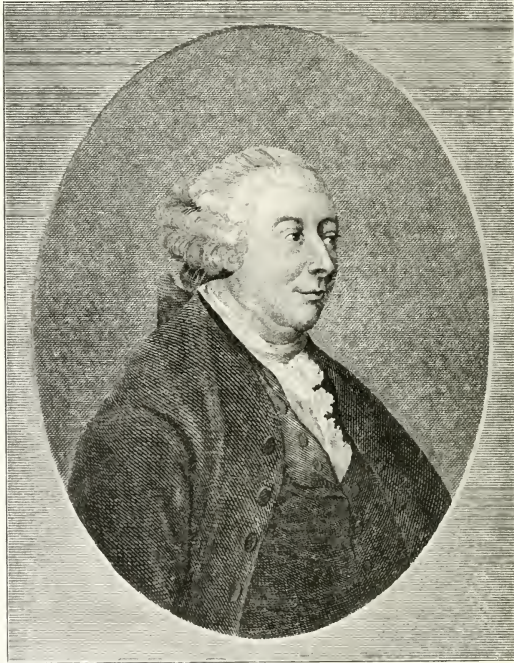
Says Dr. Carus: "The redactor of Eros and Psyche, as here retold, has brought out the religious and philosophical *Leitmotiv* with more emphasis than it possesses in the tale of Apuleius. By obliterating the flippant tone in which their satirical author frequently indulges, and by adding a few touches where the real significance of the narrative lies, he believes that he has remained faithful to the

¹ *Eros and Psyche. A Fairy-Tale of Ancient Greece. Retold After Apuleius. By Paul Carus. Illustrations by Thumann. Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner & Co. 1900. Pp., xv, 99. Price, \$1.50 (6s.).*

"spirit of the ancient *Märchen*, and thereby succeeded in setting in relief the serious nature of the story and the religious comfort that underlies this most exquisite production of human fiction." μ.

HUME'S ENQUIRY CONCERNING HUMAN UNDERSTANDING.¹

Following Descartes's *Discourse on Method*, The Open Court Pub. Co. has issued, as the second philosophical classic of their Religion of Science Library,



DAVID HUME.

(1711-1776.)

Scottish Philosopher. (After the painting by Sir Joshua Reynolds.)

David Hume's *Enquiry Concerning Human Understanding*. Other philosophical classics, like Kant's *Prolegomena*, are to follow, and it is hoped that the series

¹*An Enquiry Concerning Human Understanding*. By David Hume. Reprinted from the edition of 1777. With Hume's Autobiography and a letter from Adam Smith. Chicago: The Open Court Pub. Co. 1900. Pages, 180. Price, 25 cents (rs. 6d.).

will thus eventually form a consecutive and comprehensive course of philosophical reading in the great original works of philosophy, which are far less bulky in size and more attractive as to matter than is generally supposed.

The present volume, which upon the whole is easy and entertaining reading, is an unannotated reprint, merely, of the *Enquiry Concerning Human Understanding*, made from the posthumous edition of 1777, together with Hume's charming autobiography and the eulogistic letter of Adam Smith, usually prefixed to the *History of England*, but deserving of wider circulation. These additions, with the portrait by Ramsay, which forms the frontispiece to the volume, render the picture of Hume's life very complete. The volume has also an index.

With the great public, Hume's fame has always rested upon his *History of England*,—a work now antiquated as history and remarkable only for the signal elegance and symmetry of its style. This once prevalent opinion, however, our age has reversed, and, as has been well remarked,¹ "Hume, the spiritual father of Kant, now takes precedence over Hume, the rival of Robertson and Gibbon." It is precisely here, in fact, that Hume's significance for the history of thought lies. With him modern philosophy entered upon its Kantian phase, became critical and positivistic, became a theory of knowledge. For the old "false and adulterate" metaphysics he sought to substitute a "true" metaphysics, based on the firm foundations of reason and experience. His scepticism—and of scepticism he has since been made the standard-bearer—was directed against the old ontology only, and not against science proper (inclusive of philosophy). "Had Hume been an absolute sceptic, he could never have produced an Immanuel Kant. . . . The spirit of the theoretical philosophy of Hume and Kant, the fundamental conception of their investigations, and the goal at which they aim, are perfectly identical. Theirs is the critical spirit, and positive knowledge the goal at which they aim. To claim for Kant the sole honor of having founded criticism is an error which a closer study of British philosophy tends to refute."²

Of Hume's purely philosophical pieces the present book and the *Enquiry Concerning the Principles of Morals* are, in their precise, lucid, and engaging style, the most representative and the most elegant. The *Enquiry Concerning the Principles of Morals* will be published in a succeeding number of the Religion of Science Library (having the portrait here reproduced for its frontispiece), and together these two pieces will afford an exact and comprehensive knowledge of Hume's philosophy.

μ.

REINCARNATE.

From sky to sky a silent land,
Through which an idle river flows,
Upon its banks, on either hand,
The purple iris blows.

The sunlight faints in languorous stream,
The sunlight fades in empty air—

¹ Alfred Weber, *History of Philosophy*, New York, 1896.

² Weber, *loc. cit.*, pp. 419-420.

A long, slant, timeless, yellow gleam,
On all, and everywhere.

A long, slant, timeless, yellow ray,
On which I look, in which I sow—
What seed, O Soul, that fills to-day
With ghosts of Long Ago?

With ghosts of old Egyptian sand
Where Nilus oozes home to sea,
With half-built pyramids, that stand
And frown through time on me?

For was I slave, or was I king,
I only, wondering, startled, know
(Let long, slant suns be quivering)
Such lights were long ago,—

Were long ago, and crept and twined
About my soul, and coiled and curled,
When in some dead Deed out of mind
I won or lost a world.

L. C. BARNES.

PASADENA, CAL.

BOOK REVIEWS.

WHENCE AND WHITHER: AN INQUIRY INTO THE NATURE OF THE SOUL, ITS ORIGIN, AND ITS DESTINY. By *Dr. Paul Carus*. Chicago: The Open Court Pub. Co. 1900. Pages, viii, 188. Price, cloth, 75 cents (3s. 6d.).

The present booklet is the latest utterance of the editor of *The Open Court* upon the crucial problems evoked by the conflict of science with the conceptions of the traditional religions. His attitude is reconciliatory. While an energetic supporter of the monistic psychology, which has been termed by some of its advocates as a psychology without a soul, while thoroughly aware of the gravity of the charges that have been made against the old-fashioned dualistic conception of the soul as a metaphysical thing-in-itself, and conscious that modern science demands a thorough-going revision of our religious views, he still insists that the facts of man's soul-life remain the same as before, and that the new psychology is not a psychology without a soul, but a psychology *with a new interpretation of the soul*. He says: "The soul, it is true, can no longer be regarded as a mystical being, as an entity, or an essence,—a something in itself, possessed of certain qualities, and endowed with faculties: the soul is not that which feels and thinks and acts, but is the feeling itself, the thinking itself, and the acting itself; and the faculties, so called, are simply various categories under which the several sets of psychical functions may be subsumed.

"There is as little need for the psychologist to assume a separate soul-being, performing the several soul-functions, as there is for the meteorologist to assume

"a wind-entity, which, by blowing, produces a commotion in the air. According to the positive school, the commotion in the air itself is the wind. But though we deny the existence of a metaphysical wind-entity, winds blow as vigorously as they ever did; and why should the soul of the new psychology be less real than the soul of the old psychology?"

The personality of man, according to Dr. Carus, does not lose its significance because modern science has been so successful in analysing its composition; and the unity of this personality, which is commonly denominated the soul, does not disappear because it has been discovered that man's psychical life is not a compact unit, an atom, or a monad. The soul is a composite existence; yet being an organism, it is possessed of unity. As an organism it is subject to change, but it is not for this reason incapable of growth, of expansion, of advancement, and elevation.

"The main fact of man's psychical activity is the continuity of his soul, for this is the ultimate basis for the identity of a man's personality through all the changes of his development. The continuity and identity of each soul are conditions which beget the feeling of responsibility, and thus force upon man the necessity of moral conduct."

The first questions of psychology, therefore, are the *Whence* and the *Whither* of the human soul. And upon the solution of these questions rest the answers to the main problems of life: "What shall we do?" "How shall we act?" "What aims shall we pursue?"

These answers Dr. Carus has inductively formulated in five chapters entitled (1) The Nature of the Soul; (2) The Mould; (3) Whence? (4) Whither? and (5) Is Life Worth Living? The reader will find here the latest results of biological and psychological research employed for the clarification of the great problems of life.

μ.

SKETCHES OF TOKYO LIFE. By *Jūkichi Inouye*. Price, 75 cents. Chicago: The Open Court Pub. Co.

The book, as the title indicates, briefly treats of those aspects of Japanese life at Tokyo that seem to be most attractive to foreign visitors, such as the story-teller, the actor and the stage, the wrestler (*sumō*), the *geisha* (singing and dancing girl), the fortune-teller, the firemen, and the jinrikisha-men. Though written in English, the book is a genuine Japanese production; the printing, the binding, the doubly-folded paper, the cover-page design, the illustrations from blocks (of which there are a good many), and lastly the author himself—being all Japanese. Its English reads exceedingly well, and there is no doubt that the book will prove very entertaining to English readers as it presents many of the quaint aspects of Oriental life. It will form an appropriate Holiday present.

T. S.

SHADOWINGS. By *Lafcadio Hearn*. Boston: Little, Brown & Co. 1900. Pp., 268.

Mr. Lafcadio Hearn has recently given us another collection of short writings dealing mainly with things Japanese, but also containing some of his meditations on more or less "ghostly" topics, for which he has a decided *penchant*. The book may be considered to a certain extent as a continuation of *In Ghostly Japan*, and hence its title *Shadowings*.

The "Stories from Strange Books" which constitute the first part of the work are retold after old Japanese authors whose writings are deeply imbued with the popular superstitions and modes of thought of their time. The second part comprises three articles on "Semi" (cicada) accompanied with five illustrations, on "Japanese Female Names," and on "Old Songs," shedding some light on the emotional, literary, and esthetic side of Japanese life. The third and last section is devoted to the author's own "Fantasies" about certain dreamy, umbrageous, and horror-inspiring subjects,—very proper material for the exercise of mystic and poetical imaginations.

Among other subjects, "Readings from a Dream-book" beautifully brings out the author's philosophy, in which we can trace some Buddhistic thoughts. The book as a whole is very interesting reading, not only to those who love things Oriental, but to those who reflect and philosophise on human life generally. T. S.

Dr. John Martin Vincent, Associate Professor in Johns Hopkins University, thinks that the attractions of the wonderful natural scenery of Switzerland are rivalled almost by its peculiar political institutions, and he avers that to the romantic interest in the dramatic portions of its history "there has succeeded a deeper curiosity regarding the political experience of the mountain republic." To the American reader especially this subject is replete with comparisons. The Swiss federation is similar to our own federal union; the cantons resemble our states. The experiments of the Swiss, therefore, in direct popular legislation, in the nationalisation of railways and industries, and in all the other great social and economic questions of the day, are calculated to afford instructive lessons to Americans; and Professor Vincent's book, *Government in Switzerland*, published in the Citizens' Library of Economics, Politics, and Sociology, deserves wide reading. (New York: The Macmillan Co. 1900. Pages, 370. Price, \$1.25.)

We have to note another number of the Citizen's Library of Economics, Politics, and Sociology. The new book treats of *Political Parties in the United States from 1846 to 1861*, and is one of those works which will contribute greatly to the clarification of popular party prejudices, if it is so fortunate as ever to be read by persons who share the mechanical party-beliefs. The position taken by its author, Mr. Jesse Macy, Professor of Political Science in Iowa College, is "that in each State where Democracy is far enough advanced to give rise to political parties the form of organisation is determined by the political institutions," and that in the case of America the peculiarities of the American party system have been determined by the peculiarities of American institutions. He attributes the decline of the old Federal party to the fact that it was un-American in the form of its organisation, and then traces the development of the party system as differentiated into Whig and Democrat. Lack of adjustment between party machinery and public opinion led to the disruption of these two parties and to the Civil War. Since that war, there have been two distinct periods of party history, the first beginning with the withdrawal of the troops from the Confederate States in 1877, which, according to Mr. Macy, is emphatically the abnormal period of our party history, armies being substituted for party organisations, and supporting these organisations. It was at this juncture that the spoils system reached its perfection, and the control of the party organisations passed into the hands of professional managers devoted to "spe-

cial interests in more or less conscious conspiracy against the people." (New York: The Macmillan Co. 1900. Pp., viii, 333. Price, \$1.25.)

Full reports of the papers and proceedings of the fourth International Congress of Psychology, held in Paris this year, may be obtained from M. Félix Alcan, 108 Boulevard Saint Germain, Paris.

The issues of *The Bibelot* (a reprint of poetry and prose for book lovers, chosen in part from scarce editions and sources not generally known) for September and October are: (1) *Svend and His Brethren*, a tale by William Morris, and (2) a critical study of *Ernest Dowson*, by Arthur Symons. (Thomas B. Mosher. Portland, Me. 5 cents each.)

The September number of the *Revue de métaphysique et de morale* is devoted entirely to the Paris Congress of Philosophy, and the reader will find in its two hundred odd pages full reports of the proceedings and abstracts of the papers of the Congress. The *Revue de métaphysique et de morale* is one of the most progressive of technical philosophical periodicals and deserves encouragement for its furtherance of liberal philosophical studies.

The Jewish Publication Society of America, which issued the translation of Graetz's excellent *History of the Jews*, has secured the American rights to Dr. M. Lazarus's well-known book on the *Ethics of Judaism*, which now makes its appearance in English translation from the pen of Henrietta Szold. Dr. Lazarus, who is now in his seventy-sixth year and was for a long time professor in the University of Berlin, is highly esteemed for his labors in the broad field of Jewish erudition, and his work may be regarded as the fairest and most purely objective statement of Judaism that exists. (Pages, 309.)

The Reformed Evangelical Church of Florence, founded in 1826 under the protection of the Prussian government and the oldest of the Protestant institutions of the renowned Italian city, has found its historian in its French pastor, M. Tony André. The main services of this center of evangelism in Florence are held in French, but auxiliary services are also held in German and Italian. The book contains thirty-three illustrations, and will doubtless find readers among former and future members of the Florence congregation. (Florence: Imprimerie et Librairie Claudienne, 51 Via dei Serragli. Price, 4 francs.)

The Librairie L. Cerf, 12 Rue Sainte-Anne, Paris, has announced the publication of a new review of the philosophy of history, entitled *Revue de synthèse historique*, the purpose of which is to affiliate and unify the various provinces of historical research and to exhibit the joint product of the investigations of these domains in the light of the history of philosophy and of science. The chief subjects which will be discussed are the theory of history, its principles and methods, the determination of the function of sociological research, historiography, instruc-

tion in history, the psychological interpretation of history, the psychology of nations, etc. There will also be departments for reviews of all books in any way connected with historical subjects, departments of notes, discussions, and bibliographies. The editor is Dr. Henri Berr, the author of a thoughtful work entitled *L'avenir de la philosophie*, reviewed in *The Open Court* for January, 1900. The list of contributors comprises many of the most distinguished names of France, not to speak of representatives from Great Britain, Germany, and America. (Bimonthly, 17 francs per annum.)

The Grand Duchy of Finland in the struggle it is now waging for the preservation of its autonomy against the Russian government has found an able and impassioned advocate in the person of W. van der Vlugt, Professor in the University of Leyden, who has written in French a brochure of two hundred and eight pages entitled *The Finnish Conflict from a Legal Point of View*. The little book is one of a series called *Éditions de l'humanité nouvelle* (Schleicher, Paris). *L'humanité nouvelle*, after which the series is named, is one of the most liberal and progressive monthly reviews of France; it is international in its character and devoted to the sciences, literature, and the arts. The scientific editor is M. A. Hamon and the literary editor, M. V. Émile-Michelet. This review is recommended to persons desirous of keeping in touch with international thought from a French and continental point of view.

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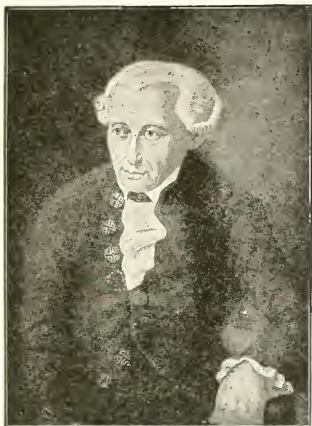
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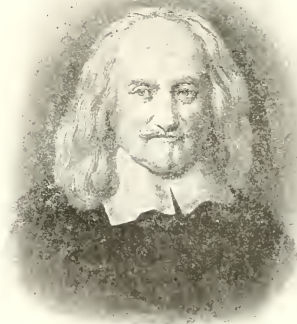
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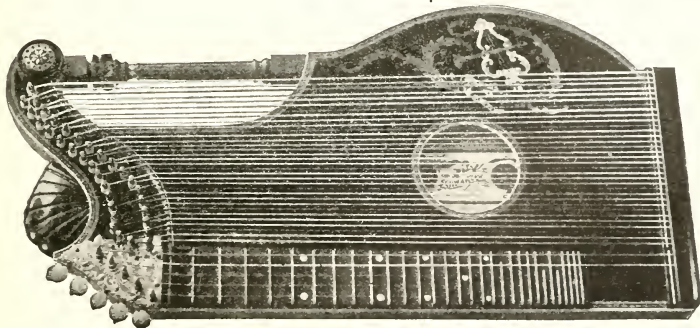
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