

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER
MARY CARUS.

VOL. XX. (NO. 2.)

FEBRUARY, 1906.

NO. 597

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CHICAGO

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To Jerusalem Through the Lands of Islam

Among Jews, Christians and Moslems

By Madame Hyacinthe Loyson
Preface by Prince de Polignac

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THIS remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Pere Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, "He that is not against us is on our part," and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For *she writes down what her own eyes have seen*; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—*Expository Times, London.*

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Engraving by The Open Court.

FIGHTING THE MAMMOTH.

After a painting by Vasnetzoff in the Historical Museum at Moscow.

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PRIMITIVE MAN.

BY THE EDITOR.

THERE has been much discussion concerning the locality where man first originated, and the common opinion among a great many naturalists points towards the sunken continent in the Indian Ocean. It seems to have included Australia on the east and covered the Sunda Islands reaching to Madagascar on the West. Presumably it connected Asia and Africa with New Zealand. It has been called Lemuria as the supposed home of the Lemurian or monkey tribe.

We will let the theory pass as probable, although we think that it will be difficult to designate any definite locality as the place of the origin of man, for it seems that a change of surroundings may repeatedly have taken place and this would have favored a higher development, new conditions demanding new adaptations and eliciting thereby new faculties. Lemuria must have been large enough and its geography varied enough to have been a territory in which the first man-ape could have appeared, while the higher development of the race seems to have taken place farther north in Central Europe.

The human race must at any rate have existed in the Antarctic Continent or Lemuria before the separation of Australia from Asia. In the Museum at Sidney there is a slab containing imprints of human feet which according to Professor Klaatsch's opinion bear all evidences of having been made by primitive man. A sandstone ledge of the same formation shows traces of a bird long since extinct. The same anthropologist has found in his recent trip to Warrnambool, in the state of Victoria in Australia, a great number of stone tools and implements, human and animal fossils dating back to the paleolithic period.

It has been pointed out that Australia is a unique and isolated continent which harbors a number of intermediate species. It contained the lowest known human race which, however, has died out since the arrival of the white man. The wild dog called dingo, the duckbill, the kangaroo and other marsupialians are living there now.



TYPE OF AN ABORIGINAL AUSTRALIAN.

3869

After a photograph. (*Weltall und Menschheit*, II, 315.)

Man and dingo are the only creatures who represent the higher mammals, and we may therefore assume that they are late arrivals. The Australian race was the lowest of all known mankind, ranging even beneath the African negro. While not very ferocious they possessed scarcely any civilization and belonged still to the paleolithic period. They did not yet understand how to polish stones,

nor to make the simplest kind of pottery.

Dr. Schötensack of Heidelberg, who assumes that mankind originated in or near the Indo-Australian Archipelago, claims that the Antarctic continent fulfilled all conditions for the development of the human race from lower forms. There were no beasts of prey to contend with, and man had there a chance to develop his type without let or hindrance. There were plenty of herbivorous animals of low intelligence which invited him to develop into a hunter and to change his nature into that of an omnivorous which distinguishes man from the apes. The country is partly wooded and partly



SKULL OF ABORIGINAL AUSTRALIAN.

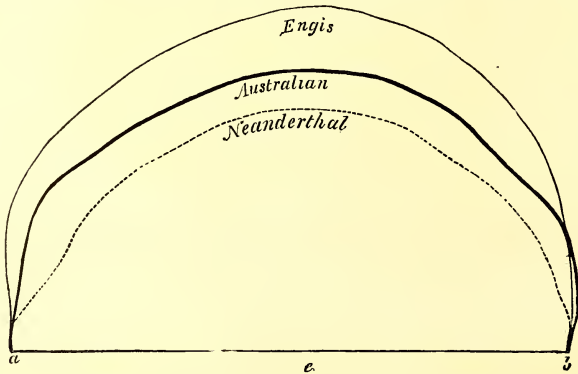
3866

Showing the protruding brows. After the original in the Museum of Ethnology in Leipsic. (*Weltall und Menschheit*, II, 337.)

prairie-land and so encouraged the upright walk. The hollow trees contained plenty of honey, and the Australian bee lacks a sting. It is further peculiar that the dog, at all times closely allied to man, was his only companion on the Australian continent.

While favorable conditions are often productive of good results, we would point out that the highest development is generally not obtained by them alone, but by a change from favorable to unfavorable. Favorable conditions develop new varieties with certain free exuberance, and give them a chance to establish new qualities, while

unfavorable conditions put individuals to the test and select those that are fittest to survive. While the lower types of mankind may have been developed in a Southern climate, it seems almost certain

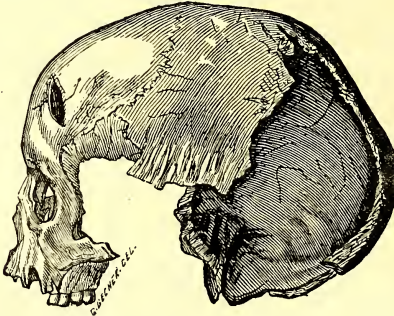


PROFILE VIEW OF CRANIUM OF PRIMITIVE TYPES.

3890

Lenormant, *Histoire ancienne de l'orient*, I, 138.

that a selection of the fittest has been made in the rougher regions of the north, and this supposition seems to be borne out by the fact that so far decidedly all the higher types of primitive man have been

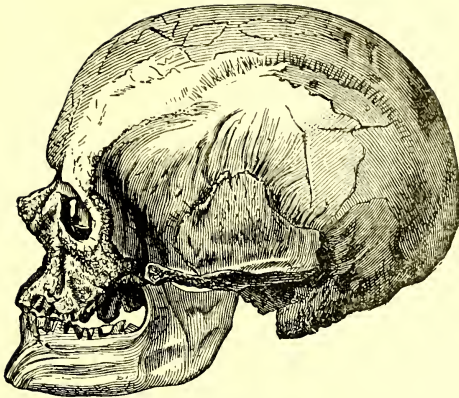


OLD MAN'S SKULL FOUND AT CRO-MAGNON.

3892

After Broca's *Conférence sur les Troglodytes de la Vèzère*. (Lenormant's *Histoire ancienne de l'orient*, I, 145.)

discovered in central Europe, while of the very lowest there are not a few (viz., the Neanderthal man and those represented by the relics of Spy and Krapina) that find a most primitive counterpart



WOMAN'S SKULL FOUND AT CRO-MAGNON.
From the same source as the preceding illustration.

3893



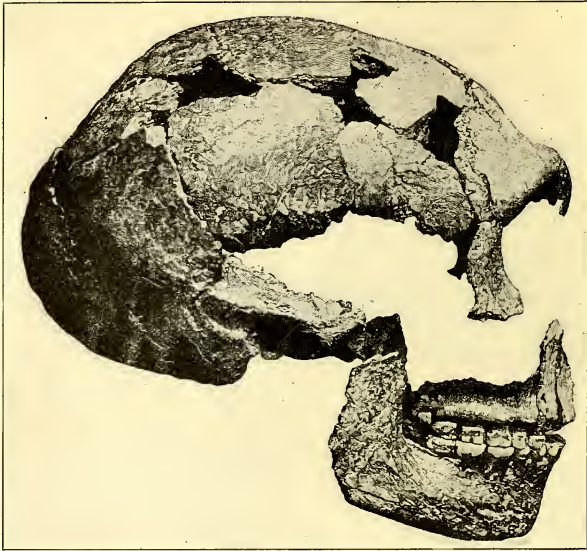
FOSSIL RELICS OF THE NEANDERTHAL MAN IN THE PROVINCIAL
MUSEUM AT BONN.

(*Weltall und Menschheit*, II, 3.)

3874

only in the relics of the ape-man of Java discovered by Professor Du Bois, called *pithecus anthropus erectus Du Bois*.

While digging for fossils on the island of Java, Professor Du Bois discovered these bones in the year 1891 on the banks of the Bengawan river near the Trinil farm. The sand is volcanic and so the theory suggests itself that the creature to whom these interesting relics belong became the victim of a volcanic eruption, yet he was saved to posterity in the same way as the cities of Pompeii and Herculaneum. When the rain water carried away the volcanic dust it scattered and took with it some of the bones. We might further



SKULL OF PREHISTORIC MAN OF SPY IN BELGIUM.

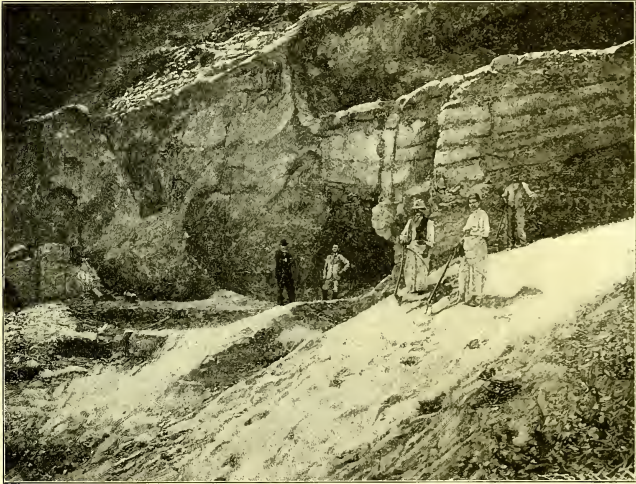
3873

From Professor Fraipont's photograph of the original in the Museum at Liège. (*Weltall und Menschheit*, II, 21.)

mention that they are all in a petrified condition and nothing of the originally organic substance is left. There in the midst of tertiary drift Professor Du Bois came quite unexpectedly upon a cranium which in form is midway between the human and Simian skulls. At a distance of about twenty-five metres he found a human femur

which in addition to its unusual straightness shows a diseased growth, the latter being an evidence of an injury received during lifetime and partly healed. There was also nearby a molar tooth unequivocally human but unusually broad with widely diverging roots.

The straightness of the femur induced Professor Du Bois to call his founding by the qualifying appellation *erectus*, but Hermann Klaatsch and his colleagues have pointed out that the typically human bone is exactly distinguished by a slight curve, and so it appears



THE KRAPINA CAVE IN CROATIA.

3872

(*Weltall und Menschheit*, II, 23.)

that the straightness of the bone has nothing to do with man's erect carriage. Hence it is not impossible that Du Bois' *pithecus anthropus erectus* may have been nearer in his walk to the Simians than his discoverer assumes.

The broadness of the tooth and the expanded character of its roots indicate that the jawbone must have possessed sufficient space for molar teeth, and thus favor the assumption that the mouth of its mainly herbivorous owner was more Simian than human.

While the breadth and length of the Javan ape-man's skull are

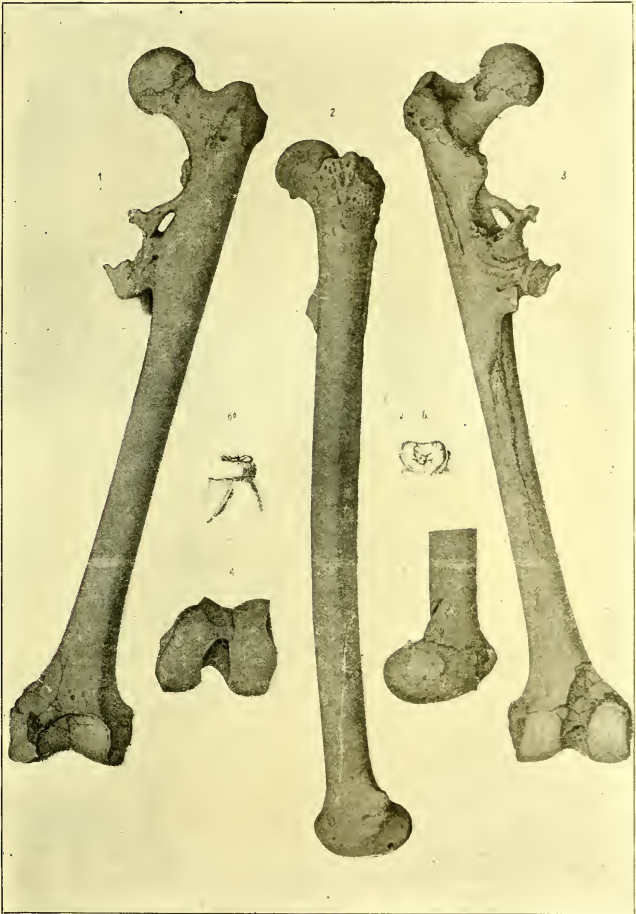
not inconsiderable, its height is extraordinarily low, and the processes at its rear for the attachment of the muscles of the back



CRANIUM OF THE PITHECANTHROPUS ERECTUS DU BOIS. 3865
Seen from side and top. (*Weltall und Menschheit*, II, 177.)

plainly prove that the owner of this interesting relic possessed a very short stout neck not unlike that of the anthropoid apes.

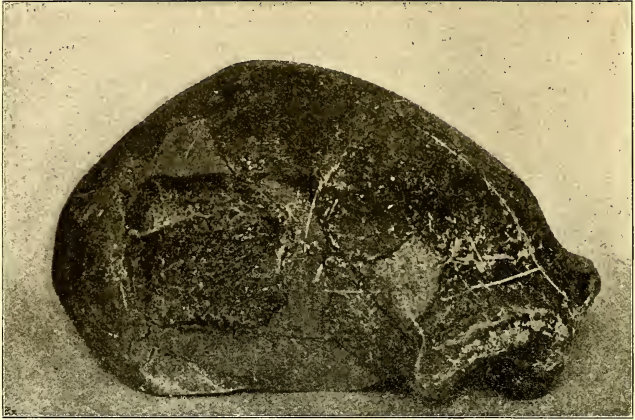
In addition to these characteristic traits the skull of Du Bois's



RELICS OF THE PITHECANTHROPUS ERECTUS.

3886

Left femur: (1) front view, (2) outside view, (3) back view, (4) from below, (5) inside view of lower end. Third upper right back tooth, (6) showing surface of mastication, (6a) back view.

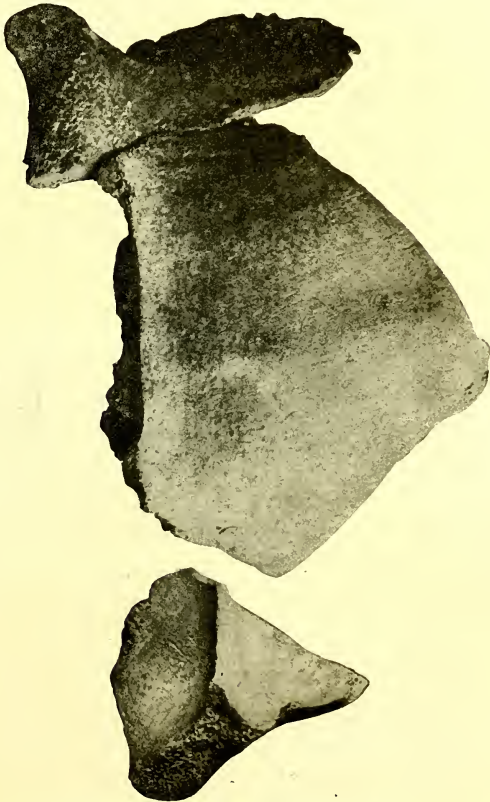


CRANIUM OF THE PRIMITIVE MAN OF SPY, BELGIUM. 3863
 From a cast of the original in the Museum at Liège. (*Weltall
 und Menschheit*, II, 294.)



CRANIUM OF THE NEANDERTHAL MAN. 3864
 From the original in the Provincial Museum at Bonn. (*Weltall
 und Menschheit*, II, 20.)

man exhibits the same orbital ridge as the skull of the Neanderthal man and those of the Spy and Krapina caves. All other skulls of primitive men that have so far ever been discovered are of a higher type and represent a nearer approach to the human, both by an



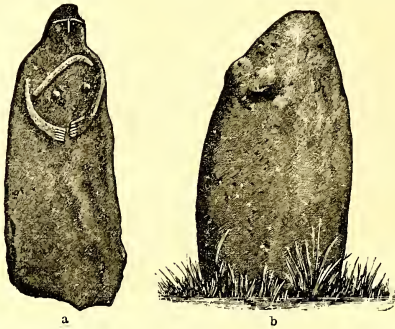
FOREHEAD FRAGMENTS OF FOSSILS FROM KRAPINA.
(*Weltall und Menschheit*, II, 295.)

3885

absence of the orbital ridges and by a considerably increased height and brain-capacity.

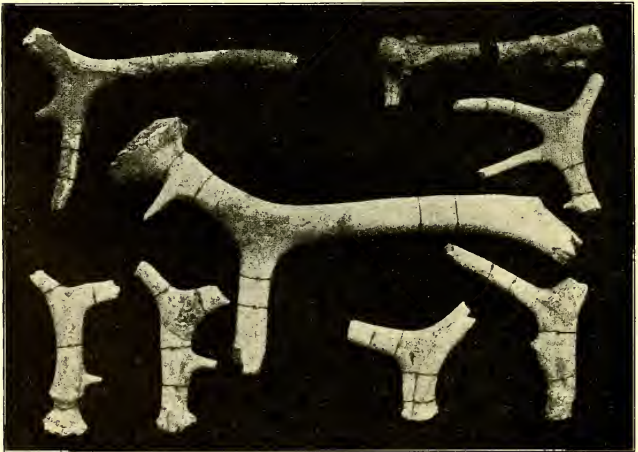
There are enough traces of the ape-man to establish his whilom existence beyond a shadow of doubt, but there are not enough facts

to give us any further information about details. No one knows how many centuries or millenniums it took to develop the species



a. STONE OF COLLORGUES; b. SARDINIAN MENHIR.
After Cartailhac. (Woermann's *Geschichte der Kunst*, I, 26.)

3896

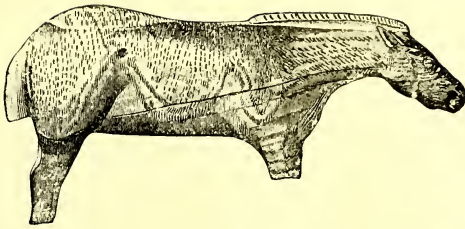


REINDEER BONES MADE INTO IMPLEMENTS.

3867

From the Museum du Jardin des Plantes, Paris (*Weltall und Menschheit*, II, 271.)

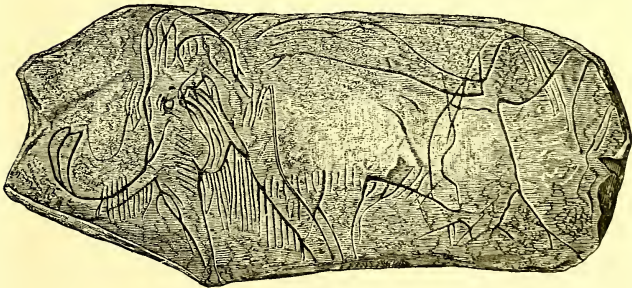
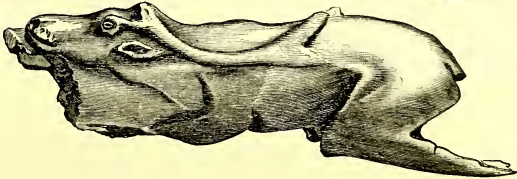
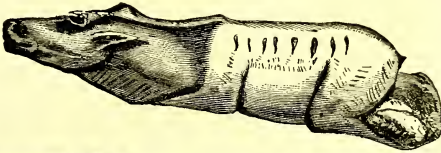
pithecanthropus into primitive man, and why the former became extinct with the appearance of the latter is a subject of surmise, not of positive knowledge.



BONE CARVING FROM A DILUVIAL STATION IN SOUTHERN FRANCE.

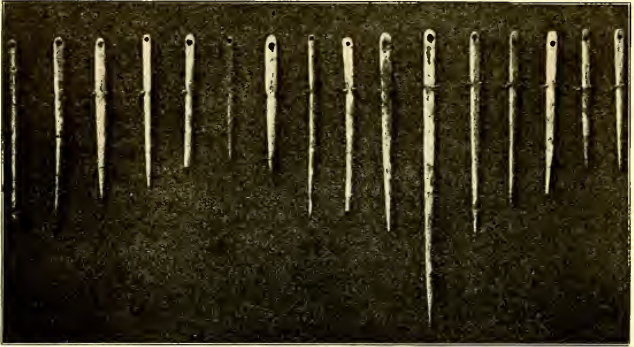
After Piette (*Weltall und Menschheit*, II, 280.)

3887

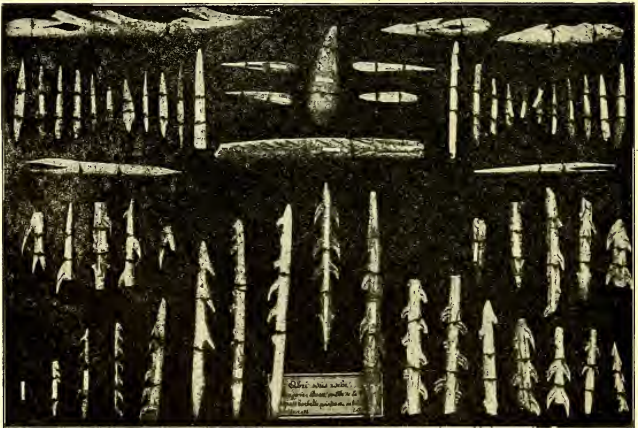


PREHISTORIC CARVINGS IN IVORY AND HORN.
After Lartet and Christy's *Reliquiae Anquitanicae*, and Dr. Hamy.
(Lenormant's *Histoire ancienne de Poricnt*, I, 142.)

3889



SEWING NEEDLES OF BONE SPLINTERS IN THE BRITISH MUSEUM.³⁸⁶²
 (*Weltall und Menschheit*, II, 274.)



ARROW-HEADS AND HARPOONS OF REINDEER BONES FROM LAUGERIE-
 BASSE.³⁸⁶¹

Originals in Musée du Jardin des Plantes, Paris. (*Weltall und
 Menschheit*, II, 272.)

While we may fairly well assume that the ancestors of the human race must have been fierce in battle and presumably wilder than the savages of Australia and Africa, we have good reasons to believe that the first dawn of humanization was not without many redeeming features of humaner qualities. The age of primitive man must, at any rate, have been an interesting era stirred by a peculiar intellectual activity. What a miracle must have been the first appearance—or shall we say accidental invention—of fire-making, produced while boring holes with a hard stick in soft wood. So many relics of artifacts, art representations as well as utensils of most ancient date have been discovered, that some anthropologists



HUMAN FIGURES OF IVORY AND
BONE.

3891

After Müller and Cartailhac.

VENUS OF BRASSEM-
POUY.

3894

After Piette.

(Woermann's *Geschichte der Kunst*, I, 10 and 9.)

speak of this period as a first efflorescence of the arts, and we may fairly well assume that there were among this primitive race of apemen quite a number of geniuses, both inventors and artists. A review of the fragments discovered in many places shows that in hours of leisure their imagination prompted them to represent objects uppermost in their minds. They drew pictures of the mammoth which they hunted, of the reindeer, of the cave-bear, fish, bison, and the horse. They sculptured ornamental staves, the use of which has not yet been determined, though they may have served the purpose of scepters. They made needles of bones, fashioned horns of the reindeer into hammers, and from flint produced arrow-heads and

knives. It is peculiar that no figure of man either carved or drawn has been discovered, but there are several sculptured women which are for plausible reasons supposed to belong to the very oldest relics of human art. One of them, very awkwardly carved and scarcely recognizable as a woman's form, is called the Venus of Brassempouy. Another female torso belonging to the Collection de Vibraye at Paris, and now in the National Museum there, was found in Laugerie Basse, but there are no records to tell whether it served as a doll or represented a goddess to be used for purposes of worship.

In spite of the ferocious character of primitive man, we have no reason to believe that he was under all conditions dangerous and beastlike. On the contrary there is no reason why we should think him less kindly disposed than many highly advanced animals, such as the elephant, the St. Bernard dog, or even the bear. Primitive man must have been social by nature, for the origin of humanity was due to their communal life. Language developed through the desire and want of intercourse, through the need of an exchange of thought caused by communal life, communal labor, communal interests, all of which presuppose a social disposition, which would be impossible without the qualities of friendly and kindly sentiment. This humane feature in primitive man has not yet been sufficiently recognized, although it must have been the most significant factor in the origin of the human race.

THE VEDANTA PHILOSOPHY.

BY CHARLES JOHNSTON.

I.

TWO things seem to me to distinguish our philosophy in the West from the philosophy of India, especially in its golden age. Without disrespect one may say of Western Philosophy that it has always held a somewhat subordinate and secondary position; it has leaned for support against some other teaching or science or study, drawing its color therefrom. This is true even of Plato, great and august though he be; for Plato's philosophy is entangled amid dialectics, and rests thereon, so that a learned Hellenist has said that the heart of Plato's teaching is Socrates, and the glory of Socrates is to have revealed the scientific nature of a definition.

In the early Church, and on through the Middle Ages, philosophy leaned upon theology, and was deeply tinged with theologic coloring. Philosophy did not for itself seek out the heart of the mystery, but accepted as firmly fixed and established, what theology gave it. The schoolmen and the whole scholastic system illustrate this; and their work now suffers from the very relation which once gave it power and popularity.

Then came the great age of Bacon and Newton; the age of experiment and induction. And philosophy straightway began to lean on mathematics and physics. The rationalist systems of England and France, as for instance the Voltairean view and that of the Encyclopedists, see the universe through the spectacles of physics.

So it went on for two centuries, till a great man arose, as great perhaps, as Newton himself, and, like Newton, a gentle and child-like heart, a singularly lovable and winning spirit. His star rose, and the philosophers straightway began to swear into the word of Charles Darwin. Everything was biologized, and seen in the light of evolutionary natural history. Most of our modern philosophic thinking is soaked with Darwinism; the conclusions of Darwin

are taken as the axioms of philosophy, even now, when many of these conclusions are beginning to wear the air of heresy to the latest biologist. He is a brave philosopher at the present hour, who will dare to hold as questionable the Darwinian materialistic view, and will boldly declare that all great matters are still to be sought out and examined.

In India, it is, and in the golden age it was even more strikingly otherwise. There philosophy, Vidya, wisdom, stood boldly on its own feet, and begged support and countenance from no fashionable science or belief.

In India, all things led up to philosophy, to wisdom. Old India recognized six great schools of thought. Of these, the Vaisheshika, or atomic, led up to logic or Nyaya, which had a distinctly transcendental color. In the same way, the Sankhya or rational system was but the forerunner, making straight the way for Yoga, devotionalism. And finally, theology, the Purva Mimansa of the Rig Veda, opened up the mind and heart for Uttara Mimansa, the Vedanta itself.

So all castes and occupations led up to the high occupation of the sage and mystic. Artisan and farmer were ruled by the warriors, who, with the Brahmans, possessed the mystic tradition. Amongst warriors and priests, he was greatest who gave up all things for wisdom, for philosophy. And so with the traditional course of life, as it was held before all the twice-born: those who, born the first time to the natural world, were born again to the pursuit of wisdom through initiation. First came the age of pupilage; then the adolescent for five and twenty years lived as a householder, a citizen and father; then came complete renunciation, and all the remaining years were given to philosophy, to wisdom and the search for the divine. To that all roads led. All studies were the preparation for it; all orders and ages of men acknowledged its supremacy. Philosophy was not a recreation for the student; it was the supreme end of life.

II.

The other difference between Western and Eastern philosophy is even more fundamental. Western philosophy, almost without exception, draws all its conclusions from our waking consciousness, and treats other modes of consciousness either as non-existent, or as mere vagaries and reflections, almost as morbid conditions of bodily life. The most methodical study of these states to-day is made in France, and is there a branch of the study of nerve-disease.

It is the great business of certain physicians, and is a department of pathology.

Good old Locke, in his matter of fact British way, used to say that when a man slept, he was as little conscious, whether of pleasure or pain, as was the bed or the mattress; and until the pathologists took the matter up, there it rested with all Locke's limitations on its head. Even among the researchers into things psychic, there is almost universally an unconscious conviction that the visible world is the solid fact, with which all psychic novelties must be made to square. Every one of us Western folk, if we are pushed, will admit that we believe, not so much in the communion of saints, as in the solid universe of matter, which geologist and chemist tell us of, and we bank on its reality, so to speak, in the practical conduct of our lives. To judge by our acts, we assuredly believe that "when the brains are out, the man is dead"; apparitions of Banquo to the contrary notwithstanding.

Yet through all this tacit materialism runs a warp of something quite different; something which for a generation or more, since Darwin ceased to be a startling novelty, has been slipping into the popular consciousness; something which makes the Indian position much more intelligible. Almost imperceptibly, we are beginning genuinely to believe in other modes of consciousness, besides that waking state which, to Locke, was all in all. We are feeling our way through a mass of contradictory data concerning the trance states of mediums, clairvoyance, telepathy and the like; and if all goes well, we may presently reach the point at which the Indian wisdom began.

In antique India they studied science. They had certain sound conclusions in astronomy; they had pushed far in geometry and mathematics, and even to-day, we are using the numerical system of India, though we speak of the "Arabic" figures, giving credit to the Arab traders who brought them to the West. The most sordid money-grubber cannot add up his dollars and cents without being indebted to ancient India for the figures in his account book. They had even a very suggestive evolutionary theory in some things forshadowing Laplace and Darwin.

But the followers of the higher way, the seekers after wisdom, made no great concern of these preliminary matters; they pushed on boldly towards the great Beyond. And one might say that they held the visible world as useful chiefly for its imagery, making it yield symbols to express the world ordinarily deemed invisible.

III.

Waking consciousness, so far from being the whole matter with the sages of India, is held to be merely the region outside the threshold. The sun is for them a good symbol of the spirit; the moon is a handy image for the changing mind; the atmosphere, with its storms and lightnings, does well to represent the emotional realm; fire typifies vitality, the rivers and seas are the tides of life. But the real world lies beyond and must be sought with other eyes.

They do not, however, find this reality in the world of dreams; though of that world they have many wise things to say.

There are many good things concerning dreams in the older Upanishads. Two of them may well be quoted. The first is in the fourth answer, in the Upanishad of the Questions, where, speaking of the mind in sleep, the master says: "So this bright one in dream enjoys greatness. The seen, as seen he beholds again. What was heard, as heard he hears again. And what was enjoyed by the other powers, he enjoys again by the other powers. The seen and the unseen, heard and unheard, enjoyed and unenjoyed, real and unreal, he sees it all; as all he sees it." That is a very simple and direct way of saying that the impressions and mind-pictures received in waking, become the objects of consciousness once again during sleep. The mind once more surveys them; they are once more reviewed, and paraded before the consciousness.

Much more vivid and picturesque is a passage in the fourth part of the longest of the old Upanishads, the Brihad-Aranyaka Upanishad: "When the spirit of man enters into rest, drawing his material from this all-containing world, felling the wood himself, and himself building the dwelling, the spirit of man enters into dream, through his own shining, through his own light. Thus does the spirit of man become his own light. There are no chariots there, nor steeds for chariots, nor roadways. The spirit of man makes himself chariots, steeds for chariots and roadways. Nor are any delights there, nor joys and rejoicings. The spirit of man makes for himself delights and joys and rejoicings. There are no lotus ponds there, nor lakes and rivers. The spirit of man makes for himself lotus ponds, lakes and rivers. For the spirit of man is creator." A little further on, we read: "They also say that dream is a province of waking. For whatever he sees while awake, the same he sees in dream."

So far, this is all plain sailing. The mind makes images of objects of waking consciousness; and then, in dream, looks over

its color-photograph collection, so to speak. Shankara uses almost the same image. He says that mind-images are "like colored pictures painted on canvas," and that, in dream, we review our canvases. All this throws a very valuable reflex light on our understanding of waking life. We see that our consciousness of the material world, through the five senses, makes up only a part of our waking life; that another, and vastly important part, is made up of mind-images, pictures made by the mind from material objects, which the mind then views directly as a separate and new realm of objects, with which it can deal directly, and with very momentous results.

One is at once led to ask the question: where are these mind-images printed, and on what material? A question easier asked than answered. It is the fashion to assume that pictures are printed in the tissue of the brain; but that is pure hypothesis, as no one has ever seen them there, and it is by no means probable that any one ever will. It is quite likely that every impression passing over the nerves through the brain leaves some change in molecular structure, as a record of its presence, and this is true in a large general way. It is certain, for instance, that the hands of a musician are altered in their molecular structure by constant practice on a given instrument, so that one may say, and truly say, that every piece of music he has ever played has left its imprint in his fingers. So, one may imagine, every dinner we have eaten has left its record in other organs, in a kind of sub-conscious gastronomic memory. Yet it is difficult to believe that the molecular tissue of the brain is the real treasure-house of the mind, subtle and wonderful organ though the brain be. And, as we said, the whole thing is a pure hypothesis. What we do know for certain is, that our mind-images are exact duplicates in form and color, in movement even, of their originals; and that they wear better than any part of our bodily structure, those of early childhood coming out with wonderful vividness even in the closing years of a long life, after every particle of the body has been changed scores of times, by natural waste and renewal. We know our mind-images directly, as mind-images, and there strictly speaking the matter ends.

One might write a treatise on their relation to reason and imagination; showing how general notions are gained by overlaying one mind-image on another, until a composite photograph is formed; thus, laying our pictures of red apples, green apples, yellow apples, and brown apples one on another, we get a general composite picture, which is none of these colors, or is all of them, and so comes our notion of an apple in the abstract. So with the imagination; we

do unconsciously what Praxiteles is reputed to have done ; we take the face of one, the shoulders of another, the body of a third, the legs of a fourth, and thus make up an ideal figure. Or we add the wings of birds or butterflies to the bodies of boys and girls, and so fill the air with angels. It is all a matter of blended mind-images, which, as Shankara says, are like pictures painted on canvas, and which we can paint pretty much as we please.

IV.

Now comes a fascinating question. Granted that each one of us has our collection of color-photographs and phonograph-records, our picture-galleries of mind-images, is it possible for us to peep into each others' rooms, to see each others' pictures? There is an immense amount of evidence showing that it is. For one who wishes to take up the a b c of the matter, there is a series of diagrams in the earliest volumes of the Society for Psychic Research, which should put the question to rest. There are scores of figures actually drawn by one person who was looking into the mind-gallery of another, and their mistakes are as illuminating as their successes. Any one who wishes, may look the matter up.

But in general, we are all convinced that telepathy is possible ; that impressions in one mind can be, and constantly are transferred to other minds ; and of this, clairvoyance is only a more advanced form. So that not only can we ourselves review our picture-galleries of mind-images, but other people can, under certain conditions, peep at them also, seeing with more or less distinctness the images in our minds. This fact makes it still harder to believe that these images are in the tissue of the brain, and greatly inclines us to believe that they are in some sense printed in the ether, and on a different plane from the physical brain and the nervous system. It is a fact that we can print millions of mind-pictures in our galleries, and yet have each one perfect in color, form, and every detail. Or, let us count up the number of words in the mind of a good linguist, with all their shades of meaning and feeling ; and it looks as if we needed a more sensitive and subtle medium than physical matter for our record.

Let us suppose, then, for argument's sake, that these mind-images are in the ether ; that we have printed, more or less distinctly, more or less vividly, endless pictures of scenes which have passed before our bodily eyes ; that we have selected and blended these pictures, so as to make a whole new world of derived images, not only of things seen, but of things heard, or perceived by the other

senses. These images, these etheric pictures, are, according to the Upanishad passages we have quoted, the objects of our dream-consciousness, which the mind once more reviews, when the body is asleep. The Upanishads go on, very consistently, to suppose that we are possessed of an etheric body which, during dream, is the vesture of the mind; in which the mind dwells, so to say, while the body is unconscious.

As to the possibility of other people peeping at our mind-images, the older Vedanta books admit it, but do not enlarge on it. That is done amply in the Buddhist suttas, where the whole theory of magical powers is practically built on this hypothesis. Patanjali also goes into the matter thoroughly, in his Yoga Sutras. Thought-transference, telepathy, clairvoyance and clairaudience are clearly recognized, and all are seen to depend on the power to see not only our own mind-images, but the mind-images of others, at a distance as well as nearby; and it is recognized that this power, like any other power of the mind, can be cultivated and developed.

If we accept the Indian idea of the mind's etheric body, of like texture with the mind-images, their theory of dreams becomes clear and illuminating. When the body sinks to sleep, the consciousness is withdrawn from it, and transferred to the mind-body. The mind-body is surrounded by the images printed in the mind's picture-gallery, during waking; and these pictures the mind then reviews, glancing from one to another, without any very obvious order or guiding thought.

Yet this disorder of the mind-images is not peculiar to dreams. A day-dream is just as disconnected, as cheerfully irresponsible. I have always thought that our waking reveries seem more ordered only because we are surrounded by ordered furniture or ordered nature; and that we attribute to the pictures an order really belonging to the frame. Let the mind run on for three minutes, and see if you can then trace back the steps it has taken. The result will shed a flood of light on the stage-management of dreams. In truth, unless the will orders and guides them, the mind-images have it pretty much their own way, floating before the inner sight in admired disorder.

v.

It is only after we pass through the region of dreams, that we come to the real home of Indian wisdom. Here is a pretty image, from the longest of the old Upanishads, immediately preceding the passage already quoted: "This spirit of man wanders through both worlds, yet remains unchanged. He seems only to be wrapt in

imaginings. He seems only to revel in delights. When he enters into rest, the spirit of man risès above this world and all things subject to death. . . . The spirit of man has two dwelling-places: both this world, and the other world. The borderland between them is the third, the land of dreams. While he lingers in the borderland, the spirit of man beholds both his dwellings: both this world and the other world," and it is with the consciousness of that other world, beyond the borderland of dreams that we are now concerned. In that third consciousness, say the old Indian books, dwell the answers to our darkest riddles, the words of our most hopeless enigmas.

Of the quality of that third consciousness, the old Indian scriptures say many things worthy of consideration. Let us begin with one of the simplest, from the fourth answer, in the Upanishad of the Questions: "When he is wrapt by the radiance, the bright one, mind, no longer dreams dreams. Then within him that bliss arises. And, dear, as the birds come to the tree to rest, so all this comes to rest in the higher self."

There is a fine archaic simplicity about this, which is very impressive. Here is another passage, of richer and warmer color: "As a great fish swims along one bank of the river, and then along the other bank, first the eastern bank and then the western, so the spirit of man moves through both worlds, the waking world and the dream world. Then, as a falcon or an eagle, flying to and fro in the open sky, and growing weary, folds his wings and sinks to rest, so of a truth the spirit of man hastens to that world where, finding rest, he desires no desire and dreams no dream. And whatever he has dreamed, as that he was slain or oppressed, crushed by an elephant or fallen into an abyss, or whatever fear he beheld in the waking world, he knows now that it was from unwisdom. Like a god, like a king, he knows he is the All. This is his highest world. This is his highest joy.

"He has passed beyond all evil. This is his fearless form. And as one who is wrapt in the arms of the beloved, knows nought of what is without or within, so the spirit of man wrapt round by the soul of inspiration, knows nought of what is without or within. This is his perfect being. He has won his desire. The soul is his desire. He is beyond desire. He has left sorrow behind."

It is difficult indeed in the records of Western philosophy to find any understanding of that third state of consciousness, in the region beyond the borderland of dreams. Yet there are one or two hints of it. Socrates, speaking to his judges of the death to which they have just condemned him, declares that any one, thinking of

some night when he sank so deeply into sleep as to dream no dreams at all, if he compare the bliss of that night with the best day or night of his life, will prefer that night of dreamlessness; and this not merely in the case of a private person, but even of the great king of Persia himself. If death be like this, he says, then death is a wonderful gain.

Thoreau again says certain wonderful things about the inspiration, the young breath of life, that sometimes lingers round us in the morning, bringing a clear wisdom, as of another world. And this comes close to the Indian teaching; for the Upanishads declare that, in the silence of dreamless sleep, the spirit of man does verily enter into the spiritual All, returning thence refreshed for another mortal day. And this not merely in the case of sages or saints, but, to invert the phrase of Socrates, in the case even of private persons, of humble and despised folk, of sinners and fools. The passage in the Sanskrit is well worth repeating. In this realm beyond the borderland of dreams "the father is father no more; nor the mother a mother; the thief is a thief no more; nor the murderer a murderer; nor the outcast an outcast; nor the baseborn, baseborn; the pilgrim is a pilgrim no longer, nor the saint a saint. For the spirit of man is not followed by good, he is not followed by evil. He has crossed over all the sorrows of the heart."

For the Indian sages, this third consciousness beyond the borderland is not merely a deeper sleep; it is rather the real awakening, a spiritual vision, in which the soul grows aware of spiritual things. They speak clearly of the mode of this consciousness, saying that the fivefold power of perception which, in waking, enters into the five senses, in dreamless sleep is once more withdrawn and unified into a single power, the vision of the soul, the faculty of inspiration. Just as the mind is able to withdraw itself from observation of the physical world, and to fix itself on the finer world of mind-images, which are the field of intellectual and imaginative life; so by a further raising of consciousness, the soul is able to pass beyond the world of mind-images, to the realm of divine principles which lies above them, and which has presided over the creation and ordering of the mind-images, in forms of beauty and truth.

VI.

Here, perhaps, we get a clue to the mystery. We are all very well aware that our mind-images, in the dreams of day and night alike, wander before the vision of the mind in aimless, purposeless multitudes, infinitely rich, infinitely varied, in infinite disorder. Thou-

sands and tens of thousands of pictures are there, and they float before us as little united in subject as the pictures hanging in some great gallery, from the hands of many masters, working in successive centuries, under different skies. Here a landscape, there a magnate, and next to them a crucifixion; then a view of trees, or some children at play, or a young girl's head. So with our mind-galleries, with the difference that now the spectator is at rest, and the pictures move. Yet nothing is more certain than that we can control these vagrant pictures; we can arrest one, and hold it before the mind's vision; can call up another that resembles it, and compare the two, seeing likenesses and differences. We can search with strong effort for some missing picture, which we nevertheless know is hid somewhere in the corners of the gallery, and can at last bring it up, just as one brings out an engraving from amongst many others in a portfolio. And this we do, with a certain purpose, under a consciously felt ruling power. We are propelled by the search for truth, by the sense of beauty, by the feeling of humanity. We marshal the mind-images on which science is built, and through the sense of truth draw forth general principles from a thousand imaged facts. So we create forms of beauty, under the impulsion of a power already in the mind, or working behind the mind. And among all the wealth of our mind-images, there are none of such moment as those of human beings, from whose association we finally gather the concept of human life as a whole, of unified humanity. But this we do, again under the impulsion of an inner power, the principle of charity, of humane love, which broods over all our thoughts of human beings, and slowly drives away the animal heritage, the thoughts of desire and hate. These ruling powers we are constantly conscious of; we use them perpetually, yet without discerning their full significance, perhaps. For in the view of Indian wisdom, these overruling principles are the apparitions of that spiritual realm which the soul wakes to, in dreamless sleep. Just as in waking life the world of mind-images is about us, coming between our inner vision and the outer world; so this finer spiritual world infuses itself into the mental world of the mind-images, controlling, transforming, arranging, illumining. And just as amongst thinkers and artists, he is eminent who, withdrawing his vision from the outer physical world, can most clearly behold the mind-images which make up the material of thought and feeling, of art and science; so amongst men he is to be accounted a saint and a sage who can raise his consciousness still further, so that it is filled and infused with the principles of that higher world beyond

the realm of dreams, that "light beyond the darkness," as another Indian scripture has it.

VII.

The Indian scriptures hold that we have access to these more refined worlds in two ways. There is, first, the broad and natural road, so to speak, that all men tread, and all creatures: the way of sleep, which all pass over day by day. Their inner selves enter into the hidden world of life, and refresh themselves there for another day's toil and weariness; but they come back dazzled with daylight, and forgetting their vision. Day by day they enter into the eternal, and know it not, as the rivers enter the ocean, and know it not. We all dream, but few of us remember our dreams. We all pass into the dreamless world, but still fewer of us bring back any consciousness of it. Our minds are too thronged with thoughts of this outer world, for those fine impresses to find a place.

This is the broad, general way. There is another, as yet trodden by few, but which all shall one day tread. Just as all dream, while but few dream wisely by day, and so dreaming become scientists and poets; so though all enter nightly into the inner world, few remember enough to find their way back again by daylight. Few "cease to dream dreams and desire desires," so that in them "that bliss" may arise. Yet these few are the sages and spiritual leaders of our race. And from that rare vision they draw the teachings of immortality and eternal life which for ages have brooded over our mortal humanity. They draw their teaching, say the Indian books, not at all from logic or reasoning, but from the direct experience of the soul in the world beyond dreams, and in that world alone can their teachings be verified.

Good morals consist in driving out the animal passions from our minds, and letting the higher potencies rule them from above; by so doing, we perfect ourselves in science, in art, in humanity; by so doing, we awake that consciousness in us, which is directly cognizant of spiritual essences, which has immediate experience of our immortality. The effort to do this, in the Eastern view, is genuine philosophy; and in the measure that immortality is superior to mortality is this effort superior to all other tasks and works in the world. "He who knows is therefore full of peace, lord of himself; he has ceased from false gods, he is full of endurance, he intends his will. . . . When all desires that were hid in the heart are let go, the mortal becomes immortal, and reaches the eternal."

MR. JOHNSTON'S VEDANTISM.

BY THE EDITOR.

MR. Charles Johnston, the translator of the *Katha-Upanishad* and author of many articles on Vedanta philosophy, is perhaps the best and most scholarly exponent of genuine Vedantism in this country. A long sojourn in India and careful study of the original scriptures has made him thoroughly conversant with ancient Brahman thought, and I agree with him that we Western people ought to be more familiar with Indian philosophy and Indian modes of thinking.

India is the classical country of man's religio-philosophical development, and no one can claim to have a thorough comprehension of the problems of life, and soul, and the world, and (let me add) even of God, without having grasped the methods of inquiry and the answers presented by the sages of the valley of the Ganges.

Mr. Johnston's article on "The Kingdom of Heaven and the Upanishads" in the December number of *The Open Court* contains a series of the most striking parallels between Christian and Brahman thought.

We owe a great deal to India's civilization which is much older than ours, but while we continued the development of science and philosophy, the Indian nation ceased to be progressive and became stagnant in quietism. And yet we dare say that the Occident has shown as rich a development as the Orient in mysticism, if we only bear in mind such names as Tauler, Jacob Böhme and Angelus Silesius.

Mr. Johnston very ingeniously caricatures certain phases of Western philosophy. He shows how certain sciences become fads and straightway influence philosophy. The truth is that the weaker minds of every age are carried away with the fashionable thought of the day, but these things ridiculous though they are, merely come and go, and are purely transient phenomena, not the deeper

characteristic features of Western culture. I am fully convinced that if we were better acquainted with the east, we would find that there too, fads and fashions govern the thought of the day, always claiming more attention than is their due.

There are several important points in which I differ radically from Mr. Johnston, and I will enumerate them briefly in the following paragraphs.

Though it is true within certain limits that a contrast exists between Eastern and Western thought, I can not help thinking that it is, to say the least, overdrawn. It is true that science did not effect philosophy in ancient India as it did in modern Europe, but for the simple reason that the ancient Brahmans did not have science in the modern sense of the word. They certainly did not display any antipathy to that sort of science which, judging from Mr. Johnston's expositions, they must have possessed. We can say of modern Europe not less than of ancient India that "there philosophy stands boldly on its own feet"; and no one can deny that Kant's philosophy, though taking into consideration all the results of the several sciences (astronomy not less than physics and mechanics) not only remains independent of every one of them, but on the other hand itself furnishes the sciences with a suitable basis.

I would take exception to Mr. Johnston's idea that science is materialistic, although all depends largely upon the definition of the term. And I would also deny that modern Western psychology "draws all its conclusions from our waking consciousness, and treats other modes of consciousness either as non-existent or as mere vagaries or reflections, almost as morbid conditions of bodily life." The sub-conscious has received almost as much attention in modern investigation as waking consciousness. At any rate in my opinion the significance of the main facts of normal soul life is almost overlooked for the consideration of abnormal states.

An important difference between Mr. Johnston's opinion and my own consists in our judgment of Vedantism. He sees in it the acme of Indian thought, while I regard it merely as a stepping-stone, inasmuch as it was the predecessor of Buddhism. The acme of Indian thought in reality is reached in that period when India was most flourishing; when Buddhism was its dominant faith, and when it sent out missionaries to all neighboring countries. This is the opinion of the most prominent Oriental scholars, such men as Benfey, Weber and Henry C. Warren.*

* For quotations see the author's *Buddhism and its Christian Critics*, p. 129.

Mr. Warren in his general introduction to his *Buddhism in Translations* describes his own experience as to the contrast between the Sanskrit literature of Vedantism, Brahmanism, and Hinduism on the one side, and Buddhism, as preserved in the Pali texts, on the other as follows:

“Sanskrit literature is a chaos; Pali, a cosmos. In Sanskrit every fresh work or author seemed a new problem; . . . and as there are many systems of philosophy, orthodox as well as unorthodox, the necessary data for the solution of the problem were usually lacking. Now the subject matter of Pali is nearly always the same, namely the definite system of religion propounded by the Buddha.”

Ancient Hindu philosophy in all its forms is comparatively crude and sufficiently diffuse to suit many purposes until it reaches Buddhism, and while the Vedanta revels in mysticism, Buddhism is characterized by method and clear thought, without however being positively hostile to mysticism. It is further noteworthy that Brahmanism, and with it Vedantism, even while they prepared the way for Buddhism, found their classical formulation in the days when Buddhism held sway over India. Shankara, the classical exponent of Vedantism lived in the twelfth century, about seven hundred years after Buddha.

It would lead me too far here to enter into a controversy with Mr. Johnston, and so I will merely state that I do not regard telepathy as firmly established, and his theory of the rôle which the ether plays in soul life is a pure hypothesis, which has very little, if any, foundation on fact. It is interesting, however, to understand Indian thought, and no one so far as I know has ever presented it better to Western readers than Mr. Johnston, whose article on Shankara, together with the editorial reply published in *The Open Court* for September, 1897, should be read, and the arguments therein critically considered by our readers.

The main problem behind all these discussions is the question whether our soul life consists of the events of our experience—our sentiments, thoughts and actions; or whether the soul is a thing-in-itself, and our real life a mere phantasmagoria in which the metaphysical beyond symbolizes some mysterious deeper truth. Vedantism takes the latter view; Buddhism, and together with Buddhism the main representations of Western science, the former.

HUMAN IMMORTALITIES.

THE OLD AND THE NEW.

BY THADDEUS BURR WAKEMAN.

‘WHENCE, Why, and Whither?’ are the great religious questions which it has taken our race and its science all of the past ages to answer, but to which the answer, now given by the sciences, from astronomy to sociology with its new interpretation of religion, morals and immortality, seems to be conclusive. Of course there is, and will ever be, no end of matters and things to be cleared up, learned and applied; but no one has shown how the *natural* and scientific solution of *man’s* origin, duty and destiny, can be other than affirmed, extended and applied in the human future.

In this view the answer given by science to the question “whither?” is perhaps the more important. For man’s immortality, or his belief about it, determines his “why” or duty; but both rest upon his “whence” or origin.

Accordingly in the history of most peoples we find, that, after the necessities of existence are tolerably provided, their beliefs on this subject control their conduct, religions, ideals, and even the conditions and progress of their physical and practical life. For instance, in China railroads must not be allowed, for they would disturb the “spirits” of the ancestors; and some such superstition generally lies across the paths of progress.

The first beliefs about existence after death were formed in the childhood of the peoples. They were naturally those of children, and therefore inevitably mistaken, illusory, and generally the reverse of the truth. Herbert Spencer, in his descriptive and other works on sociology, has well condensed the facts in regard to these beliefs, and shown how they arose from plain misapprehensions in regard to the breath (spirit or ghost), the air, winds, echoes, reflections, shadows, mists, clouds, motions, thoughts, feelings, will-actions, dreams, sleep, faintings, trances, and above all the sense

of will and selfhood. Hence have grown up all of the religions of the world: animistic, with their ancestral fetishism; astrolatry; polytheism, and monotheism—culminating in Christianity, Islamism, Spiritualism and Mormonism—all one vast mass of illusions and errors, transfused by empirical social and moral truths and customs of value.

The chief of those illusions, out of which all of these “spook-religions” grew, and upon which they still rest, were: (1) The geocentric astronomy, which was the natural and common belief of the race until reversed by the Copernican or heliocentric astronomy in or about 1600 A. D.; (2) The belief that there was a “spirit” or spirits, (with materiality of feeling, mind, will, and self) forming Deity in the outer world of space and time; to which spirits all motions, things and “creations” were referred for their cause, origin, actions and ends—including man and the universe itself: and (3) a spirit-world, “supernatural”; which is to be the abode of souls after death—as a heaven or hell.

All of this old cosmogony is entirely reversed and shown to be impossible by and in the modern scientific world-view. When we meet the inevitable we must find its compensations. Since then we cannot have what was thought to be, or wanted, let us be contented and happy in making the best of what we have.

All of this old world is simply impossible on the basis of known facts: Our sun is moving northward towards Lyra with the inconceivable speed of three hundred million of miles each year. At the same time our earth yearly circles the sun in an orbit of five hundred and fifty millions of miles, besides rotating on its axis twenty-four thousand miles each day. If we had “souls” which could pierce space with the speed of light to find one “heaven”—as we all die at different times, and in immensely different places, (from which “ascensions” would be in opposite directions)—how long will it take our souls to meet *there?* or any *where?*

Take next that law of equivalent correlation and its true version of the soul, viz., “the totality of our brain functions in active process of conscious cooperation.” From that law it is impossible to escape with even a trace of the old immortality. All there is of any human being *is* a correlation of the past of the universe continuing ever onward into the future. All of our existence, conscious and other, is a jet of fire-light constantly and correlatively “created” by the infinite world behind us, and ever illuminating our way into that infinite future which can be no other than a correlation of the present. As Col. Ingersoll said in his last lecture, “We now know

that the supernatural never did, and never can exist."

We know that all of our *subjective* ideas, thoughts, feelings and aspirations—even that of immortality itself, are the sequent or concomitant correlations of the infinite *objective* processes upon which they depend as a part, and without which they have no existence. Our sensations of substance (matter) and its changes; of rest and motion; of space and time; of facts and events; of relation and law; of feeling and consciousness; of I and thou; of fancy and imagination; are realities: for they are direct, continuous and inevitable correlates of the infinite objective, never beginning and never ending, creation. Other "creation" never was, but as an Oriental myth, and as such only, real. Thus the world that was, and is, vanishes every instant and leaves not a "wraith" nor "ghost" behind, but a clean, clear, perfect new creation as a foundation of the world that is to be. "By and under infinite, changeless, eternal laws must we the little circle of our being complete"—was one of the earliest conclusions to which science and Goethe brought us.

But is not our will free? The answer is, Yes, and No! If the vine had consciousness as we have, every motion and turn of its tendrils and growing ends towards sunlight, food and moisture would be felt as its own act of choice and will; yet every such act we now see is determined by the endless correlations of the endless universe. Our subjective "free"-will is the illusory "sun-rise" and "sun-set" as noted in our almanacs; our determined will, and no sun-rise, are the real facts, as we learn when we study psychology and astronomy. We have simply made the mistake of the astronomer in Dr. Johnson's *Rasselas*, who had lived so long, and so intimately with the heavenly bodies that he verily believed that their motions were a part of himself, and the result of his own will, without which they would cease to move. The difference between his case and ours is, that our will instead of being the cause is the result of our bodily correlations and ceases with them.

Yet these appearances of sun-rise and of free-will are facts as such, and when so understood we practically and most usefully make them the bases of our daily and practical life. They are our subjective devices, well used to measure objective processes, and their concomitants, which are the real causes, though apparently the result of those devices. We most usefully measure the motions of the clock's pendulum or spring by figures on the dial and a time table, but they do not make the clock go. Yet they, too, are the results of natural brain-processes far more wonderful than the objective clock motions. Indeed the clock soon wears out, but these

figures and their time are "immortal," because continuously felt, repeated and used by the whole renewing human race, as a necessity of their life, welfare and improvement. Thus all human teleosis and teleology is but the highest process of nature, "willfully" using the lower to its advantage; just as the flower "chooses" to turn to the sun,—

"As the sunflower turns on her god when he sets
The same look which she turned when he rose."

From that fact of nature it is but a step to the wonderful Xenion of Goethe and Schiller, called "The Highest," viz.:

"Seekest thou the Highest, the Greatest?
The plant can tell it thee:
What she without willing is
Be thou willing—that is it."

And from this it is but another step to the still more wonderful conclusion of Shakespeare over Perdita's flowers in "The Winter's Tale," which conclusion it has taken science and philosophy three hundred years to reach, and which is the death-knell of the supernatural in every shape and form, viz.:

"Yet nature is made better by no mean
But nature makes that mean: so o'er that art
Which you say adds to nature, is *an art*
That nature makes."

That art is the highest teleosis of nature—the conscious, designing, feeling, knowing, "willing" reaction of nature upon itself. The human "free"-will is thus the exquisite correlate flower of the universe!

Thus culminates in man that new world which science has opened up to us as our enduring home, instead of the old.

But if it is supposed that the souls which are fabled to escape from the death of the body still remain on this planet, and do not go beyond the earth's atmosphere, then Shakespeare gives their sad and unendurable fate in "Measure for Measure," in the familiar lines:

"*Claudio*, Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
.
The weariest, and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature is a paradise
To what we fear of death.

Isabella, Alas, Alas!"

We have only to read the whole of this passage to feel the horror of the old immortality. Shakespeare's real sympathy was with the new world which he did so much to introduce. He uses the word "immortality" but twice, and always in its new and human sense: in *Lucrece*, l. 725; and in *Pericles*, Act 3, Sc. 2—all of which Scene is written in the new instead of the old psychology! I have found the word "immortal" twelve times in Shakespeare, but so used that the new meaning is applicable. Shakespeare's ghosts only appear to those whose conscience creates them.

THE NEW GOD AND WORLD AS REALIZED BY THE GREAT
HOME MAKER GOETHE.

Now let us turn from 1600 to 1800 and its first and greatest of real modern men—Shakespeare's great successor, Goethe. Some other person might have sensed and realized the new state of existence and its consequences, introduced by the new astronomy, but as he was the only one who did, there is no help for it but to let him be our guide in exploring the new, as Virgil was to Dante in realizing the old, world. He was fortunate in natural gifts; in not being dwarfed by the old learning; and in striking the real lines of human growth and evolution in Bruno and Spinoza. These he followed by a most wonderful "fore-feeling" poesy and prophecy up to the very heart of our present century. His literature, and that which he inspired, and the astonishing progress of science which has confirmed and realized it, has made most other literature of our day really "of the past"—a back number! He first led the heart, intellect and soul of man into the new world, to settle there; and then planted its barren wastes with the seeds of the flowers and fruits which are making it the cheerful, enduring home—the "earthly paradise," of the children of men.

The work of Goethe, "the Reconciler," began with the clear conception of the world as a unity of motion and matter. "No matter without motion; no motion without matter."—And "spirit" was a mode of motion impossible without matter. The universe was an infinite process of changes correlated, so that "No thing that is can to nothing fall." The true conception of his poems, "God and World," is this reconciliative unity, in which matter, motion and spirit are "one and inseparable." The "spirit" being the life-manifestation and process of the bio- or proto-plasm which Goethe and Oken discovered as *Urschleim* in 1800. "No matter without motion, no real consciousness or spirit without protoplasm." Such is the way in which Ernst Haeckel, the great biological successor of

Goethe, states the conclusion now. But this is but stating the substance of the twelve poems in which Goethe realizes, sings, feels and enjoys his "God and World" as "One and All," and thus he ends his "Ultimatum" at the close of "*Allerdings*" in 1827—translated in the Chicago *Beacon* of August, 1905.

This view of the immortal inspires all of "The Masonic Poems," especially the three verses inserted as "Interlude" (*Zwischengesang*). As this Interlude has not been translated into English to my knowledge, and as it is very relevant and important, the text is here given with a translation that tries to reach the meaning of this "despair of translators" as Emerson called him.

INTERLUDE: THE IMMORTAL.

"Lasst fahren hin das allzu Flüchtige!
Ihr sucht bei ihm vergebens Rath;
In dem Vergangnen lebt das Tüchtige,
Verewigt sich in schöner That.

"Und so gewinnt sich das Lebendige
Durch Folg' aus Folg' neue Kraft;
Denn die Gesinnung, die beständige,
Sie macht den Menschen dauerhaft.

"So löst sich jene grosse Frage
Nach unserm zweiten Vaterland;
Denn das Beständige der ird'schen Tage
Verbürgt uns ewigen Bestand."

"Let pass the fleeting Transient as it may,
Wisdom from that you'll ever seek in vain;
From out the Past *The Able* ever springs,
In fairer deed eternal to remain.

"Thus ever to itself the living wins
From change to change, new power over all;
For Reason's World, enduring for ever,—
That makes alone mankind continual.

"And thus resolves itself that great query
About our long sought second Fatherland;
For what dies not in our earthly days,
Insures that death itself we shall withstand."

In that new world we must learn to live its new life of hopeful usefulness to ourselves and others; for so only can we lay the foundation of the *new* immortality. That *new* life was Goethe's great legacy to mankind—the greatest he could have given—and that one he did give with loving, reconciling truthfulness and devotion. He trusted to freedom and truth.

"Dass von diesem wilden Sehnen, Dieser reichen Saat von Thränen, Götterlust zu hoffen sei, Mache deine Seele frei!"	"That from this wild longing, This rich sowing of tears, Godlike pleasures e'er reap'd may be— Thy soul of that notion make free!"
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And this freedom brings to truth—truth rich in remedies for all the ills of change from the old to the new :

"Schädliche Wahrheit, ich ziehe sie vor dem nützlichen Irrthum.
 Wahrheit heilet den Schmerz, den sie vielleicht erregt.

"Ist's denn so grosses Geheimniss, was Gott und die Welt und der
 Mensch sei?
 Nein! Doch niemand hört's gerne: da bleibt es geheim."

"'Hurtful truth,' *that* prefer I to gainful error,
 For truth heals the pain, which she perhaps inflicts!

"Is it, then, so great a secret what God and the world and man may be?
 No! But no one is willing to hear it; so a secret it remains."

Such is Goethe's graceful way of impressing us against those prejudicial limitations of human nature, which more than anything else, close for us the entrance into the new world and its "new life" which he tells us must be led in

"The whole, the true, the good and the beautiful."

A few words must intimate what that new life is, or must be, before we can perceive and enjoy its new and inevitable immortality.

The whole universe underlies, correlates, creates, and so produces every *instant* of our lives and consciousness, and that of our race, with its past, present and future, ever lying between us and the world. Our real existence, therefore, depends upon our relation to humanity, and we have next to consider Goethe's idea of immortality which is most tersely and perhaps best expressed in the following lines:

"Nichts vom Vergänglichen, Wie's auch geschah! Uns zu verewigen, Sind wir ja da."	"Naught of the Transitory Howe'er it appear! Ourselves to eternalize For that are we here."
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Such is the lesson of the ages: In sun and nature worship, objectively; in sex, ancestor, and child worship, subjectively; are the two main and tap roots of human societies and religions to be found—and all real immortality. Upon them rested the monarchies of old, the republics and empires of Greece and Rome. They underlie the communities that for ages built up the culture of the Orient; and especially of Japan, which at a bound, solely under and by *their* inspiration, has placed that little island people by the side of the

British and American in the forefront of our race. It was that secular reality and sentiment that founded our republic through Paine and Washington, vindicated it by Webster, and secured its permanence through Lincoln. Back of his Gettysburg inspiration we hear the uplifting wave of Webster's eloquence defending the Republican Union against Hayne and Calhoun; and welcoming the "advance of the coming generations" by that sublime chant of hope and glory which closes his Plymouth oration. In the view of the facts and realities of human evolution—past, present, and future, every variety of the old immortality, even Webster's "immortal hope of Christianity," becomes shallow, unsocial, immoral, and finally repulsive.

THE NEW CHRIST AND MAN AS REALIZED IN SOCIOLOGY.

The immortality described in the above poems of Goethe rests firmly now upon the physical sciences (astronomy, physics, chemistry and biology including psychology), but it is becoming recognized and appreciated only as the comparatively new science of sociology, literally brings "life and immortality to the light." As soon as the old myth of man's creation is replaced by the truths of biology and of human evolution, the individual and his conscious immortality in the old sense of the words, are found to be impossible metaphysical fancies.

There is no individual who is not a *socius*, born in and of his race, living, investing and expending his life therein from day to day until his last breath. His life is social in all of its origin, duties and functions; and so in all of its possibilities, and destinies. There is no possible exception to the universal law of continuous, equivalent or concomitant correlation. Under that law the totality of the whole living, conscious, immortal person or individual is fully accounted for naturally, that is correlatively, and there is nothing left to go to any supernatural or "other" world—even if such world could exist; which it cannot: for the universe or world as now known is *one* infinite and eternal correlating unity. There is no room for anything but the All, and its co-relating components.

It is as a part of this All or new "God" that we have our being, life and immortality. We are its continual correlation. Our consciousness and "free will" are no exception, nor is our sense of self with its personality and continuous ego. But between this self and the universe, sociology reveals our *race* as the all-important medium, matrix, mother, mediator and moderator of all the children of men. To use the old religious phrases, this race—humanity.

appears now as the ever-living holy Virgin Mother, of whom each generation, in its continuity and solidarity, is the ever newly born Christ—the ever-living, working, loving, sacrificing, and finally the Saviour, ever *crucified*, so as to make the life and salvation of each succeeding generation possible. It is in the continuity of the All, the race, and the generations with their families and communities social and governmental, that the only possible human immortality is now to be found. Goethe seems to have been among the first, if not the first, to have really and clearly recognized this all-important fact in and of the new world, which science has given us. He saw and felt at once the immense import “of the saying of the sage” Pascal, that “the human race is to be considered as one immortal man growing through the centuries.” To this he seems to have added the static conception of Swedenborg’s picture of the foundation of heaven, as the “Grand Man.” We find these ideas welded together in his “Sprüche” or Sayings, and finally in his remarkable “Dornburg Letter,” written to the young duke upon his accession to the duchy in 1828, where it stands in these words:

“The rational world is to be considered as one great, immortal individual, who unceasingly works the necessary, and thereby ever raises himself to be lord (or master) over the accidental”—that is, the unknown or unforeseen, which may be controlled by human will and effort.

Following this line of thought we find many expressions in his prose and poetry:

Thus:

“Nur allein der Mensch	“Man, and he alone,
Vermag das Unmögliche;	May dare the impossible:
Er unterscheidet,	He distinguishes,
Wählet und richtet;	Chooses and judges;
Er kann dem Augenblick	He can the moment
<i>Dauer</i> verleihen.	Continuance lend.”

“Im höchsten Sinn die Zukunft zu begründen,
Humanität sei unser ewig Ziel.”

“In the highest sense the future to found
Let humanity be our constant (eternal) aim.”

“Durch Menschlichkeit geheilt die schwersten Plagen!”

“Through humanity become healed the (our) heaviest afflictions.”

“So im Handeln, so im Sprechen;
Liebevoll verkünd es weit:
Alle menschlichen Gebrechen
Sühnet reine Menschlichkeit.”

"So in deeds, so in words,
Proclaim it wide and far:—
For all human failings
Pure humanity atones!"

"I have never been able to conceive of the ideal other than under the form of woman."

"Under the image of woman we reverence the beautiful in all things."

"The eternal-womanly draweth us ever onward."

"Das Ewig-Weibliche ziehet uns hinan."

"Die Liebe herrscht nicht, aber sie bildet; und das ist mehr!"

"Love rules (and reigns) not, but it *forms* (builds and 'trains'); and that is more!" (*Das Märchen*.)

Space-limit stops quotations. But the above suffices to show that in Goethe's synthesis of science: The infinite and eternal universe is the All-God: the ever-begetting human race, the more than divine "Mother"; the ever-begotten Son and Christ; the humanity, the converging and co-operating good and saving which atones for, redeems and expiates for, all human ills and failings. The true and only "Holy Spirit" is the life, love and well-wishing, designing and endeavoring thought of man, which now seeks to rule and reign, but which is beginning to learn that it is by love "more" to build, form, train and lead!

The above scientific form and version of the "Godhead" is consciously or unconsciously taking the place of the old mythic form in every brain that thinks and heart that loves. Perhaps the greatest advance over the old is the deification of woman who here first appears as "Goddess" between the "Father" and the "Son": thus in the closing scene of "Faust":

"Jungfrau, Mutter, Königin,
GÖTTIN; bleibe gnädig."

"Virgin, Mother, Queen,
GODDESS,—gracious remain."

This method of Hermetic interpretation may be extended evolutionally, and so usefully, to all of the old religious characters, names, words and concepts. This is the true lesson of evolution—to grow gently and healthfully from the past, instead of breaking from it, in a rude or revolutionary way. Thus the Eden, Paradise and Heaven of "the past" or "the above" passes into an "earthly paradise" of the future and the beyond (*driiben* not *doben*, as Goethe says in his wonderful *Lodge-Symbol*). Such is the heaven

into which the undying soul of Faust passes—out, over and into “the free people in a free land,” both of which his life had called into existence. Faust does not die; he knows of no sky or firmament heaven,—none but the future of his race on its Mother Earth. From the lofty, Pisgah-like mountain he gazes out prophetically and “forefeelingly” into the newer and better world he has helped to make and into which his life has been invested,—and he is satisfied!

“Es kann die Spur von meinen Erdentagen
Nicht in Aeonen untergehen!—
Im Vorgefühl von solchem hohen Glück
Genieß ich jetzt den höchsten Augenblick.”

“The traces of my earthly days
Cannot in the ages pass away!—
In the forefeeling of such lofty fate
Enjoy I now the highest moment (bliss).”

Such were his final words—words by which what we call death was the passing into the new world he realized.

It is to be well noted that Goethe uses the scenery, angels, saints and penitents, as well as the devils of the old religions, in order to work out and to help us realize this wonderful transition into the only real “other world”—the ETERNITY which is both past and present in the Now and Here.

That the foregoing is the correct interpretation of Faust, and of its most wonderful and instructive Fifth Act, is shown plainly by the whole of Goethe’s poems, works and life. Take for instance the two summaries of his world-views: “One and All,” and the “*Vermächtniss*” (Inheritance)—from the latter of which here are two relevant verses, in literal line translation:

“Enjoy in measure plenty and blessing;
Let reason be everywhere present
Where life rejoices in the joy of life.
There firmly standing is the past,
The future beforehand lives,
The present moment is eternity.”

“What fruitful is, that alone is true—
By that judge thou man’s common life.
In its own way it goes as it will;
Join thyself to the smaller hand.

“And, as of old till now, all silently
His work of love, after his own will,
The philosopher, the poet form’d;
So may’st thou win life’s fairest grace,
For noble souls to feel beforehand
Is the call of life most worthy of wish.”

In the closing pages of *Faust* we see how the old religions lead up to and are entering the gates to the new thought. This comes from extension of the real meaning in them, and by using them as symbols, under Hermetic interpretation, as above instanced. It requires no great genius to share in this most delightful exercise of mind and heart,—and what can be more useful? Thus, when the old Bibles of the race are placed in the light of evolution they naturally and inevitably expand so as to include all of the true, good and beautiful literature of mankind in every age and clime: the “world-literature” as Goethe called it: “The heavens and hells,” the natural selection, of the good and useful from the bad and destructive, compels us to carry in our own “conscience” and heart; and so to extend them as the basis of morals, and the outcome of social religion in all social and human relations. The “world’s end” with all of the fearful eschatology of the “judgment” vanishes, and in its place comes the individual and social judgment, under the conscience, opinion, and law of invariable penalty. From that no repentance, penance or vicarious atonement can relieve; and that is the only solid foundation of personal and social morality, and of a healthy and saving conduct of life. As Goethe advanced in years, the old notions which he had inherited prior to the great revolution, were outgrown. He told his friends, that all were not equally immortal, that only those who invested in the imperishable could survive with it. In Heinemann’s *Life of Goethe*, one of the latest and best, (Vol. II, 345-354) his views are given with this conclusion: “In general he advised against all occupation (of mind or feelings) over these questions. ‘A capable man,’ he would say, ‘leaves the future world to rest upon itself, and is active and useful in this world.’ ‘Activity, unceasing activity is the magic word.’ ‘Well-wishing and reverent work and hope was the only basis of a real life here and of continuance in the future.’ Further inquiries were met by his half comic verselets:

“Und wo die Freunde faulen,
Das is ganz einerlei,
Ob unter Marmor-Saulen
Oder im Rasen frei.

“Der Lebende bedenke,
Wenn auch der Tag ihm mault,
Dass er den Freunden schenke
Was nie und nimmer fault.’”

“And where the friends decay—
That all the same ’twill be,

Whether under marble columns
Or in their turf-bed free.

“The living let him bethink,
Though turns the day awry,
That he to the friends be giving
What now and never can die.”

In Bielschowsky's *Life*, now said to be *the* *Life* of Goethe, the same conclusion is reached. It is shown to be the result of the poet's philosophy—advancing through Aristotle, Spinoza, Leibnitz, Kant and ending in nature and science. The quotations are mostly those we have given:

“Existence is eternal: nothing that is can to nothing fall.”

“If I work without rest to my end; nature is bound to provide me another form of existence, when my soul (*Geist*) can hold out no longer.” etc., etc.

What that “other form of existence” is, which is to succeed the present, is stated by Goethe in those “Interlude” verses translated above and which were sung most appropriately as a part of his own funeral ceremony. See Bielschowsky's *Life* of Goethe, Vol. II, pp. 91, 92 and 678-681, where the work ends with this splendid passage—concluding with the last lines of Goethe's sublime tribute to the ever continuing “soul” of his friend Schiller, thus:

“So lives Goethe among us ever on—deathless, as all greatness is deathless, living, working, life creating, always himself; yet always more and more ours, the more we wish and learn to make him our own.

“So soon through countless hosts is spreading,
THE RARE, that belonged to him alone:
As a comet, before us vanishing,
Unending light with his light combining!”

“Schon längst verbreitet sich's in ganzen Scharen,
Das Eigenste, was ihm allein gehört.
Er glänzt uns vor, wie ein Komet entschwindend,
Unendlich Licht mit seinem Licht verbindend!”

It is now a hundred years since this new world and its new immortality was lived and set before the world by the author of *Faust*. Since then Auguste Comte has worked both into his grand positive philosophy, polity and religion; all of which was wrecked by their Roman Catholic motive and ethics. Ernst Haeckel and hundreds of other scientists have given it their versions and added to its clearness and strength. Among the most important of these versions is that under the light of the “Philosophy of Form” by the Editor of *The Open Court* in its last June number where this discussion was begun by my article on Dr. Funk's *Widow's Mite*.

SCIENCE AND SENTIMENT.

That article on *The Widow's Mite* explained and applied the laws of science to the belief in the old immortality, viz.:

1. The law of induction from the facts.
2. The law of equivalent, continuous correlation.
3. The law of economy, or non-repetition in nature.

It was shown that under these laws the old immortality was an absolute impossibility, unless their application could be avoided; and the prayer was that this (if possible) should be done at once, or that intelligent people should drop the old and turn to the new belief.

This challenge has been before the public for years without even an attempt at an answer; and the default of the old belief had been taken thereupon, as far as such a thing could be. But

"Truth can never be confirmed enough,
Though doubts did ever sleep."

It was very pleasing, therefore, to find in the last November number of *The Open Court* an article on "Immortality" by Mr. Hereward Carrington of the Society for Psychical Research, in which he refers to my article as one of "dogmatic assertions," but tells us that in the *Metaphysical Magazine* for June last he had "elaborated a theory of consciousness and of its relation to brain function which accepts the fact of dependence, but endeavors to account for it in such a manner as would leave personality quite possible, and immortality an open question: one that could then be determined by direct experiment." He says that he does "not argue that the soul does exist—but merely that it is possible for it to exist."

When his article referred to appeared in that magazine the author, or some one, kindly sent it to me. Had it seemed to me to make the old immortality "possible" I should so have announced without delay, but it did nothing of the kind.

That article contains an account of the errors of scientists during the "unknowable," "inconceivable," and "inexplicable" stages of their attempts to apply the correlative "key law" of the universe: Their struggles there shown with "principles," "forces," "energy," "thing-in-itself," "mind-stuff," "spirits," "auras" and "entities" generally, show us what not to get befogged with, and that a new and up-to-date edition of the late Prof. E. L. Youman's book on correlation, (published by Appleton), is most desirable. Finally we reach the author's said "theory" in these words:

“And, whereas it must be admitted that thought is, in one sense or another, a ‘function’ of the brain; a very different statement of the case, from that generally held, may be made as follows: Instead of consciousness or thought being a function of the nervous tissue, the perception of a sensation *through nervous tissue* is a function of consciousness; that is to say, consciousness is independent of nervous tissue and uses nervous tissue to perceive with. In this sense our two brains—for we have two—would be the instruments of consciousness, but are not conscious themselves; just as our eyes are the instruments of sight, but do not themselves see; in the same way that a microscope is the instrument for magnifying minute atoms of matter, but cannot itself see and appreciate the magnification. Why?—because it has no consciousness of its own.”

This “theory” or hypothesis seems to me to be upset at the start and to be useless child’s play: For, it asserts that “consciousness or thought”—treating them as one, are “independent,” “*instead* of being functions of the nervous tissue.” Yet at the start we read that “it must be admitted that thought is, in one sense or another, a function of the brain.” But the brain is simply active nervous tissue. This proven and admitted fact contradicts and makes the proposed theory of an independent consciousness impossible.

Next we are told that the consciousness would use “the nervous tissue to perceive with.” But that is immaterial. Consciousness may do that and a thousand other things, and yet be the active process and function of the brain’s nervous tissues. We are told that it would be “just as our eyes are the instruments of sight, but do not themselves see.” But our sight is the seeing, is action, and not a thing, and has no eyes as “instruments.” It is simply the activity of the nervous tissues of the eyes and brain when light vibrations reach them. Our consciousness comes about in a similar way, from those and from countless other vibrations. It is proven to be a correlating process—a *go* and not a *thing*. It is rudimentary in some plants, higher in animals, and highest as the action of the human nervous tissues. That it survives each plant, animal, or human being after death as a ghost to be caught by the Society for Psychological Research is, as Professor Haeckel says, “perfectly absurd”—that is, too absurd for anything but silence. It can only catch the ear of those who, like Columbus’ crew, wish to slink back to some imaginary Eden, or heaven, instead of pressing forward to enjoy and people the new and real world.

SENTIMENT.

The hesitation as to the acceptance and use of the new immortality arises not from any scientific doubt or reason, but from senti-

ment unenlightened as to the facts about the old and new worlds, and the immortalities connected with each. For that reason we have touched upon the contrast of the two, and upon Goethe's fruitful example in regard to them. His oft-quoted saying was, that the main proof of immortality was the impossibility of doing without it. But what—which—and whose immortality? were questions it took his life to settle. With noble and unselfish minds similar knowledge must lead to similar conclusions, and bring the healing satisfaction of truth as above quoted.

Such healing occurs wherever the new views of science are made known. Mr. Carrington, in the *Open Court* article above mentioned, describes the new immortality as "annihilation," unless our personal consciousness, memory and personality are continued. But are they not?—and in the only way naturally possible? Every day they are passed to and invested, and so continued *in* a new social life and environment; until the life, which they are, is all expended. Shall we now sit down, like the spoiled child, and cry because we shall not have the cake which we have eaten, or passed to others, to enable them to continue our consciousness, memory and personality? "Annihilation" under correlation is not possible. As Goethe says it:

"No thing that is can to *Nothing* fall;
The *Eternal* moves ever on in all.
.....
The present moment is Eternity."

Those who *understand* and feel his "One and All" and "The Legacy or Inheritance" have passed the fear or *possibility* of annihilation. There is nothing now more stupid than to have to die in order to get to heaven, find hell or secure continuance. Those who wait till then are assured by science that they are "too late." Yet what a relief would even annihilation (if possible) be to the millions of Asia, Africa, Europe, and America, whose terrors over endless existence and its Nirvanas, heavens and hells have been, and still are, the main cause of fearful anxiety, weakness, slavery, and misery? The new certainty relieves from these ills and from "annihilation" too.—As our poet says: "Only the truth heals, saves and lives." Those who live in and trust to that are insured "eternal continuance." As the editor of *The Open Court* said in reply to Mr. Carrington: "I must emphatically declare that man's life is not finished at his death. That the after-life constituted by the effects of life itself is a salient part of the present life, and has to be constantly considered in all our actions. A consideration of the status

of our being after we are gone should be the *supreme motive* of all our principles, and I would not hesitate to say that it constitutes the basis of all true morality,"—and he might well have added,—of all real health, help, consolation and courage.

That is the immortality, which, as Goethe said, "we cannot do without." Or as Hugo Münsterberg says in his little thought-inspiring book *The Eternal Life* (Houghton, Mifflin & Co., publishers): "The man whom we love belongs to a world in which there is no past and future, but an eternal now."... "The life which we live in this world of eternity has no possible other measure than that of its significance, its influence and its value. If in those directions the aim is fulfilled, our life-work is so completed that we should become disloyal to ourselves and should deny the meaning of our particular individuality if we were aiming towards influences which do not belong to us, and towards a significance to which we have no right: in short, if we demand more than this, our particular life." (Pp. 63-69.)

As to the consolation and satisfaction of the new view we cannot forbear a few lines from a recent letter of one lady to another in regard to an "old mortality" funeral of an esteemed friend. Either of these parties, had they lived in the New Testament days, from their religious nature, nurture and education might well have been spoken of by John as "the elect lady." From such a source such sentiments as these indicate the dawn of the new day with its new consolation: "I have just returned from the funeral. It was all sad—very, very sad. Still I am glad I was there—for it has planted a new feeling in my heart. It seemed odd that the belief in "immortality," which is supposed to be such a great help and consolation at such times, does not now seem to help at all. I cannot help but wonder now at our calmness at the time of our own dear mother's death. I could not banish *her* to some spiritual Botany-bay in another world we know not how nor where. She seemed specially present to-day by her influence, as she is in a way every day I live, and courage comes from a beautiful life well spent—not from a life of which we really cannot conceive.

"I felt to-day how that nothing said or done showed what this struggling, sacrificing blessed mother had done—there was nothing of the bravery and courage that had saved and kept the family about her for years. When I was thinking of this reality and what it had done and left to be continued, the talk of the beauty of a future existence dried my eyes, and made me inwardly angry. I wanted to get right up and tell what this noble mother had done,

and what all her friends had to do that the promise of her life might be realized. I somehow wanted credit given and the life continued instead of sending it to a "future state," where it can do nothing. When my summons comes 'to join that innumerable caravan' I hope that you will do what is possible to save me from moving on with it to any 'pale realm of shade,' but take me with you into the life that *is* and make what I have done the beginning of its end and aim, or of something better. I suppose that I am a rebel at heart, but as I love you, I hope that you are, or may become one, too; and that we may do something to prevent death from having added to it the horror of eternal banishment."

The trouble is that the old view with its "end of the world" and horrible eschatology, viz., "death, judgment, heaven and hell," lies directly across the evolution and continuity of our race. The new immortality naturally and at once takes its place, as the great motive and hope of mankind, as soon as those horrors are shown by science to be absolutely impossible in their old meanings. By far the happiest day in the life of any human being is the achievement of this conviction. He then for the first time stands forth "emancipated, regenerated and disenthralled." He is no longer to be a victim of mercy or sacrifice. The old "gods and their altars sink into the dust," or are transformed into something new and strange, because true. He opens his eyes upon a new and enduring home—far newer than if he had been transferred to the planet Mars. He finds the "chief end of man" is to glorify *Man* and to enjoy him here, now, and for ever: that the real joy, success and bliss of life is in helping our generation to leave a better in its place, and in *forefeeling* that heaven on earth, which we are here co-operating with natural and human evolution to realize. *This* is the New Era, the happiest, the most glorious of our race. And even now as we are leaving the old Paradise and gazing out wistfully into the future, the life of the new world dawns clearer, happier—for we know—

"That world is all before us, where *to make*
Our paradise, *our Providence*, our guide!"

THE BHAGAVADGITA.*

BY THE EDITOR.

A NEW translation of the Bhagavadgita! It seems as if we had enough, for the Bhagavadgita has been translated and retranslated by Sanskrit scholars, and reduced to poetic form by poets and admirers, and yet Professor Böhlingk said in his comments on the text, "An impartial investigation of the philosophical contents of the Bhagavadgita, uninfluenced by any commentary, is highly desirable by some one conversant with the philosophical systems of India."

If there is any authority on ancient Sanskrit literature, since the death of Roth and Weber, it is Professor Garbe, of Tübingen, and so it is natural that we hail the present edition as the one deemed desirable by the lamented Böhlingk. Professor Garbe's solution of the problem is new and yet it will at once appeal to scholars as the only possible one. We are struck first of all with the similarity of the results of textual criticism of the Bhagavadgita as compared to that of other religious books, a parallelism not observed by our learned author, but which will go far to corroborate his results.

The Bhagavadgita is a religious book, and I do not think any one will criticise me for looking upon it as the canonical exposition of Brahmanism. The orthodox Hindu treats it as an inspired book, and it takes the same place with him that the Old Testament does with the Jew; the New Testament, with the Christian; the Dhammapada, Paranibbana Sutta, Buddhacharita etc., with the Buddhist; and we are confronted with analogous features in the development of all these scriptures.

Professor Garbe comes to the conclusion that the Bhagavadgita, which bears traces of several redactions, is originally theistic, but has been revised by a philosophical pantheist. Although it is not consistent, it represents the development of Brahmanism from

* *Die Bhagavadgita*, aus dem Sanskrit übersetzt von Richard Garbe. Leipzig: Haessel. 1905.

the time of the first deification of Krishna down to the period of metaphysical speculation, in which Brahmanism has become the All-soul and universal principle of the universe. The Bhagavadgita, in its present shape, bears traces of all these different epochs and has thus become a book dear to every Hindu. Professor Garbe believes that Krishna was originally a real man, though he would not endorse euhemerism as a general principle of explaining religious myths, he claims that in this special instance it affords the correct solution. (Page 23.)

The Bhagavadgita is an episode in the great Hindu epic, the Mahabharata, but the epic element in it is of no consequence, the main topic being an ethical sermon preached by Krishna upon the battlefield.

The Kauravas and the Pandavas, two kindred races, are preparing for battle, and the old blind king, Dhritarashtra, begins to doubt whether it is right to wage war on his kin, when he is informed by his charioteer of the conversation that takes place between Arjuna, the general of his forces, and Krishna who appears before Arjuna as a charioteer and teaches him the duties of life. In the eleventh song Krishna reveals himself to Arjuna as the only God and Lord of the world, who for the present purpose has assumed a human form. The contents are too well known to be repeated here, and the fascinating thought that pervades the whole Bhagavadgita has been condensed by Emerson in his beautiful poem entitled "Brahma," from which we may be permitted to quote the following stanzas:

"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahman sings.

"The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me and turn thy back on heaven."

The Bhagavadgita means the "Song of the Blessed One." Bhagavad is the common title given in India to the deity, the same word being applied also by the Buddhists to Buddha.

The Bhagavadgita is the Song of Songs of India, and it has exercised a great influence upon the Occident. But, says Professor Garbe, the original admiration has given place to a more correct appreciation without detracting from the worth of the poem. We may now grant that the Gita (sometimes the Bhagavadgita is simply called "the song," or the Gita) is certainly not a piece of art which has been fashioned by the genius of some inspired poet. It contains various literal quotations from the Upanishad literature. The significance and characteristics of the Sattva, Rajas, and Tamas are enumerated with genuine Hindu pedantry and the didactic spirit is patent throughout. In all the Hindu scholasticism which is contained in the Gita, with its logical subtleness, we are confronted with undeniable contradictions among which the theistic and pantheistic passages are most in evidence. Professor Garbe believes that Krishna is identified with Vishnu, and thus is considered an incarnation of God; but in the progress of Indian history, Krishna-Vishnu is identified with Brahma. Professor Garbe says:

"The *original* Bhagavadgita was composed when Krishna-Vishnu had become the highest god in Brahmanism, or we may as well say had become God. At the time when Krishna was first identified with Brahma, and Krishnaism as a whole first began to be vedantized, the pantheistic redaction of this poem originated, including also those parts which in my translation are plainly indicated as later additions. In the Gita, Krishna at first appears identified with Brahma only in quite isolated instances. In some passages Krishna and Brahma still stand side by side as distinct ideas, so that it almost seems as if the redactor tried to avoid emphasizing the identity of Krishna and Brahma in the obviously theistic character of his material. Indeed Arjuna says to Krishna (Bhagavadgita x, 12)—'Thou art the most exalted Brahm,*' and in the passage already cited (vii, 19) it reads 'Vasudeva is the All,' (similarly xi, 40); but in viii, 1, Arjuna asks 'What is this Brahm?' and Krishna answers in the third verse, not 'I am it,' but 'The Brahm is the immortally Supreme,' and gives a different explanation of himself in verse 4b. In xiv, 26, 27, Krishna says, 'Whosoever serves me with a constant, loving devotion, he will partake of the Brahm, for I am the foundation of the Brahm.' In xviii, 50-53, it is taught by what means the perfect ones may attain to the Brahm, but immediately after (verses 54-55) we read that he who has become Brahm possesses the greatest love for Krishna, and in consequence enters into Krishna.

* Professor Garbe makes a distinction between *der Brahman* and *das Brahman* which necessarily is lost in an English translation in which the gender can not be differentiated. Accordingly we replace the neuter *Brahman*, the expression of the philosophical principle, by "Brahm" and the god by "Brahma," which is common English usage.

"Accordingly in these passages Krishna and the Brahm are expressly distinguished from each other. However, they are different gods, not only here but throughout the entire poem, excepting just those passages where the Vedantic redactor has completely identified and confused the two notions. In the old poem Krishna speaks of himself (and Arjuna, of Krishna) as of one individual, a person, a conscious deity. In the interpolations of the redaction the neuter Brahm appears as a supreme idea, and is placed on an equality with Krishna. In short Krishnaism which is based upon the Samkhya-Yoga philosophy is preached in the old poem; while in the interpolations of the redaction the Vedanta philosophy is taught.

"We have known for a long time that the teachings of the Samkhya-Yoga constitute almost entirely the foundation of the philosophical observations of the Bhagavadgita, and that in comparison with them the Vedanta takes a second place. How often the Samkhya and Yoga are mentioned by name, while the Vedanta appears only once (*Vedantakrit*, xv, 15) and then, indeed, in the sense of Upanishad, or 'treatise'! Accordingly, when we think merely of the rôle which the philosophical systems play in the Gita as it has been handed down to us, and when we consider the irreconcilable contradictions between the Samkhya-Yoga and Vedanta, which can only be done away with by carefully distinguishing between the old and the new, the Vedantic constituents of the Bhagavadgita prove not to belong to the original poem. Whether we investigate the Gita from the religious or philosophical side, the same result is reached.

"Since Mimamsa and Vedanta are very closely united in the philosophical literature of Brahmanism, we can easily understand that the redactor of the Gita has introduced Mimamsa teachings side by side with Vedantic ideas, in this popular work which is religious rather than strictly philosophical. The fact that the poem in ii, 42, 46, and viii, 66, is decidedly opposed to the service by works (sacrifice, ritual etc.) of the Vedas has not restrained the redactor from making interpolations in which he represents the ritualistic standpoint and vigorously recommends Vedic sacrifices (iii, 9-18, and iv, 31). In the old poem iv, 25 *et passim*, sacrifice is considered throughout in the allegorical and spiritual sense."

The final redactor of the Gita has introduced the main philosophical doctrines of India into the poem, but the Vaisheshika and Nyana are ignored, while the Mimamsa and Vedanta are only occasionally introduced.

The Gita is the religious exposition of a faith which Professor Garbe calls the Bhagavadgita religion, the main ideal of which is *bhakti* a faithful and confiding love of God.

Professor Garbe discusses the origin of the word *bhakti*, and refutes the proposition that it should be of Christian origin. The idea itself is historically pre-Christian, and we can trace its development in the religious evolution of India. It is, as Barth says, *un fait indigène* and its origin must be placed about 300 B.C.

During the first period of the Bhagavadgita religion Krishna was identified with Vishnu. The second period, which covers the

time from about 300 B. C. to the beginning of the Christian era, is characterized by a Brahmanization of Krishna. The great popularity of the Krishna legend must have attracted the attention of Brahman thinkers, and they found it convenient to explain their ideas in the deified hero, who now became a mouthpiece of Brahmanical law. The development is completed in the third period when Krishna-Vishnu is positively identified with the highest Brahma. This is the time when the final redaction of the Bhagavad-gita was completed, and so Professor Garbe believes that the original poem was composed about 200 B. C., and that it received its final shape about 200 A. D.

Considering the fact that the doctrines incorporated in the Gita are contradictory, we must not be astonished at the inconsistencies of its ethics. We find two methods of salvation recognized. One is retirement from the world-life and an aspiration for purer knowledge, while the other is the ideal of desireless action according to the duties of life. The second part is repeatedly called the better one, but the path of world renunciation, the ideal of asceticism is nowhere rejected.

We have here again the product of a communal consciousness, and not the exposition of one consistent thinker.

It is difficult to understand what the devotees of the Bhagavad-gita religion understood the state of the soul to be, after it has been emancipated and has entered the deity. The terms used in the Gita in regard to the condition of the emancipated one, are colorless and do not contribute anything toward the solution of the problem, for as we know, the state may be one of absolute unconsciousness, which is frequently described as perfect rest or highest rest (*para* or *naishthiki santi*). It may mean a state of happy peace of a soul which continues to preserve its individuality in the presence of God.

The term Nirvana is frequently used, but this does not necessarily bespeak a Buddhistic influence upon the Gita, for the word is not strictly Buddhistic, but generally Indian, and it is not impossible that it has been directly introduced into the Gita from the Samkhya philosophy.

Professor Garbe has not compared the faith of the Gita to corresponding works of other religions, but it is interesting to notice the influence of dogma upon the final form of canonical scripture. The religio-philosophical ideas which animated the leading minds of India existed first, and then modified the traditional epic which is handed down from generation to generation as the most favorite method of religio-poetic instruction. It is true, as Prof. W. B.

Smith says, that "a doctrine must in general antedate its literal exposition, and when we find the exposition in a higher composite apophthegmatic form, we may be sure that it has been forged on the common anvil beneath the alternate strokes of more than one hammer."

The same is true of the Bhagavadgita as of the canonical writings of other religions, especially of Christianity. They can no longer be looked upon as the teachings of one man, either apostle, evangelist or prophet, but as the product of the leading minds of generations. It will be interesting to note in this connection what Professor Smith says of the New Testament Scriptures :

"It has, in fact, been everywhere and everywhen tacitly assumed that there was in each case a unique autographic original, and that the problem of textual criticism was to discover that autograph, restore that original, and explain the manifold deviations therefrom. It is no reproach to criticism to have made this assumption and upheld it for centuries. No other was so natural or so plausible; none the less, it has proved unsatisfactory. In the face of the widening and multiplying diversities of the text-tradition, we can no longer range the Gospels and Epistles side by side with the Greek histories and the Letters of Cicero and ask how did Luke or Paul write it, just as we ask how did Thucydides or Plutarch or Pliny phrase it? In the Greek and Latin classics we recognize the works of the individual consciousness, here and there marred and corrupted, but each, in the main, single, solitary, self-consistent. Not so in the New Testament Scriptures. There we are confronted less with an individual than with a collective and communal consciousness. This consciousness is not always the same. By no means. It varies widely from the Synoptics to the Johannines, from the Paulines through the Catholics, to the Apocalypse. But it is nowhere individual, nowhere unital, nowhere self-consistent; it is everywhere communal, everywhere complicate, everywhere harmonistic. Indeed, Syncretism is by all odds the most conspicuous and impressive phenomenon it presents, a syncretism without a parallel in literature, unless in the Old Testament."

Professor Garbe's translation of the Bhagavadgita reminds us in many respects of the Polychrome Bible of the Old Testament Scripture. He analyses the contents by showing the original poem in large print, while the inserted passages of the redactor appear in smaller print. We need not say that some of the most beautiful passages belong to these later interpolations.

MISCELLANEOUS.

PARAYANASUTTA.

DONE INTO ENGLISH VERSE BY EDWARD P. BUFFET.

[According to the Sutta-Nipâta, Pingiya was an old feeble man, but he had embraced the doctrine of the Buddha with unshaken faith and is called the great Isi, that is, seer. The lines here translated he addressed to the Brahman Bavari, his former master.—The present version is based chiefly on Fausböll's prose translation in Vol. X of the *Sacred books of the East*.]

Pingiya :

I will now proclaim the channel
To that fair and further isle.
As he saw it, so he told it—
Sapient, without defile,
Passionless, desireless Master—
Wherefore would he speak with guile?

I will praise the voice of Buddha.
No imposture mars his worth;
He has left behind him folly,
Arrogance, and stain of earth;
He has burst the bars of being,
Risen free from every birth.

Doubt-dispelling, deep discerning,
Everywhere his eye can see.
World-revealing, all-prevailing,
Pure and painless, calm and free.
He, the true, the glorious Buddha,
Came, O Brahmana, to me.

As the wood-bird finds the forest
From his bush-entangled nide,
As the wild-fowl quits the marshes
For the ocean, deep and wide,
I have left my trifling comrades
And have reached the boundless tide.

When in other worlds I wandered,
Many reasoned, long ago,
Reasoned of the Buddha's doctrine.

“So it was, it shall be so.”
Theirs the hollow voice of hearsay,
And they made my doubting grow.

There is one alone unchanging,
From whose face the darkness flies,
High-born, luminously beaming,
Uncompared, beyond comprise—
Gotama, the far-perceiving,
Gotama, the very wise.

He has taught the saving Dhamma,
Instant, adequate, and clear,
Where our craving is extinguished,
Where we part with pain and fear.
Not a moment I forsake him—
Gotama, the perfect seer.

Vigilant, with eye of spirit,
I behold him night and day—
Clear, O Brahmana, behold him—
So I do not think I stray.
All the night I spend adoring;
Can he then be far away?

Faith and joy, within me swelling,
Argument of thought and mind,
Turn me to the wondrous Dhamma
Gotama himself divined.
Which the way the wise man goeth,
Thither is my heart inclined.

Though my flesh be worn and wasted,	In the mire of old I struggled,
Though my carnal eye be dim,	None to save or to redeem,
Though my body cannot follow,	Frantic leapt from isle to island—
For I totter, weak of limb,	Then I saw Sambuddha's gleam,
Forth in mind and thought I travel	Who has broken loose from passion
And my heart is joined to him.	And has crossed beyond the stream.

The Blessed One:*

Faith, Pingiya, saved Vakkali,	So shall faith deliver thee.
Gotama-from-Alavi	Where the further shore is waiting.
And Bhadravudha the Brahman.	From the Death-land thou shalt flee.

Pingiya:

I have heard the voice of Buddha;	Has not pierced the origin.
Happily his word I hail.	He will end the doubters' questions
He, the Perfectly Enlightened,	If they will but let him in.
Has removed the darkening veil.	
Never yet he spake unkindly	To the Matchless, to the Changeless,
And his wisdom cannot fail.	Straight my voyage lies before;
	I will surely reach the Refuge
There is nowhere in the gods' world	Where my doubting will be o'er
That his reason has not been,	And relinquish all returnings
Not a fact whereof the Master	On that formless <i>Further Shore</i> .

WILLIAM M. BEAUCHAMP AND THE CORNPLANTER MEDAL

Prof. Frederick Starr has gone to Africa in the interest of his chosen science, anthropology. The expedition on which he has embarked is rather risky, as it leads him into parts of the dark continent hitherto untrodden by white man, and which are inhabited by cannibals. He intends to visit the pigmy tribe, specimens of which he had imported directly from their native home, and exhibited in the anthropological department at the St. Louis World's Fair.

The last communication we have from Professor Starr is dated Antwerp, Belgium, October 3, 1905, and his friends begin to be alarmed because they have had no word from him since he entered upon the more dangerous part of his journey.

Professor Starr is a congenial man who knows how to deal with savages, and so we have good reason to think that he will encounter no difficulties

*The commentator of the Sutta-Nipâta reports that at this moment Buddha Bhagavat (the Blessed One) who at the time was living at a great distance, made his miraculous appearance. The marginal note, as translated by Fausböll, reads as follows: "At the conclusion of this (i. e., the preceding) gâthâ, Bhagavat, who stayed at Sâvatthi, when seeing the maturity of the minds of Pingiya and Bâvari, shed a golden light. Pingiya, who sat picturing Buddha's virtues to Bâvari, having seen the light, looked round, saying, 'What is this?' And when he saw Bhagavat standing, as it were, before him, he said to the Brâhmana Bâvari: 'Buddha has come.' The Brâhmana rose from his seat and stood with folded hands. Bhagavat, shedding a light, showed himself to the Brâhmana, and knowing what was beneficial for both, he said this stanza while addressing Pingiya."

with his friends the cannibals. Accordingly, we have some reason to hope that he is simply cut off from the civilized world and will be heard from as soon as he comes again within the province of the universal postal service.

Professor Starr has devoted himself exclusively to anthropology, and he has founded a prize to be given to prominent anthropologists, in the shape of a medal called the Cornplanter Medal, and he is anxious that it should help to stimulate the interest in anthropological work. His latest communication has reference to it and announces that the prize of the second term has been given to the Rev. William M. Beauchamp. We here reproduce Professor Starr's communication:

"In an earlier number of *The Open Court*, we gave a full account of the purpose and founding of *The Cornplanter Medal for Iroquois Research*, a description of the Medal itself and the announcement of its first award to General John S. Clark of Auburn, N. Y., in 1904. It will be remembered that the administration of the medal is in the hands of the Cayuga County Historical Society (of Auburn, N. Y.) and that it is to be awarded every two



years; also that four classes of workers are eligible to receive it—Ethnologists, Historians, Artists and Philanthropists. Since the publication of that article, the Cayuga County Historical Society has formulated definite regulations regarding the award of the medal. The decision regarding the recipient will be made in November of unevenly numbered years, while public announcement and presentation of the medal will take place at the February meeting of the society, next following.

"In accordance with this arrangement, the Committee for the Administration of the Medal, in November last, decided upon the recipient for the year 1906, and at the February meeting of the society, it will be presented to the Rev. William Martin Beauchamp, S. T. D., of Syracuse, N. Y., perhaps the best known student of Iroquois ethnography and history. Dr. Beauchamp's parents came to America in the Year 1829, and he, himself, was born in the following year—1830—on March 25, in the Governor Colden house, Coldenham, Orange Co., N. Y. It was a fact which no doubt had its influence upon

the boy's career, that Governor Colden was the author of an excellent *History of the Five Nations*. In the spring of 1831, the family moved to Skaneateles, N. Y., in the heart of the old Iroquois area, where the boy grew to young manhood and received his earlier education. His father's business was printing and book-selling, a fact to which Dr. Beauchamp himself attributes importance for its influence upon him. Iroquois Indians frequently visited his father's store, and acquaintances among the Onondagas thus made have continued through his life. On November 26, 1857, Mr. Beauchamp married Sarah Carter of Ravenna, Ohio, who still lives. Taking a theological course in the Delancey Divinity School, he was ordained deacon by Bishop W. H. Delancey on September 21, 1862, and priest November 20, 1863. On July 1, 1865, he took charge of the Grace Episcopal Church at Baldwinsville, N. Y., where he remained until October 1, 1900. While there he became interested in Indian relics, of which he has examined and drawn many thousands. His papers regarding them, published as Bulletins by the New York State Museum are, practically, the only literature regarding the aboriginal relics of the State and will be standard. Dr. Beauchamp is a member of the American Association for the Advancement of Science, joining in 1885, and has several times served it in an official capacity. On November 30, 1886, Hobarth College gave him the degree of S. T. D., and since 1884 he has been examining chaplain of the Diocese of Central New York. In 1889, he was elected a Director of the Onondaga Historical Association. He was one of the founders of the Onondaga Academy of Sciences and in 1901 served as President.

"He has remained in close and intimate relations with his old friends the Onondaga Indians, and has for years made serious studies of their language, traditions, ceremonial and history. He has collected some fifteen hundred Onondaga words, for most of which he has ascertained the primitive meanings. He has gathered two thousand Iroquois personal names, with dates and incidents connected with them, and their significance. Through this work, he has been adopted into the Eel Clan of the Onondagas, being given the name *Wah-kat-yu-ken*, 'beautiful rainbow.' His work for the New York State Museum began in 1897 and has continued to the present time. In addition to the matter already published through it, he has two important bulletins now nearly ready for the printer. Among unpublished matter of serious value, which should promptly find some medium of publication are his translations of the Moravian Mission Journals dealing with New York and amply annotated and much valuable Iroquois folklore. Though now more than seventy-five years of age, Dr. Beauchamp is well and vigorous, alert and interested in his chosen field of study, in which he is still actively gathering new material."

"A BUDDHIST IN JEWRY."

To the Editor of The Open Court:

In the article under the above caption which I contributed to your October number, and in which I cited many of the curious parallels between the Book of Ecclesiastes and Buddhist writings, allusion was made to the tendency evinced in both to advocate contemplation of bodily decay as a theme salutary to the soul. Permit me now to round out the discussion with a few remarks on the peroration of the Preacher's homily.

In that familiar twelfth chapter of Ecclesiastes which the old translators rendered with a beauty of cadence perhaps unequaled in any other passage of English prose, the transparent figures of language reveal a description of the failing physical powers. We perceive the darkening of vision, the loss of teeth, the subduing of voice, the whitening of hair, the weakening of limb. Nothing could be more characteristic of the Buddhist mental attitude than such a study. Constantly in the books of that religion are met allusions to human corruption intended to excite repugnance for those seductive frauds, our bodies, and a favorite method of pointing this moral is to picture the decay that must ensue in a few short years.

As a typical example, and in some respects a close analogue to the passage from Ecclesiastes, may be cited the Song of Ambapāli, which is found in the Therī-gāthā. Ambapāli, in her earlier career, is known to students of Buddhism of even moderate reading, she being the Mary Magdalene of that cult, whose conversion is recorded in the Book of the Great Decease. She belonged to the class of Indian hetære. Gotama, with his disciples, when on one of his last journeys, encamped in a grove of her possession, whereupon she made them a feast and sat on a low stool at the side of the Enlightened One, while he instructed, roused and gladdened her with religious discourse. "Lord," she said, "I present this mansion to the order of mendicants of which the Buddha is the chief." Bhagavat accepted the gift and proceeded on his way.

Here ends the story of Ambapāli, so far as given in the Mahā-Pari-nibbāna-Sutta, but later on, among the Songs of Sisterhood, we find one of the longer Gāthās attributed to her, now an aged nun. The Thera-Therī-gāthā has not yet, I believe, appeared in English, but a felicitous German blank-verse translation was published in 1899 by Karl Eugen Neumann.

These hymns are evidence of the intense fervor of feeling existent among the early Buddhists. Indeed, while some of them are figurative and artistic, many, like certain evangelical verse, are open to the criticism of being so direct and didactic as to spoil the poetry.

The Song of Ambapāli is among the best as a work of literature. It comprises a contrast of the elements of her former beauty with their opposites in her present decrepitude. Her luxuriant locks of black hair, perfumed and adorned, are now bleached like hemp, the skull gleaming through them. The erstwhile sparkling eyes are dim, blinking, scalding. The teeth that then shone like a cluster of bananas are decayed. The songs that once vied with those of the nightingale are hushed. Wrinkles and emaciation prevail. Mortar and dust are falling from the ancient house. But after each new antithesis the stanza ends in a reiteration that 'tis otherwise with the lore of truth—with wisdom, let us render it. *Saccavādivacanam anaññathā* in the Pāli refrain, which Neumann freely translates:

"Wahrheitkünders Kunde dauert unverderbt."

We need not here follow this discussion into a close comparison of the morals drawn from these studies of senility. It might be that we could find some very striking analogies therein, although the meaning of the parable of the Preacher is disputed and the different Buddhist descriptions of old age are not always used in quite the same way. But the general agreement of such passages, wherever met with, in trend and tone of thought, is sufficiently clear.

EDWARD P. BUFFET.

BOOK REVIEWS AND NOTES.

GOD AND MUSIC. By *John Harrington Edwards*. New York: Baker and Taylor. 1903. Pp. 319. Price, \$1.25.

This book is a rhapsody on music and the religious inspiration which it may give. The subjects treated in the different chapters are: "What is Music?" "Music in Nature," "Wherefore?" "Law in Music," "Correlations of Music," "The Beautifier of Time," "The Power of Music," "Musico-Therapy," "Design in Design," "The Altruistic Art," "The Social Art," "The Religious Art," "Music and Immortality," "The God of Music."

The book is written with great enthusiasm, and we can feel that the author is a clergyman, yet while he now and then shows his theological bias, the book may be interpreted in a broader sense than the traditional dogmatism, and we enjoy the author's search for a deeper meaning in music than a mere expression of sentiment in rhythmic or tonal forms. He relates music to God, and finds in it a proof of God's existence as the author of rhythm, harmony and beauty, and what he says we have read with approval if we substitute for his personal God our own idea of a super-personal God. In fact, we may assume that the author's God-conception is more philosophical than it may appear to many an uninitiated reader.

Mr. Edwards says on page 299:

"Music is not a mere expression of feeling. It calls for the cooperative activity of imagination, understanding, and purposive will. By their harmonious action it gratifies the profound craving for ideal beauty. In its time and place, it has power over the spiritual nature of man beyond that of reason itself. After the mathematical and purely physical elements in music are taken account of, there is a spiritual increment present which is by far its most important factor. In the original scheme, and in its guided development, this must be traced back to a personal, divine Spirit. Nothing but soul can put soul into music, and the soul is God's work. The more of God there is in composer or performer, the loftier and purer the strain."

In his attempt to define beauty, Mr. Edwards says:

"Beauty has no sufficient ground in utility. The infinite diversity of artistic shapes assumed by leaves, flowers, vines, trees, feathers, scales, furs, crystals, and the larger organic forms, is not sufficiently explained by the uses they often subserve in nutrition, reproduction, and preservation. Darwin notwithstanding, each particular curve of a humming-bird's beak, each rainbow hue on the scale of fish or feather of bird, cannot be necessary to survival. The exquisite symphony in crimson and gold of the autumn foliage has no such value. A blotch of raw color on shapeless petals would attract bees; but, lo, in a single blossom a little world of beauty, and in the floral kingdom galaxies of manifold perfection."

"The first appeal of the beautiful is, indeed, to the senses, because all mental impressions must commonly come, in the first instance, through their five-barred gate. But pure beauty in the realms of light and sound quickly lifts the willing soul above the sensual."

"Plato held that beauty consists of self-existent forms or ideas super-induced upon matter, which are in truth the real beauty of beautiful objects. All beauty is in its essence spiritual. In its perfection looks us in the eye, utters itself to the ear. Since tones, forms, and colors have been found close akin, audible beauty, as certainly as visual loveliness, points direct to the one

Being in whom alone perfection dwells. Reid is right, therefore, in saying that the first cause of either is a divine Being whose volition immediately invests material objects, sounds and forms alike, with all their beautiful aspects. And so, beauty is nothing less than a revelation of the Unconditional, a manifestation of the divine thought."

"In Augustine's phrase, all things bright and beautiful are 'footprints of the uncreated Wisdom.' A scientific writer of our own day, speaking with acknowledged authority, says, 'The fact that Nature is beautiful to us, that its action meets a swift response in our minds, is best explained, indeed is hardly explicable otherwise, by supposing that its informing spirit is akin to our own. Because of our intellect we are forced to suppose a like quality in the Power that shaped us.' In the tone world all lovely and uplifting music is thus both echo and evidence of perfect musical thought and feeling in the Oversoul of the universe."

ELEMENTS OF GERMAN GRAMMAR. By *Thomas H. Jappe*. New York: American Book Company. Pp. 133.

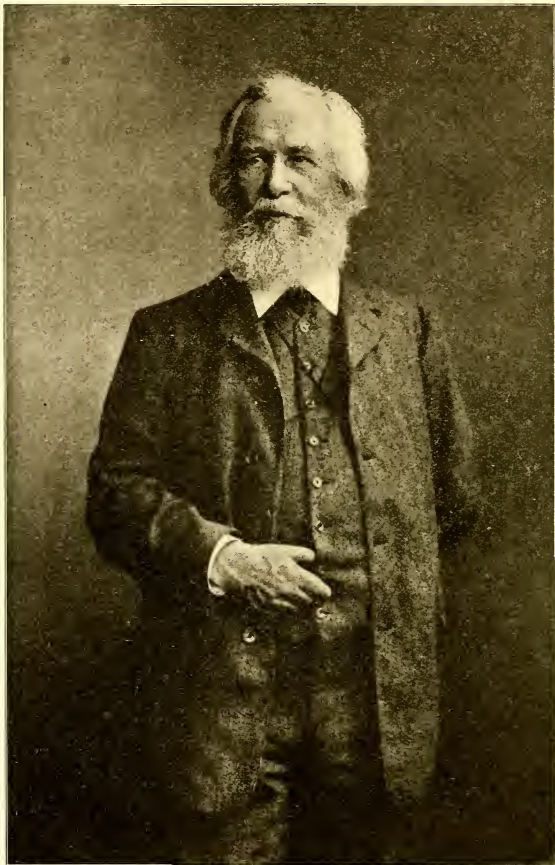
This book is intended for first year German instruction in schools, and is also specially adapted for self-instruction. About one-third of the book is devoted to a simple and concise arrangement of the necessary grammatical principles. The next portion consists of groups of questions on definite subjects. Each page of questions is followed by a blank page upon which the corresponding answers may be written. When completed the answers to each group of questions thus form a connected composition. The author suggests that at first only the simplest questions may be selected on each theme, and the rest added when reviewing. Just preceding the very complete vocabulary at the back of the book, both words and music of some fifteen folk-songs are inserted. These are to be memorized from time to time and the final singing of them induces further improvement in careful pronounciation. The author offers ten rules of general application in acquiring practical knowledge of a foreign language.

JAPAN YEAR BOOK. First Year Edition. Tokyo: Japan Year Book Office. 1905. Pp. 362, 50, iii. Price, 4s. net.

This work appeared in August as the first of a promised series of annuals compiled for the purpose of providing a "vade-mecum for the foreign public who have thus far encountered considerable troubles whenever they wanted to get more than a skin-deep information about this new member in the family of nations and the now sovereign Power in the Far East." It is entirely the work of native Japanese who apologize for possible defects in their English, and express their intention to bring out the next number by May at the latest. The first chapters are of a descriptive nature, treating of the political and physical geography of Japan, and are followed by details of the imperial, legislative and local government and regulations, various industries and conditions, means of communication, details of the war and its finances, and conditions in Formosa and Korea. An appendix contains an import tariff list and a directory of the leading exporters and importers. An alphabetical index adds materially to the usefulness of the book.

DER KAMPF UM DEN ENTWICKELUNGS-GEDANKEN. Drei Vorträge von *Ernst Haeckel*. Berlin: Reimer. 1905. Pp. 112.

Professor Haeckel is indefatigable. Scarcely had he decided to retire from active work and discontinue writing books when he was involved in a



fierce controversy with Professor Loofs. In order to explain his position he wrote "The Riddle of the Universe," which was to be his philosophical and religious testament, when fierce attacks prompted him to give further explanation in "The Wonders of Life." Each time when he sat down to

write another book he promised himself that this one should be his last, but new complications forced the pen into his hand again and again; and so we are not astonished to find again a pamphlet containing three lectures by Ernst Haeckel.

The pamphlet is adorned by the author's portrait, which shows him to be in the exuberance of that health and vigor which is peculiarly his own in spite of his advanced age. The pamphlet has been caused by an invitation to deliver a proposed lecture in the hall of the *Sing-Akademie* in which he discusses the labors and difficulties of men of science in gaining a hearing and finding acceptance of their views. Upon the whole the lecture does not contain anything new except in personal detail, but it is written in the refreshing style for which he is famous throughout the world.

THE TABERNACLE. Its History and Structure. By *Rev. W. Shaw Caldecott*. Philadelphia: The Union Press. 1904. Pp. xix, 236.

While excavations have been made on a large scale in Babylon and Egypt, very little of such work has been done in Palestine, and yet we must expect great results from it for our comprehension of the Old Testament.

Mr. W. Shaw Caldecott has specialized his investigations on the measurements of the Israelitic Tabernacle and the Temple at Jerusalem, and he has arrived at some definite conclusions which will most likely prove reliable. There is none other among the excavators who combines the qualities of mathematical with archæological and philological knowledge necessary to investigate this particular subject. Mr. Caldecott has made a thorough study of the Old Testament relying on the text only and putting aside traditional interpretations. The results of his investigations are very plausible. He has been in Palestine and compared the actual measurements of the ruins of Ramah, Nob, and Râmet el-Khalil with the Babylonian measurements, especially those of Gudea.

Professor Caldecott's book on the subject which appears under the title of *The Tabernacle, Its History and Structure*, contains much interesting matter, the significance of which will come to be more and more recognized.

Professor Sayce, who furnished a preface to it, concludes with the following comment upon Mr. Caldecott's work: "In reading what he has to say about Shiloh, more than once I have been inclined to exclaim, 'Oh, that the site could be archæologically explored!' Until Palestine has been made to yield up its buried past like Egypt and Babylonia, the Old Testament will remain a battle-ground for disputants who have no solid basis of fact on which to stand."

OPTICAL ILLUSIONS OF REVERSIBLE PERSPECTIVE. A Volume of historical and experimental researches. By *J. E. Wallace Wallin*. Princeton University, Princeton, N. J.: J. E. W. Wallin. Pp. 330. Price, paper, \$1.85, Cloth, \$2.25. Postage, 20 cents.

Professor Wallin is demonstrator in experimental psychology in Princeton University, and the preparation for the present work was begun during his official connection with Clark and Michigan Universities. The historical portion treats of cameos and intaglios, concavities and convexities, geomet-

rical outlines, and pseudoscopy. The larger portion of the book treats of the nature of experimental records, perspectivity in momentary exposures, distance and size estimations, accomodation and the third dimension, the effect of suggestion upon perspectivity with school children, the duration and alternation of perspective reversions, perspective presentations and practice, and a discussion of the psychophysical theory as against the psychological.

THE EVOLUTION OF A GREAT LITERATURE. By *Newton Mann*. Boston: James H. West Company, 1905. Pp. 381. Price, \$1.50 net. Postage 15 cents.

Based upon a close study of Old Testament criticism, Rev. Newton Mann presents in this volume a sketch of the rise and development of Hebrew literature until it finds a final shape in the canonical Bible. The book is dedicated to the two main champions of higher criticism in Hebrew literature, Rev. T. K. Cheyne and Rev. W. C. Van Manen.

INDIA E BUDDHISMO ANTICO. Di *Giuseppe De Lorenzo*. Bari: Laterza & Figli. 1904. Pp. 299.

We are in receipt of an Italian book entitled "India and Ancient Buddhism" by Giuseppe De Lorenzo. The author discusses the relation between India and ancient Greece in the time of Pythagoras; the foundation of Buddhism; the personality of Gotama, his family, etc.; the discourses of Gotama Buddha; the relation of his doctrines with Kant; and finally Buddhism after Gotama; Buddhism in India, its definition, its degeneration, and European Buddhism.

THE CHANGING ORDER. A Study of Democracy. By *Oscar Lovell Triggs*, Ph. D. Chicago: Oscar L. Triggs Publishing Co. 1905. Pp. 300.

Oscar Lovell Triggs, Ph. D., who, as is generally known, has left the University of Chicago, and is now publishing a periodical entitled *The Triggs Magazine*, has published his maturest views in a book entitled *The Changing Order*. It contains essays on such subjects as "Democratic Art," "The Esoteric Tendency in Literature," "Democratic Education," "The New Doctrine and After," "A School of Industrial Art." The saints which he reveres are Tolstoy, William Morris, Walt Whitman, and Browning. If we judge of the author from the ideas expressed in his periodical, as well as in his book, he is (to use an expression of his own) a harmless and unoffending individual. In an idealism of his own he follows the tendency of asserting his individuality in a legitimate, although perhaps in a too personal manner, and is specially enthusiastic in educational fields.

GARRISON THE NON-RESISTANT. By *Ernest Crosby*. Chicago: Public Publishing Company. 1905. Pp. 141.

Ernest Crosby, the undaunted champion of human rights, and an advocate of non-resistance and peace, publishes through the Public Publishing Company a series of chapters on Garrison, his life and his work. It will be welcome to the many friends of the great abolitionist.

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This book is the first attempt to compare the two religions from the actual texts. The first attempt at comparison, at least in English, was a Christian polemic by a learned Wesleyan missionary in Ceylon, Robert Spence Hardy (1874). He quotes but little from the texts, to which he had access, however, through an ex-monk, his aim being to condemn Buddhism. Subsequent attempts at comparison have been made in England and Germany, notably by Rudolf Seydel (1882 and 1884). But none of these authors knew Pali, and had, therefore, at their command only the small fraction of the Buddhist scriptures which had been translated. Even today, though more has been done, in English, French and German, the two great collections of Buddha's Dialogues, known as the classified and the numerical, can be read only in Pali, Chinese and Thibetan.

The most remarkable feature of Edmunds' work is the fact that all his translations from the Pali have been compared by his Japanese editor, with Chinese versions of the early Christian centuries. As Anesaki says in his preface, this brings together two literatures which have been kept apart for a thousand years, one in the south of Asia and the other in the north.

The work aims at scientific impartiality in comparing the two faiths. While the author thinks it probable that one Evangelist—Luke—made use of Buddhist legends in his own poetical introduction, yet he fully admits the independence and originality of the Christian Gospels in the main.

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

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

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

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

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