

The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER

VOL. XXXIII (No. 8)

AUGUST, 1919

NO. 759

CONTENTS:

	PAGE
<i>Frontispiece.</i> The Jaws of Hell.	
<i>Walt Whitman's Message.</i> O. E. LESSING	449
<i>Out of the Twilight.</i> T. SWANN HARDING	462
<i>The Hindu View of Life.</i> BENOY KUMAR SARKAR	465
<i>The Sikhs, Their Laws, and Their Customs.</i> SURENDRA KARR	474
<i>The Cosmic Mouth, Ears, and Nose.</i> LAWRENCE PARMLY BROWN	482
<i>Book Reviews and Notes</i>	506

The Open Court Publishing Company

122 S. Michigan Ave.

Chicago, Illinois

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

Entered as Second-Class Matter March 26, 1897, at the Post Office at Chicago, Ill., under Act of March 3, 1879
Copyright by The Open Court Publishing Company, 1919.

Problems of Science

By FEDERIGO ENRIQUES

Translated by Katharine Royce with an introduction by Josiah Royce

Pp. 392, Cloth, Price \$2.50

A scientific methodology with numerous references to contemporary interests and controversies.

Press Notices

"Prof. Royce thinks that the book will be read with particular interest on account of the opposition that it offers to current 'anti-intellectual' types of philosophizing, though the book was first published in Italian before the controversies about 'pragmatism,' 'intuitionism,' etc., arose. At the same time, Enriques, whose disposition is that of the mathematician and logician, has, through independent thinking, come to support the same theses as the pragmatists regarding the 'instrumental' or the 'functional' character of thought."—*Springfield Republican*.

"The book is written in a very attractive style, and presents some of the most difficult problems in a way that the unprofessional reader can understand. It is worthy of being translated into English, and worthy of this excellent translation."—*Boston Transcript*.

"Enriques, as Prof. Royce shows, views the thinking process as an 'adjustment' to 'situations,' but he also lays great stress 'upon the tendency of science to seek unity upon the synthetic aspect of scientific theory, upon what he calls the "association" of concepts and scientific "representations."' Enriques treats all these questions with originality as well as great depth of thought and the appearance of his book in English makes an important addition to the body of metaphysical literature in our language."—*Chicago News*.

"The Work before us is perhaps the most considerable since Mill."—*The Nation*.

Order through your dealer
ON EXAMINATION

The Open Court Publishing Co.

CHICAGO—LONDON



O Her: Jesu Chuste/der du als ein strenger vnd gerechter richter der armē sündigē seelē so sich von dir ist ab werffen/ein vnendliche hellische straff verordnet hast bey Lucifers vnd ander en sein mit verstoffenē gēstē vnd verdampren: Ich bit dich/verlyk mir ein verdienstlich lebe hic in zeit der gnaden also siren/dz ich teilhaft deins bitterē sterben/enttinnen inōg solicher grausamē straff durch die grundtlose barmhertzigkeit deiner allmēchtigen genaden: Amen.

THE JAWS OF HELL.

German woodcut of the age of the Reformation.

(From Paul Carus, *History of the Devil*.)

THE OPEN COURT

A MONTHLY MAGAZINE

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

VOL. XXXIII (No. 8)

AUGUST, 1919

NO. 759

Copyright by The Open Court Publishing Company, 1919.

WALT WHITMAN'S MESSAGE.

BY O. E. LESSING.

WHITMAN'S "main life-work, the principal object" from which he was resolved never to be diverted, was the "great construction of the New Bible." In contrast to the Old Bible the new one was to reconcile "materialism and spirituality" through the medium of the "intellect, the esthetic." It was at the same time to be the poem of adherence to "the good old cause," and the good old cause "is that in all diversities, in all lands, at all times, under all circumstances,—which promulges liberty, justice, the cause of the people as against infidels and tyrants." Such was, according to Whitman's own words, the plan and purpose of *Leaves of Grass*, and Mr. Shipley in his article "Democracy as a Religion" has given us an enlightening exposition of the poet's ideas. It was a bold undertaking, indeed, for one man to do single-handed, within a few years, what the accumulated wisdom of many religious leaders had taken centuries to achieve. It may therefore well be doubted from the outset whether the poet's intentions ever reached their ultimate goal, the "construction of the *New Bible*."

Love, fidelity, social service, generous comradeship, democracy, humanity, universal sympathy, spiritualism, immortality, providential predestination,—if these are the ideals of *Leaves of Grass*, they are certainly no newer than the teachings of Christ and of His Apostles, than the gospel of love, brotherhood in God Father, redemption, and resurrection. As to the intended reconciliation of materialism and spiritualism, it is true that Whitman, like so many other visionaries—Lessing, Heine, Ibsen, e. g.,—dreamed of the possibility of a "third gospel." Among his very last utterances we find the following remark: "The philosophy of Greece taught normality and the beauty of life. Christianity teaches how to endure

illness and death. I have wondered whether a third philosophy fusing both, and doing full justice to both, might not be outlined."

On the other hand, it has irrefutably been pointed out (by Dr. Bertz in his unjustly ignored book *Der Yankce-Heiland*) that Whitman's idea of immortality and of the relation of body and soul, is essentially the same as St. Paul's conception of the "natural body" and the "spiritual body" (cf. 1 Cor. xvi. 4ff). Whereas Whitman seems to accept the hypotheses of modern science, like evolution, heredity, etc., thereby uniting, as he thought, religion and science, he holds in reality fast to the doctrines of Christianity as laid down in the New Testament, with one or two exceptions which constitute a relapse into Judaism. There never was a man with a less scientific mind than Whitman. He took for granted what appealed to his own nature. He believed what he wished to believe. He shrank from analysis. The disinterested objectivity of scientific investigation was distasteful to him. He welcomed science whenever it affirmed what he had chosen to affirm; to its negative results he shut his eyes. An almost feminine, not to say childlike, self-deception is revealed by such statements as this: "The utmost pride goes with the utmost resignation: science says to us—be ready to say yes whatever happens, whatever don't happen: yes, yes, yes. That's where science becomes religion—where the new spirit utters the highest truth—makes the last demonstration of faith: looks the universe full in the face—its bad in the face, its good—and says yes to it" (to Horace Traubel). He was unable to see, or would not see, the difference there is between a scientific affirmation of the facts of observable life and a demonstration of faith in things unobservable. He is delighted to hear that Huxley called the theory of evolution a mere working hypothesis. At the same time he says that his own work "must assume the essential truths of evolution, or something like them."¹ And in *Notes Left Over* he expects "first-class metaphysicians and speculative *philosophs*" to give to "the highest and subtlest and broadest truths of modern science their true assignment and last vivid flashes of light." Similarly he turns in his *Democratic Vistas* from the cold facts of science to the "living glow, fondness, warmth, which the old *exaltés* and poets supply," mentioning especially the "Hebrew Bible." In other words: science remained to Whitman a problem, religion a fact. He did not succeed in reconciling the two. His philosophy is anything but modern.

¹ Traubel, *With Walt Whitman in Camden*, Vol. II, p. 65; Vol. III, pp. 94f.

Even Whitman's strong opposition to any and all forms of orthodoxy, to ecclesiastical definitions, to organized systems of religion, cannot be considered an innovation. The New Testament itself knows nothing of a Church in the medieval sense. And Whitman in his aversion to orthodoxy had only to follow the example of the dissenters of the seventeenth or of the pietists and rationalists of the eighteenth century. It must be remembered that he always laid much stress upon his Quaker affiliations; witness his essay on Elias Hicks whom, with George Fox, he was inclined to rank as high as Shakespeare. Furthermore he is, through Carlyle and Emerson, connected with the romantic mysticism of Novalis, and through the latter with Jakob Böhme. It is safe to say that, except for temporary and rather whimsical, more or less esthetic, excursions into non-Christian fields, Whitman was at the bottom of his heart as devoted a disciple of Jesus as Elias Hicks himself. In the disguise of an iconoclast he was an ardent believer. The roaring lion was in fact a meek and faithful lamb—to use Dr. Bertz's quaint phraseology. He was not an "immoralist" like Nietzsche who destroyed established conventions so as to construct his "New Bible," *Zarathustra*. Whitman was very far indeed from the bold independence of the hermit of Sils Maria. Ecclesiastical critics may not admit that such is the case. They are, perhaps, shocked and misled by sensational details in reading *Children of Adam*, for instance, while they fail to grasp the innermost meaning of Whitman's religious message. This message is, contrary to his original intentions, identical in spirit with the Sermon on the Mount. It is old, not new. But is it not more beneficial to mankind to have the old message of unselfish love so emphatically and so unreservedly restated as was done by Whitman, than to have a *new* Bible? Whitman's failure as a religious innovator is his greatest asset.

If the Swan of Avon knew little Latin and less Greek, the Bard of Camden knew neither the one nor the other. Whitman was not a scholar nor an original thinker. He was always a poet: emotional as a man; impressionistic as an artist. The more exclusively he relied upon his immediate, personal experience, observation, and perception; the more he refrained from drawing upon indirect sources, the greater was his artistic success, the stronger his human appeal. His one central experience was love, an unbounded, nay, indiscriminate love of man and nature. It is this all-comprehensive love, together with his artistic impressionism, that accounts for his innumerable inconsistencies and self-contradictions. Not only in

matters of religion was there often the discrepancy between the lion's garb and the lamb's soul.

How revolutionary do certain passages of the "New Bible" sound! "Resist much, obey little!" "O latent right of insurrection! O quenchless, indispensable fire!" So he writes in 1860 and again in 1870. Was he indeed a revolutionary? As late as in April, 1888, so Traubel reports, he said to a Russian anarchist: "My heart is with all you rebels—all of you, to-day, always, wherever: your flag is my flag." But he refused to be impressed into his service by way of an endorsement. "I suppose I am radical his way, but I am not radical his way alone." At another occasion, in the same month, he delivers an after-dinner speech in praise of Cleveland, Gladstone, and Emperor Friedrich III, while four months later he says to Traubel: "God bless the red flag of revolt!" He evidently did not mean the red flag at all, for Carnegie was a good friend of his, and he had admittedly been unable to follow the drift of the economic and social movements of his time. What he meant was only the young man whom he was speaking to and whom he loved as an individual, not as the representative of any cause. In the same spirit he kissed a criminal on his brow and helped him escape the officers of the law, convinced, no doubt, that in so doing he was living up to the example of Him who sat with the publicans and sinners.

It was one of his charitable inconsistencies that he, while unshakably believing in the perpetuity of individual identity—"the simple, separate person"—he did not consider the individual responsible for his actions. He loved any human being as such. He saw a divine soul even in the criminal. Crime to him was a disease or the result of the imperfections of society. He went so far as to doubt whether he had made emphatic enough "his affirmative feeling about the underdog—the vicious, the criminal, the malignant (if there are any malignant)." And one of the last words of the dying poet gave expression to the same feeling. The chief source of such ultra-Christian sympathy for the malignant may be found in Whitman's theory of the origin and purpose of evil which he thinks is foreordained by Providence and an integral part of the Deity (cf. *The Square Deific*). The affirmative and universalistic mysticism of Jakob Böhme and the negative exclusiveness of the Calvinistic predestination are thus curiously blended. In addition to both evidently the optimism of Leibniz's "pre-established harmony" had filtered through to Whitman by the channels of popular articles in newspapers and magazines. That the problem of evil seriously

occupied his attention is shown by such notes as this: "Theories of evil—Festus, Faust, Manfred, Paradise Lost, Book of Job."² At any rate he believed that ours was the best possible of all worlds and that everything, good or evil alike, would eventually come to a state of harmony which, if he had known Nietzsche, he might have characterized as "Beyond Good and Evil." *Leaves of Grass* is the American theodicy.

Long after the first edition of the *Leaves* had appeared, Whitman became superficially acquainted with the "Hegelian formulas," and now, if never before, he felt completely assured and justified in his optimism. This optimism again was for him the very core and substance of democracy. Among a number of notes for a proposed course of public lectures, between 1860 and 1870, we are surprised by the following statement: "Identity's continuance despite of death—Humanity, the race, History, with all its long train of baffling, contradictory events—the tumultuous procession—the dark problem of evil, forming half of the infinite scheme—these are the themes, questions, which have directly or indirectly to do with any profound consideration of democracy and finally testing it, as all questions and as underlying all questions. Who advances me to light upon these? And without depreciating poets, patriots, saints, statesmen, inventors and the like I rate Hegel as Humanity's chiefest teacher and the choicest-loved physician of my mind and soul." No less enthusiastic, and in the same connection, does Whitman speak of Hegel in his *Democratic Vistas* and elsewhere. As late as 1888 he finds consolation in him. Of Hegel's works he seems to have known a translation of the *Introduction to the Philosophy of History* which he mentions about 1860. Otherwise he depended for his information upon popularizing extracts and, like certain Young-Hegelians, he interpreted the "formulas" to suit his democratic instincts.

There remains the strong individualism of the *Leaves* as a possible element of Whitman's original creation. As a matter of fact, however, we here approach his most fruitful source of inspiration: Emerson. His indebtedness to the Concord sage Whitman throughout his own life never became tired of acknowledging. The praise of Emerson runs as a golden thread through all of Whitman's private and public utterances from notes preparatory to the *Leaves*³ to the conversations with Horace Traubel.⁴ It was

² Cf. Putnam edition, Vol. VI, p. 154.

³ Putnam edition, Vol. VI, p. 159.

⁴ Cf. the three volumes of *With Walt Whitman in Camden* for dozens of testimonies.

not merely the poet's gratitude for Emerson's early and decisive recognition—which he might have used with more discretion—but the realization of his nearly absolute dependence upon Emerson's philosophy. It is true that Whitman himself, but more particularly a few uncritical disciples of his, at times endeavored to reduce Emerson's influence to a minimum of encouragement. Nevertheless, even statements to the contrary only prove the perfectly evident. Dr. Bertz is not exaggerating when he says that it would be an easy matter to make up a concordance of parallel passages from Emerson's *Essays* and Whitman's *Leaves*.⁵

No, Whitman misunderstood himself if he believed that his was a *new* gospel. His Bible, i. e., *Leaves of Grass*, was not new in its ideas but in its poetical form of expression, in its individual variations and adaptations in so far as these were the results of the poet's artistic and personal experiences. It is not as a philosopher or a religious reformer that Whitman has a message of his own but as a poet and as a man of extraordinary dynamic power. Following the transe-like enthusiasm of the first *Leaves* there came the stern reality of the Civil War. Whitman, like his great antipode Friedrich Nietzsche a few years later, became the wounddresser. Now, in the hospitals, at the bedsides of convalescent or dying soldiers, Whitman's love of mankind underwent its supreme test. There is no more touching document of unselfish devotion and inexhaustible love to be found in any war literature than in the wounddresser's letters to his mother and in his war reminiscences. Through all the unspeakable horrors, cruelties, atrocities, sufferings, caused by a fratricidal struggle, shines forth the comforting light of a sympathetic and forgiving love that possesses a stronger healing quality than do the medicines and the skill of physicians.

Whitman's conviction of the justice of the Northern cause does not make him love the individual Southerner the less. Reports of Rebel atrocities, some of which he vividly narrates himself, do not blind him to the fact that the Southerners too are human beings. He chivalrously admires their heroism in battle. He suffers with them when they suffer from wounds or diseases. He knows that they, too, are the sons of loving mothers and that they, too, have access to the kingdom of God. Rebel or Unionist, each has a divine and immortal soul. He "had no feelings detrimental to the honor of the masses south—the great body of people there: workers, toilers, men and women: whose share in noble qualifications, in

⁵ Cf. Bertz, *op. cit.*, pp. 109ff.

richness of character, I cannot, must not, dare not, question: no." He "only had a horror of the leaders, the conspirators, the group on top who prepared the way for all these terrors."⁶ The fearful tragedy of it all appears in the brief paragraph of *Specimen Days* entitled: "Two brothers, one South one North," which ends: "One was a strong Unionist, the other Secesh; both fought on their respective sides, both badly wounded, and both brought together here (to a Washington hospital) after a separation of four years. Each died for his cause." Each died for his cause—not a word of hatred or reproach: only love. Just as the wounddresser knew of no hatred, so the author of *Drum-Taps*, the only reflex in American literature worthy of the events, does not gloat over the downfall of the opponent, nor boast of the deeds of the victor, but he celebrates the heroic grandeur of the conflict and the triumph of the contested idea as such. He mourns the fallen as the martyrs of a cause, not as the victims of a personal enemy. Even his graphic account of Lincoln's assassination contains no word of hatred for the murderer. Nor is the beautiful dignity of the Lincoln poems marred by any outburst of resentment. He looks upon the war as one of the many tragic crises the human race has to go through on its march to universal freedom. Lincoln is the noblest of all sacrifices upon the altar of humanity. Thus we read in *Reconciliation*:

"Word over all, beautiful as the sky!

Beautiful that war, and all its deeds of carnage, must in time be utterly lost;
That the hands of the sisters Death and Night, incessantly softly wash
again, and ever again, this soil'd world:

... For my enemy is dead—a man divine as myself is dead;

I look where he lies, white-faced and still, in the coffin—I draw near;

I bend down, and touch lightly with my lips the white face in the coffin."

The success of the Union cause promised to him the ultimate victory of liberty and democracy throughout the world. But he never was bound by narrow party limits. A faithful adherent of the principles for which Lincoln had died, a "Republican" by name, he did not submit to anything like an official party creed. His toast to President Cleveland has been mentioned above. He believed in a patriotism far beyond sectional or nationalistic prejudices: "Not my country whether or no, God bless it and damn the rest!—no, not that—but my country: to be kept big, to grow bigger, to lead the procession, not in conquest, however, but in inspiration."

Whitman's political program may be called humanitarian. Its main ideas are accordingly simple, too simple indeed in view of

⁶ *With Walt Whitman in Camden*, Vol. III, pp. 545f.

man's real nature that has made civilization, or what we call civilization, so terribly complex. Was it not rather naive of him, long after the appearance of the *Communist Manifesto*, still to believe that social injustice, exploitation of the masses, and poverty, could be remedied by such devices as the single tax or the creation "of myriads of actual homes in fee simple" for "the bulk of the people"? He evidently had had a glimpse of Sismondi's *Social Science* and of Henry George's theories; and from Rousseau and our own Declaration of Independence he remembered that democracy was to be based upon the equal rights of all human beings. Karl Marx, the principles he represented, the economic facts looming in the backgrounds of *Capital*, he was unable fully to understand. And yet he knew that something was wrong with society, because he had for many years lived among the crowds of the big cities and had observed the lives of thousands with the keen eyes of the artist and with the sympathetic heart of the lover. So he was, for instance, passionately opposed to a protective tariff "primarily because it is not humanitarian, because it is a damnable imposition upon the masses." Very pertinently he raises the question: "Who gets the plunder?" and answers it in a way that is more than discouraging in its timeliness: "The profits of 'protection' go altogether to a few score select persons—who, by favor of Congress, State legislatures, the banks, and other special advantages, are forming a vulgar aristocracy, full as bad as anything in the British or European castes, of blood, or the dynasties of the past." Instead, he thought, free trade would help bring about the brotherhood of man. But no political, economic, or social system could in the least contribute to that end without love. Love was Whitman's panacea:

"Were you looking to be held together by the lawyers?
Or by an agreement on paper? or by arms?
—Nay—nor the world, nor any living thing, will so cohere."

But who is there to heed this warning? Who is there to practise universal love in a world which has so completely turned away from its true God for the orgiastic worship of the Golden Calf? How many of his dreams would Whitman, if he lived to-day, see fulfilled?

After the Civil War he hoped for a national regeneration that was to give a final justification to the victorious Union and its growing material prosperity. Universal love, in his sense, did not mean anything like a vague and sentimental cosmopolitanism.

"One's Self I sing—a simple, separate Person
Yet utter the word Democratic, the word En-masse."

And again:

"I will accept nothing which all cannot have their counterpart of on the same terms."

Inconsistent as he was in many things, this fundamental principle of genuine democracy he firmly adhered to through all the various phases of his inner development. It is collectivism based upon a responsible individualism both national and personal. Self-assertion and the collective conscience he wished to stimulate in his readers. The harmony of the individual with the collective spirit is the keynote of Whitman's literary Declaration of Independence, the *Democratic Vistas*.

Before America can become the leader of mankind, she must establish "the science of healthy average personalism the object of which should be to raise up and supply through the States a copious race of superb American men and women, cheerful, religious, ahead of any known." The masses must be built up by building up "grand individuals." To attain this end it is necessary to carry out a plan of practical eugenics which in turn results from an entire elimination of the prudery, hypocrisy, and sterility of Puritanism. "The Puritanical standards are constipated, narrow, and non-philosophic," he says in another connection. Only healthy fathers and mothers can beget the new race. Only if the functions of conjugal life are frankly and honestly acknowledged in their natural sanctity will it be possible to avoid the fatal extremes of Puritanism on the one hand and of licentiousness on the other. It is Puritanic sham-moralism that degrades the mothers of the race as shamefully as they were degraded in the Middle Ages, when monkish asceticism looked down upon woman as the originator of sin and as the ever dangerous tool of Satan. But no less degrading are the conventions and fashions of modern society. If Whitman saw the bacchantic lust, the irresponsible unrestraint, the frivolous immodesty that is rampant at the present time in all classes of our people, the so-called educated not excepted, he would think his whole life-work lost. "Everywhere an abnormal libidinousness, unhealthy forms, male, female, painted, padded, dyed, chignoned, muddy complexions, bad blood, the capacity for good motherhood decreasing or deceased." Can we rightly say that these words of 1870 have been refuted by the succeeding fifty years? Any one familiar with the conditions

in our public schools, colleges, factories, stores, places of amusement, will mournfully admit that we are still very far from Whitman's ideal of a race of athletic men and women.

The *ideal* race of the future, "the divine average," consisting of free, strong, healthy personalities bound together by mutual love, woman enjoying equal rights with man, will form a true democracy. Such a democracy will have overcome the evils of frivolity, corruption, hypocrisy, greed for money, moral depravity. Physical and spiritual health create genuine liberty. For the petrified formalism of dogmatic creeds and obsolete political institutions will not be tolerated by a healthy people. The collective personality of ideal democracy is a law unto itself and needs no laws decreed from above. Such is Whitman's interpretation of Lincoln's immortal definition of popular government.⁷

As if he had read Schiller's *Esthetic Education* he defines democratic liberty as freedom under the law. The pseudo-democrat seeks for "elevation" and "special privileges"; "the full-grown man or woman," the true democrat, "the master, sees greatness and health in being part of the masses; would you have in yourself the divine, vast, general law? then merge yourself in it." "Great, unspeakably great—is the Will! the free Soul of Man! at its greatest, understanding and obeying the laws, it can then, and then only, maintain true liberty." But the vast, divine Law is the law of justice, righteousness, and universal love. It is not the tyranny of autocratic rulers who disregard the craving of mankind for love; who give the starving people the stones of slavery instead of the bread of liberty. Whitman would have considered any violation of the sacred rights of the people as guaranteed by our constitution inconceivable. "What is independence?" he asks. "Freedom from all laws and bonds except those of one's own being, controlled by the universal ones."

True democracy once established within the nation—and not until then—the universal democracy will be founded upon the "religion of love that fuses, ties and aggregates, making the races comrades, and fraternizing all." This is Whitman's idea of a league of nations. It combines national independence with international good will. It is really American and at the same time humanitarian. It is indeed a league of free peoples, not a capitalistic syndicate for the enslavement of the masses.

⁷ The writer may be pardoned for using here an article of his on *Democratic Utopias* in *The New Times*.

American democracy in its individual form must seek its culmination and expression in a great, indigenous, thoroughly American literature. No problem occupied Whitman's thought more intensely than this. From the early sketches of his *American Primer* on to the last jottings of his dying days we find him pondering over "the terrible query: American National Literature—is there distinctively any such thing, or can there ever be?" Taking issue with reviewers who charged him with an "attitude of contempt and scorn and intolerance" toward the leading American poets, Whitman gives testimony of his appreciation of "the mighty four who stamp the first American century with its birthmarks of poetic literature." "I can't imagine any better luck befalling these States for a poetical beginning and initiation than has come from Emerson, Longfellow, Bryant, and Whittier." However great in their respective places, they were either not independent enough of European influence or not great enough to measure up to what Whitman had conceived to be the highest American standard. Compared with the immense realities of American life and nature, with the "teeming region of the Mississippi Valley," with "the pure breath, primitiveness, boundless prodigality, and amplitude of these prairies, the Rocky Mountains," even the mighty four must have seemed bookish and imitative to a poet whose imagination spanned the whole vast continent, the multitude of its people, and their relation to the universe. Let the American poet gratefully accept the treasures of Old World literature but beware of the un-American spirit they express. Let the American poet be inspired by his illustrious predecessors to greater achievements. To be genuinely American does not mean "to bluster out: 'nothing foreign'" but "to supply such forcible and superb specimens of American models that they put foreign models in second class." "Just go on supplying American models." But imitation was not to be eradicated so easily as Whitman occasionally dreamed. If only the models which were copied by American writers were genuine! "We all see London, Paris, Italy—not original, superb, as where they belong—but second-hand here, where they do not belong. We see the shreds of Hebrews, Romans, Greeks: but where, on her own soil do we see, in any faithful, highest, proud expression, America herself? I sometimes question whether she has a corner in her own house." "America demands a poetry that is bold, modern, and all-surrounding, and cosmical, as she is herself. It must bend the vision toward the future more than the past. Erect, inflated, and fully self-esteeming be the chant: and then America will listen with pleased ears."

As a literary critic Whitman is, as may be expected, no less impressionistic and subjective than in his attitude toward science. The literature of the world, Old or New, he measures by the standard of his personal conception of American democracy, the essence of which was or was to be spiritual and cosmic. By "cosmic" he evidently meant what the German romanticists called the infinite. He must have known enough of Schelling, whom indeed he invariably quotes with Kant, Fichte, and Hegel in support of his views, to share with him the theory that the function of art is to express the infinite by the image of the finite. And he was himself romantic enough to demand of poetry that it be suggestive, emotional, "interesting," rather than complete, plastic, and objective. On the other hand, he was opposed to the abnormal and morbid so many romanticists became entangled in, demanding "for these States a cheerful, religious fervor, endued with the ever-present modifications of the human emotions, friendship, benevolence, with a fair field for scientific inquiry, the right of individual judgment, and always the cooling influences of material nature." The democratic, the cosmic, the suggestive, the healthy and natural, therefore, are the four criteria Whitman applies to literature and its creators. From this point of view he prefers the Hebrew prophets, the "*exaltés*," to almost any other kind of poets, and goes so far as to place Shakespeare rather low inasmuch as he was a representative of an obsolete feudalistic order. He finds fault with Carlyle because he is undemocratic and pessimistic; with Emerson for his lack of original naturalness. As late as 1880 he sees in Poe hardly more than the "morbid, shadowy," artist. It seems to have been the result of an entire re-reading and revision, when in 1888, in conversation with Traubel he admits that Poe may, after all, be "a star of considerable magnitude, if not a sun, in the literary firmament." That there was a spiritual affinity between his and Poe's romantic philosophy (with Novalis's magic idealism for a common source), Whitman never suspected.

All of his ideals Whitman would have found realized in the one great poet of modern times, if he only had known him: Goethe. But Whitman, so it seems, never read all of *Faust*; he certainly knew nothing of *Wanderjahre*. At one time, upon being asked to express his opinion of Goethe, he frankly confesses that he does not know him, but ventures to express an "opinion" just the same. What a pity! For in *Faust* and *Wanderjahre* there were supreme examples of a poetry democratic in spirit, cosmic in scope; combining suggestiveness with health, spirituality with the sensuous

concreteness of nature. And withal, it was America that symbolized in Goethe's vision the ideal of liberty the European nations were so desperately striving for even then.

Does America "listen with pleased ears" to her own poets who endeavor to come up to Whitman's high standard? Is it too pessimistic a view, if we state our fear that Whitman's message is practically lost in the mad turmoil of our materialistic age? How little known is Whitman himself! *Drum-Taps*, to be sure, was revived during the war. But there are no indications of a general and whole-hearted acceptance of Whitman's essential ideals. After the flood of anniversary articles has subsided, *Leaves of Grass* will continue to slumber in the libraries. And our academic critics will go on harping on the theme of Whitman's "impossible" verse form. After all Whitman has done, the regularity of rhyme and meter are taught to be so much more important in poetry than the life pulsating in rhythms born of life. What a miserable spectacle does the attitude of our general public to modern American poetry afford! Just as Whitman is at best only half understood, so his peers and his worthiest followers are neglected. Mark Twain's popularity, e. g., is that of a general merrymaker, while his profound analysis of modern society remains unheeded and his Faustian search of truth unknown. Another terra incognita is the grandiose poetry of Moody. While the melodramatic *Great Divide* was hailed as a national triumph, the much deeper *Faith Healer* was rejected, and the Prometheus trilogy, dramatic poems of truly cosmic significance, never had a hearing at all. Horace Traubel who, in his *Optimos*, has given us the most powerful and inspiring book of indigenous American poetry since *Leaves of Grass*, has grown old and feeble without receiving a sign of gratitude or mere recognition from his people.

This tragic situation has, in part at least, been brought about by the failure of our responsible literary mediators to mediate between authors and public. In this new country of ours, in this twentieth century, there still predominates in the field of esthetics a pseudo-Aristotelian orthodoxy, combined with medieval asceticism and Puritanic narrow-mindedness. Instead of generous and sympathetic interpretation encouraging the new generation of poets in their struggle for literary independence, we see scholastic inquisition at work stifling by the weight of academic authority any contemporary effort toward characteristically American self-assertion. Whitman's impressionistic method of criticism certainly had its faults; but it was on the whole constructive and imbued with an artistic sense; and it instinctively pointed in the direction of progress. "The letter

of destructive criticism must not be pushed too far—it tends to render a man unfit to build.”⁸ If ever there is to be an authentic American literature such as Whitman demanded, criticism must approach the works of aspiring contemporaries in the spirit of discerning appreciation and unprejudiced sympathy rather than with the air of suspicious and antagonistic superiority as is the habit among our literary augurs now. Then, maybe, there will be found creative geniuses, and a public ready to listen to them, who give artistic expression to the ideals of national independence and super-national good will; who courageously proclaim the eternal values of justice, freedom, and love for all peoples and races on earth. Then Whitman’s terrible query will be answered in the affirmative: “American literature—is there distinctively any such thing, or can there ever be?”

OUT OF THE TWILIGHT.

BY T. SWANN HARDING.

AS Alan Seeger has reminded us, there is a perspective one can get only at Death’s door; and this holds true whether that death be in war or at peace. Here is a vision of reality, a clear revealing view of naked life for once brushed free of the encumbering excrescences which normally render it obscure and very often make it into a rude caricature. There, in a peaceful, pleasant condition, in the twilight zone, neither Life nor Death—we can look down the long vista of the past or peer dimly through the dissolving veil that hides eternal reality. And the fruits of this experience are revelations otherwise utterly impossible.

This wonderful possibility counterbalances the cruel pains of a hundred illnesses, and he that has undergone this walks the earth ever after a man apart. Second only to this personal experience is the passing of one held really dear; and when these two circumstances occur simultaneously, the effect is tremendous.

The actual, close-range contemplation of death has about it little indeed of unpleasantness, certainly nothing of terror; for with the emergency comes the strength to meet it, although in close proximity it becomes less a challenge and more “a consummation devoutly to be wished.” One discovers all in a flash that the shadow-world of Plato’s Ideas is after all this side of the threshold to the unknown; that the pleasures and satisfactions of this life

⁸ *With Walt Whitman in Camden*, Vol. III, p. 39.

melt into a misty haze of insignificance, while we retain only the strong, potent memory of love, ideals, and good. Reality becomes a concept only dimly outlined here; it is seen to be but the promise of that positive Reality beyond.

And, returning to what seems a changed world, possessing a revaluation of all values, one walks apart and marvels at the persistent earnestness of men about the veriest trifles. The poignant realization comes that the real victors—those truly rewarded and decorated for bravery—are not the returning veterans of a world war, but are those fortunate beings whose shattered and discarded clay lies scattered in the God's acres of Flanders. Formerly a pang of regret seized us when we considered all those who strove but from whom Death snatched the reward. How could we have been so blind as to ignore the fact that the culminating event of death was the transition of all these wholesome spirits to some sphere of greater usefulness for which earth's training-school had triumphantly fitted them?

We return convinced believers in cosmic justice; convinced that disasters by sea and by land, the apparent partialities of fate, the shattered illusions of broken lives—these all fit into the rational scheme of things. For sin and remorse are ultimately relative matters; we do not progress far when we judge the relationship of pain to pleasure in a life by a process of what can be at best but superficial analysis. I am convinced that could every life be subjected to a truly searching analysis, could be plainly read as an open book, we should discover but one thing in all cases—prevailing justice. "As thy days so shall thy strength be." The greater the pain, the greater the fortitude vouchsafed, the greater the character builded. Many the man who carries within a perfect physique a mental pain more onerous and intolerable than any happy-dispositioned cripple could know. And how agonizing, though intangible, such pain can be! Violent death, holocaust, disaster, tragedy, war—the fearful things which tempt us to the apathic philosophy of Omar Khayyam—we find an assurance that these things have no terror and no unfitness. Remembering the quiet self-possession of a Frohman smilingly embarking upon "the great adventure," we should be slow to condemn a world system which, while it tests with fire, certainly produces much fine gold. And we may well stop and think of the disadvantages a pain-free universe would certainly possess. Verily these things become small in the light of eternal reality.

We live to discover that life in many cases brings eventually

an inordinate boredom, a veritable, semi-mystic nostalgia; a vague but intense yearning homesickness; a half-revealed aspiration for something this world cannot give. One comes, indeed, to wonder why the tired Man of Nazareth prayed "Let this Cup pass," meaning death—when death was for him, and is so often for all of us, the way of rest, repose, contentment, ease.

Death the easy way; life the gaunt hard road—does this seem impossible? Ah, though it may appear a strange and incomprehensible language to ears deafened by the howling din of mundane affairs, when moments of deep insight occur and the underlying realities of existence are revealed, we discover in surprise that nothing is sweeter or more to be desired than the dear, still slumber which men call Death and which angels understand as Birth; that nothing is more unsatisfying and positively difficult than the tear-obstructed pathway men call Life. Death in due time, peacefully, quietly or violently for some ideal cherished more than life; nothing is nobler, nothing more contenting, nothing more natural.

We must remember that life here and There is one; that there "is no death, what seems so is transition." This means that here are tasks that must be done; here is latent cowardice that must be suppressed; here is attainment that must be reached. Without the revelation its nearness produces, death has appeared hard to men. And when we consider those who have almost gaily faced it, we should be of poor stuff indeed to retire from the struggle simply because an obstacle presented itself. If life be a trial, it is nevertheless one to be bravely borne that our destiny may be achieved.

But as we go ahead, after having gained the death-bed perspective, we find many stones rolled away, many problems magically solved for us. The experience of having undergone some really great trouble instantly cures many habits of petty irritability and indulgence without conscious effort on our part. It seems that the soul, having seen the smallness of so many things, but the greatness of a certain few, can no longer stoop to quick temper over trivialities.

All things appear in their true relation to one another and to ultimate ends. Whatever hopes achieved, whatever ideals unattained; whatever pleasures enjoyed, whatever pains endured; whatever knowledge gained, whatever ignorance deplored—these are all of passing, but purely relative, importance. The swirling eddies of the stream do not so much matter as its general trend. It does not so much matter where one happens to be as in what direction one

is heading. Erratic old David, with all his backslidings, his very disreputable doings and his often shameful indulgences—though he frequently stumbled and fell frightfully—yet had an upward urge; a surging aspiration Godward which the Father of all could not but bless.

And this is not to preach the shallow comforts of other-wordliness with its self-complacency. It merely means that we who have returned from the twilight zone endeavor to focus our attention principally upon the direction of the stream of life; we mean to see to it that we have an ideal which ever whispers "Upward! Onward!" and that the potency of that living ideal shall be the sign by which we almost automatically conquer.

Lastly, the very fact that the individual soul inevitably emerges from the most staggering misfortune with a trust in the ultimate Good renewed, a faith in God intensified, and a hope of immortality aroused, furnishes the most effective rebuke to those who, having suffered little, yet deplore the mad unreason of the universe. Winifred Kirkland's *The New Death* wonderfully attests this in the light of the battlefield.

And unless when the shades gather, the tongue thickens, the mist obscures our vision, and science stands impotent with folded hands, there comes suddenly into those dimming eyes a look which sees beyond earth's shadows; there appears on that wan face an expression incredulous, half of wonder, half of sheer joy—and we can softly say "Gladly I come for rest—may there be no sadness of farewell"—all—All has been lost. Erudition, wealth, power, acclaim, achievement—these mean nothing at such times. And the simplest maid who trusting passes on is more to be envied than a fitful king in a cloak of purple.

THE HINDU VIEW OF LIFE.

BY BENOY KUMAR SARKAR.

IT has often been said that Europeans and Americans cannot understand the Hindu or the Asian mind. Oriental view-points and ideals are supposed to be fundamentally different from Occidental.

But what is the characteristic Oriental way of looking at things? Is it mysticism or the cult of the Eternal and Hereafter? There have been in Europe also mystics or "seers" of the Infinite, as many

and as great as in Asia, from the earliest times till to-day. The very first speculations of Hellas were embodied in the teachings of Pythagoras. He believed in the transmigration of the soul and preached the esoteric doctrine of numbers. He was a vegetarian and believed in general abstinence and ascetic mortification of the flesh. Plato's "idealism" also was mystical as much as the monism of the contemporary Upanishadists of India and Taoists of China.

Who has been a greater occultist than Jesus? His message was: "My kingdom is not of this world." His other-worldliness and pessimism are undeniable. He said: "He that loveth father or mother more than me is not worthy of me." "If any man cometh unto me and hateth not his father and mother and wife and children, he cannot be my disciple." Indeed, the greatest passivist and submissionist among the world's teachers has been this Syrian Saviour of Europe and America. His political slogan was: "Render to Cæsar the things that are Cæsar's." Such extreme "non-resistance" was probably never preached in India.

Plotinus (third century A. D.), the greatest neo-Platonist, was a mystical pantheist. He actually practised Yogic exercises by which he hoped to attain union with the "ultimate principle," the highest God of all. The monasticism, celibacy, nunnery, and notions about "the world, the flesh, and the devil," the "seven deadly sins," etc., of Christianity have been practically universal in the Western world. They have had too long a sway to be explained away as accidental, or adventitious, or imported, or unassimilated overgrowths. Spiritualistic "self-realization" was the creed of many a transcendentalist denomination in Europe during the Middle Ages. To the English Puritans, even music and sports were taboo. The painters of the romantic movement in Germany, e. g., Cornelius, Overbeck, etc., fought shy of women and preached that all artists should be monks. The race of Jacopone da Todis, Rosicrucians, Ruysbroecks, and Boehmes is not yet a thing of the past in Eur-America. And now that the philosopher of the "*élan vital*" has enunciated his doctrine of "intuition," mysticism is going to have a fresh lease of life.

Thus the psychology of the "soul" and the metaphysics of the infinite life and permanent verities, are as good orthodox Occidental commodities as Oriental. Even in the conception of the universe as a living being the tradition of the Occident has been as long as that of India.

According to Plato in his *Phædo* this universe is a living crea-

ture in very truth, possessing soul and reason by the providence of God. Virgil in his *Æneid* (Book VI, 96ff) writes:

“First, Heaven and Earth and Ocean’s liquid plains,
 The Moon’s bright globe and planets of the pole,
 One mind, infused through every part sustains;
 One universal animating soul
 Quickens, unites, and mingles with the whole.
 Hence man proceeds, and beasts and birds of air,
 And monsters that in marble ocean roll;
 And fiery energy divine they share.”

—*Taylor’s trans.*

Similarly the Earth-Spirit conceived by Goethe is a personification of the *élan vital*, the active, vital forces of nature, the principle of change and growth within the universe.

This doctrine makes Plato, Virgil, and Goethe virtually Hindu Vedantists. How, then, does European mentality differ from Hindu? According to the Vedantists, the world originates out of Brahma (Self), the absolute Reality, the absolute Intelligence, the absolute Bliss. To the same group belongs also Browning with his message of immortality of soul or continuity of life-energy:

“Fool! all that is, at all,
 Lasts ever, past recall;
 Earth changes, but thy soul and God stand sure:
 What entered into thee
 That was, is, and shall be:
 Time’s wheel runs back or stops: Potter and clay endure.”

The whole stanza can be bodily transferred into a section of the Hindu *Gæta*. The Emersons of America also disprove the notion that “transcendentalism” is an Oriental monopoly.

Let us take the other side of the shield. What is alleged to be the characteristic standpoint or philosophy of Eur-America? Is it secularism, optimism, or, to be more definite, militarism? But, this has not been the monopoly of the Western world. Hindu culture has always been an expression of humanism, positivism and other isms following from it as much as Hellenic, European and American culture.

Take militarism. Hindustan started the cult of Kshatriyaism, which in Japan is called Bushido (“The Way of the Warrior”). The first Hindu Napoleon, Chandragupta Maurya (fourth century B. C.) had a regular standing army of 600,000 infantry, 30,000 cavalry, 9000 elephants, and a multitude of chariots. Excluding followers and attendants, but including the archers, three on each

elephant, and two fighting men on each chariot, the whole army consisted of 690,000 men. A race which can organize such a vast fighting machine and wield it for offensive and defensive purposes is certainly not over-religious or unpractical or other-worldly.

Such vast armies have not been exceptional in Indian history. According to a Portuguese observer, Krisna of Vijayanagara (1509-30) in South India commanded an army of 703,000 foot, 32,600 horse, and 551 elephants, besides camp-followers. One of the smallest armies of the Hindus has been that of the Andhras in the Deccan. It had only 100,000 infantry, 2000 cavalry, and 100 elephants.

Hindu Bushido had a spiritual "sanction" too. It was backed up by a theory which found its place in all Sanskrit treatises on warfare and political science. Thus we read in the *Shookra-necti* (Shookra's "Politics"):

"The death of Kshatriyas (warriors) in the bed is a sin. . . . Cowardice is a miserable sin. . . . People should not regret the death of the brave man who is killed at the front. The man is purged and delivered of all sins and attains heaven. The fairies of the other world vie with each other in reaching the warrior who is killed in battle in the hope that he be their husband."

Ahimsa, i. e., non-killing or non-resistance, has neither been a fact of India's politico-military history, nor a dominant trait of Hindu national thought and character. Kalidasa (c. 400 A. D.), the Hindu Virgil, enunciated the energetic ideal of his countrymen thus:

"Lords of the lithosphere from sea to sea,
Commanding the skies by air-chariots."

Wherein do Hindu ideals then differ from Eur-American?

We shall now analyze Hindu secularism or positivism a little more deeply. Desire for the good things of this earth, life, strength, and general well-being, is not a feature exclusively of the Occidental mind. If this be called optimism or materialism, the Hindus also have been profoundly optimistic and materialistic since the days of their commerce with Egypt during the Theban period. In fact, all through the ages the Hindus have been famous to foreign nations principally as materialists.

It is a glib talk among economists to-day that India is an essentially agricultural country, and that the Hindus are a thoroughly non-industrial race. But were the Christian nations down to the industrial revolution of the nineteenth century less agri-

cultural than the Hindus? Were they more "essentially" industrial? Historically speaking, Hindu materialism has manifested itself as much in commerce and industry as in agriculture.

The age-long international trade of the Hindus points to their thoroughly commercial genius. Egypt, Mesopotamia, Syria, Persia, the Roman Empire, China, they all have profited by the commerce of the Hindus. This was possible because of the adventurous seafaring character of the people of India. It inspired them in their colonizing exploits in the islands of the Indian Ocean, and enabled them to establish a sphere of influence comprising Japan on the east and Madagascar on the African coast. Besides, they were past masters in the art of ship-building and naval architecture. They constructed seagoing vessels of considerable size, and effected gradual improvements in shipping industry. Some of the ancient Hindu ships could accommodate 300, 500, 700, 800, and even 1500 passengers.

In the fifteenth century, according to Nicolo Conti, the Hindus could build ships larger than the Europeans, capable of containing 2000 butts and with five sails and as many masts. One of the Hindu ships on its way to the Red Sea, in 1612, was 153 ft. long, 42 ft. beam, 31 ft. deep, and was of 1500 tons burden. The English ships of that date were 300 or 500 tons at most.

The art of navigation was part of the education of Hindu princes. There were Sanskrit treatises on this and allied subjects. Lighthouses were constructed on the seacoast in Southern India. The marine interests were looked after by a special department of State. Marine affairs were important enough to call forth Asoka the Great's attention to them in his celebrated "Edicts" (third century B. C.). Something like marine insurance even occurs in Hindu legal literature.

A few shipping regulations are here reproduced from the *Institutes of Manu* (not later than the fourth century, A. D., but embodying the oldest tradition):

"For a long passage the boat-hire must be proportioned to the places and times. Know that this [rule refers] to passages along the banks of rivers; at sea there is no settled [freight].

"Whatever may be damaged in a boat by the fault of the boatmen that shall be made good by the boatmen collectively [each paying] his share.

"This decision on suits [brought by passengers holds good only] in case the boatmen are culpably negligent on the water; in

the case of accident caused by [the will of] gods, no fine can be [inflicted on them]."

Surely the Hindus knew how to appreciate and manage the earthly interests of men and women.

The industrial genius of the Hindus was not exhausted in ancient and medieval times. Even in 1811 the Frenchman Solvyns wrote in his *Les Hindous* about their efficiency as naval engineers and architects: "In ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can in this respect still offer models to Europe—so much so that the English, attentive to everything which refers to naval architecture, have borrowed from the Hindus many improvements which they have adapted with success to their own shipping. . . . The Indian vessels unite elegance and utility, and are models of patience and fine workmanship." This certainly is materialism with a vengeance.

Ship-building was not indeed the sole industry of the Hindus. During the nineteenth century India has been converted into a mere market for the Western manufactures. Her role at present is only to produce raw materials at the dictate of modern industrial powers. This is the exact antipodes of the part she has ever played in the economic history of the world. All through the ages it was the manufactures of the Hindus which had sought markets and created demands in foreign countries.

Varahamihira's *Brihat Samhita* (sixth century, A. D.) is among other things a record of the achievements of Hindu industrialism. Cements and powders were made "strong as the thunderbolt." There were "experts in machinery." Experts in applied chemistry specialized in dyes, cosmetics, and even artificial imitation of natural flower-scents. Fast dyes were made for textile fabrics by the treatment of vegetable dyes with alum and other chemicals. The principle of indigotin was extracted from the indigo plant by an almost modern chemical process. Metallurgists were expert in the tempering of steel and could manufacture the so-called "Damascus swords." Pliny, the Roman of the first century A. D., admired the Hindu industrial attainments; Tavernier, the Frenchman of the seventeenth century, did likewise.

If Hindu civilization has not been materialistic, one wonders as to what is materialism. In what particulars did the "Greek view of life" differ from the Hindu?

We have spoken of the genius of the Hindus for martial exploits, naval organization, and colonizing adventure. We have noticed also their capacity for capturing the markets of the world

by the promotion of industry and commerce. All these activities bespeak a richly diversified institutional life, and indicate their ability to organize men and things, as well as administer public interests.

In a political work of the fourth century B. C., the *Arthashastra*, eighteen departments of State are mentioned. The war office of the first Hindu emperor was a highly organized and efficient public body. It consisted of thirty members, who formed themselves into six boards: (1) admiralty, (2) transport, commissariat, and army service, (3) infantry, (4) cavalry, (5) war-chariots, and (6) elephants. The heads of some of the other departments discharged the functions of the superintendent of manufactures, accountant-general, collector-general, and so forth.

Pataliputra (site of modern Bankipore, on the Ganges, in Bihar, Eastern India), the Rome of the Hindus, was nine miles in length and one and one half miles in breadth. The rectangular wall around it was pierced by sixty-four gates, crowned by five hundred and seventy towers. The thirty city-fathers of this capital constituted a municipal commission, which managed the affairs through six boards. These boards (1) superintended the industrial arts of the people, (2) looked to the needs of foreigners visiting the country, and managed their estates as trustees, if required, (3) collected the vital statistics by registering births and deaths for revenue and other purposes, (4) regulated trade, commerce, and weights and measures, (5) supervised manufactures, and (6) collected taxes on sales of commodities.

In subsequent ages Portuguese, French, and English visitors were struck by the volume of traffic in Indian cities, the well-ordered administration of civic life, and the sanitation and economic prosperity of the crowded urban areas. Tavernier found, for example, traveling conveyances more commodious in India than anything that had been "invented for ease in France or Italy."

The Hindus have exhibited their capacity for administration of public bodies to promote general well-being in other spheres as well. Fa-hien, the Chinese scholar-saint, visited India early in the fifth century A. D. He has given an account of the charitable institutions, colleges, monasteries, rest-houses, free hospitals, etc., endowed by the enlightened Hindu philanthropists of those days. His description of the free metropolitan hospital at Pataliputra says (Giles's translation):

"Hither come all poor or helpless patients suffering from all kinds of infirmities. They are well taken care of, and a doctor

attends them; food and medicine being supplied according to their wants. Thus they are quite comfortable."

The Hindus were the first in the world to build hospitals and have anticipated the activity of modern "Christian charity." The first Christian establishment for relief of the sick was founded in the fourth century A. D. during the reign of Constantine. But in India hospitals both for men and animals are at least as old as the time of Asoka (third century B. C.).

The same genius for organization and administration has been displayed by the Hindus in the management of their great universities, to which scholars flocked from all parts of Asia. The university of Nalanda in Bihar (Eastern India) was run for at least seven hundred years, from the fifth to the twelfth century A. D. The number of halls in it was 300 and that of scholars 5000. It was a residential-teaching university and gave instruction, room, board, and medicine free of any cost whatsoever.

Eur-American scholars are wont to think that Amphictyonic Leagues and Olympic institutions, Councils of Trent and Conferences of Westphalia, congresses of scientists and academies of learned men, etc., are Hellenic, Greco-Roman, Christian, or Occidental patents. These have, however, been plentiful in the history of Hindu civilization.

Parisats, or academies, whether permanent or peripatetic, have existed in India since time immemorial. Medicine, grammar, logic, chemistry, mathematics, political science, jurisprudence, in fact almost every branch of learning has grown up in India through the clubbing of intellects. Cooperative researches and investigations have been the tradition of intellectual life among the Hindus. As a result of this we know to-day only of "schools" or "cycles" or "systems" of thought, very rarely of the individuals who built them up through the ages. Most of the names in the annals of science and philosophy in India are those of masters or pioneers, and these, again, are but pseudonyms associated with the patronymic saints or gods, e. g., the Prometheuses and Apollos of Hindu culture.

It is this collective or *parisadic* origin which explains why the treatises on arts and sciences in Sanskrit literature have in general the title of *Samhita*, i. e., compilation. Mostly encyclopedic works, they bear internal evidence of the collaboration and cumulative experience of many minds.

Individualistic ideals and ends are as a rule associated with moral, religious, and spiritual affairs in India. Yet even here the Hindu capacity for cooperation has been equally evident as in other

spheres. Every twelve years the Hindus have had a Council of Trent, so to speak, since the earliest times. These congresses of spiritual leaders are called "Koombha-Mela," after the planetary conjunction (of Koombha) which recurs periodically. These are tremendously vitalizing forces; their delegates number about 75,000, and the audiences millions. The name of other moral and religious associations is legion.

Like the Greeks and the medieval Italians and Hansards, the Hindus also developed republican city-states, corporations and guilds. The folknotes of European politics were represented in India by the village communities. And as for the vices of political life, they have not been confined to the East. Internecine warfare, feudalistic disintegration, absence of national unity, arbitrary taxation and legislation, territorial aggrandizement, etc., have flourished as rank and luxuriant on European soil as on Asian.

In the thirteenth century Dante complained of the disunion and political corruption in Italy:

"Ah, slavish Italy! thou inn of grief!
 Vessel without a pilot in loud storm!
 Lady no longer of fair provinces,
 But brothel-house impure! * * *

While now thy living ones
 In thee abide not without war; and one
 Malicious gnaws another; ay, of those
 Whom the same wall and the same moat contains.
 Seek, wretched one! around thy seacoasts wide;
 Then homeward to thy bosom turn; and mark,
 If any part of thee sweet peace enjoy."

—Cary's trans.

This was the complaint of Machiavelli also in the sixteenth century.

This picture of Italy has really been the norm of political and international life in the Occident. In what respects, then, are the civic sense and political genius of the Western races superior to those of the Hindus, Chinese, and Mohammedans?

THE SIKHS, THEIR LAWS, AND THEIR CUSTOMS.

BY SURENDRA KARR.

ONE of the main reasons for the recent passage of the Rowlatt bills is apprehension that the Indian soldiers returning from the battlefields of France might join the revolutionists who are working for the independence of India. The Rowlatt bills incorporate all the previous measures designed to keep India pacified, and, besides, permit the ordinary police to exercise unlimited powers in interpreting freedom of thought, press, speech, and assemblage.

More than a million and a half of India's soldiers participated in the struggle to make the world safe for democracy. Many of them fought, bled, and died. The rest have returned, their minds filled with pictures of that portion of France from Neuve Chapelle to Givenchy which has been drenched with Indian blood. They also remember their countrymen who gave their lives—for what?

Earlier in the year, we read in the papers of riots and disorders in India. Since then, things seem to have quieted down again. Still, an editorial in the *London Times*, of April 15, may still bear quoting. It says:

“From the reports it is clear that by far the worst trouble was at Amritsar, the great and wealthy city in the Punjab, which is the religious capital of the Sikhs.”

The Sikhs were the last to be conquered by the British, and with their awakening, the entire edifice of the British Empire in India would be endangered.

It is, indeed, fascinating as well as instructive to study the Order of the Sikhs. To understand the Sikhs it is necessary to get acquainted with the philosophy of their ideals and their conception of life.

Although the British Indian government recruits a large number of forces from the Sikh community, they were not militaristic in their nature when Nanak founded the Sikh religion.

Nanak tried to accomplish what was later attempted in a different way by Akbar, the great emperor-statesman (1556-1605). Akbar, though born in the Islamic faith, intended to create a common bond of understanding between all the peoples of India, forgetting and rejecting all the differences and accepting all that was best in the various creeds. He made an effort,

"To gather here and there
 From each fair plant, the blossom choicest grown,
 To wreath a crown, not only for the King,
 But in due time for every Mussulman,
 Brahmin and Buddhist, Christian and Parsee,
 Through all the warring world of Hindustan."

Had Akbar's aim been understood by his descendants, the history of India would have been written differently. "Heresy to heresy, orthodoxy to orthodoxy; *but the rose petal's dust belongs to the perfume-seller's heart.*" that was the feeling of Akbar, as aptly expressed by his historian, Abul Fazl.

Nanak was born in Talvandi near Lahore in 1469. He died in 1538, a few years before Akbar's birth. Unlike Akbar's, however, Nanak's interests were purely religious. His aim was to bring the Hindu and Moslem faiths on to a common ground, so their mutual detestation would naturally die out. He began to preach, in popular dialect, the doctrines he had formulated. His gospel gathered together pariahs and gentry alike. His was One God who does not recognize caste, color, or creed. Moslems may call him Allah, Hindus, Ishvara, and Christians, God; but He is the same. In Nanak's conception, there was no Hindu and no Mussulman. In the background of his philosophy is the essence of Hinduism which seeks the unity of all religions. Unlike Christianity and Islam, Hinduism embraces and includes all that is best in all, and never tries to extirpate the noble tenets of other religions.

Nanak was stirred in his early life by the teachings of Kabir, who was a follower of Ramananda. Ramananda again was the principal instrument in spreading the philosophy of Ramanuja, one among the two other revivalists of Hinduism in the Middle Ages, Shankara and Madhavacarya. Shankara was a monist; Ramanuja, a dualist; and Madhavacarya, a qualified dualist. The difference between Ramanuja and Madhavacarya is insignificant, excepting the method of approach. Ramanuja makes the distinction between Jivatman and Paramatman, i. e., the small self (individual soul) and the Great Self (Supreme Soul); while Shankara firmly upholds that there is but one Self, i. e., Brahman, the Absolute. He says:

"I have no death or fear, no distinction of caste;
 No father, no mother, no birth;
 No friend or relation, no master or disciple.
 I am the soul of Knowledge and Bliss,
 I am Shiva, I am Shiva" (i. e., the Absolute, Infinite).

Now, Ramanuja accepts the theory of Shankara, but lays stress on the theory that the small self can attain the highest stage of Self through proper functioning of its nature. The devotional element became the predominating factor in the Ramanuja school. It gave rise to a new Vaishnavite sect, whose preachings were that everybody is equal in the eyes of God. As the reactionary rise of the priestly power, with their superstitious rituals and exercises which excite the imagination of undeveloped minds, at one time pushed aside the most exalted ethics of Gautama, the Buddha, the revolutionary messenger of equality, liberty, and democracy, the Vaishnavites under Ramananda and Kabir gathered around them a large number of followers from all classes of people who put a ban on intellectual abstractions like Shankara's theory.

Kabir's field of work was in Benares, the center of Hinduism. Here he found a strong rival of his doctrine in the proselyting religion, Islam, which, besides, was supported by political power. However, instead of antagonizing the Moslems, he taught: "God is One, whether we worship Him as Allah or as Rama. The Hindu God lives at Benares, the Mohammedan God at Mecca; but lo, He who made the world lives not in a city made by hands. There is one Father of Hindu and Mussulman, One God in all matter." In this way he unified the various creeds, and the Hindu-Moslems fraternized with each other. The light of love of Kabir enlightened young Nanak, who, following in the footsteps of Kabir, aroused the central and northwestern parts of India.

Nanak did not believe in caste, and ceremonies of worship he strongly condemned. The liberal-minded people flocked to him, proclaiming the doctrine of equality and fraternity. Devotional doctrines appeal to the people much more quickly than anything else, either elevating them to be active and loyal to the right cause, or causing them to degenerate into slavish inertia. Both Kabir and Nanak urged their followers not to become ascetics, but to go on with their ordinary daily avocations. "One God, whose name is True, the Creative Agent without fear, without enmity, without birth, without death," was the belief of Nanak. He did his best to convince the Hindus and Mohammedans that the only salvation for them was in obliterating their differences. He left no stone unturned to induce them to forget all distinctions of sex, caste, and sectarian feelings. Like Buddha, Nanak revolted against the invidious distinction of caste and the formalism of the priestly class.

Nanak laid the foundation-stone of Sikhism, which was built up by the nine other Gurus ("teachers") who followed him in the pontificate. His adherents came to be known as Sikhs ("disciples") and their creed as Sikhism. In the fifteenth, sixteenth, and seventeenth centuries, the doctrines of the Sikhs spread all over upper India; many conversions were made and a community was thus organized.

After the death of Nanak, Angad became the second Guru. He is said to have invented the script, Gurumukhi, in which the dialect spoken by the Sikhs is written. Many Arabic and Persian words have been introduced into this language, but Sanskrit words in very modified forms predominate.

The third Guru, Amar-das, took a strong stand against the caste system, and it is said that he would never receive any one who had not dined with a person of another caste.

The fourth Guru, Ram-das, built the beautiful city of Amritsar ("Fountain of Immortality"), where the Golden Temple of the Sikhs draws the travelers from all parts of the world. The temple is built of marble inlaid with precious stones and, in places, overlaid with gold, and is reflected in the adjoining artificial lake, where the devotees take their daily ablutions.

The fifth Guru, Arjun, son of Ram-das, collected the inspiring sayings of the Gurus into a great book, called the *Granth Sahib*, the bible of the Sikhs. Selections from the works of the Bhagats (saints), both Hindus and Moslems, were included in this collection, thus putting them all on a level. It was in the year 1581 that he ascended the *gadi* (chair) of his father. During this time Jahangir (1605-27), the son of Akbar, began to show antipathy toward the movements that were striving for a union between the two communities, the Hindus and the Mohammedans. Arjun, restless and spirited as he was, was put to death owing to his opposition to the divided policy of the Moslem ruler. This stirred up the Sikh community, and they found it necessary to make plans for their own safety.

The sixth Guru, Har-Govind, son of Arjun, appealed to his followers to prepare themselves to defend the defenseless and to put an end to the aggression of the aggressors. He himself adopted the practice of wearing two swords in order to signify his dual role of spiritual as well as military leader. He advocated the policy of *mens sana in corpore sano*, emphasizing that spiritual development must go hand in hand with good health.

Guru Teg-Bahadur, son of the sixth Guru, Har-Govind, strove to consolidate the Sikh community. He was beheaded, in 1675, for

espousing the cause of the Hindus who, in fear of forceful conversion by the Moslem rulers, sought shelter with him. More and more did oppression and persecution open the eyes of the Sikhs, causing them to band themselves together and to develop a martial spirit.

Guru Govind, son of Teg-Bahadur, called upon the Sikhs to organize into a disciplined army to fight the battle for freedom. By this time, the upper classes of the Hindus had widely embraced the Sikh faith. The heroic Rajputs, the philosophic and warlike Kshatriyas, the Jats, the peasants, the tailors, the barbers, the washermen and the like, they all could be found in the ranks of the Sikhs. Guru Govind knew how to fan the fire of enthusiasm and all joined hands as comrades in arms as they were comrades in faith.

A story is told how the Guru called a big assembly of the Sikhs and stirred up the people by his declaration that he wanted five human heads, to be offered by those who were true to the principles of their creed. "Come on," he called, "whoever wants to offer his head on the altar of freedom." The people were electrified, for lo, there came one calmly on to the platform. Pin-drop silence prevailed. Guru Govind took him away to the back of the stage. With bloodstained hands he reappeared, beckoned to the audience and made an eloquent appeal: "I want four more heads." Nerves began to break, brains to fag; but the heroic ones were determined enough to stand the trial. One after the other, the four offered their heads. Many more were eager to sacrifice their heads for the cause, but to their great disappointment they were refused. After washing his hands, Guru Govind again came out on the platform and said: "Brethren, I am pleased with your enthusiastic response to my appeal. You have stood the test patiently and heroically. With your cooperation and the five heads, we shall be able to save our freedom, faith, and honor. I am convinced that death cannot scare us, nor can fear reside within us, for life is death and death is life when we rightly understand the mystery of life. Rest assured that upon your corpses will rise a nation of immortals." There was a silence, and then amidst the outbursts of wildest enthusiasm, the five sacrificed ones appeared on the platform. Instead of taking the heads of his disciples, the Guru had only killed a few sheep to show the blood.

Guru Govind introduced a system of initiation, called *khanda-di-pahul*, baptism by the sword. Those who were initiated were named *khalsa*, the elect. Caste was entirely abolished, and everybody became a warrior, taking a solemn vow to fight for the faith

to the death, and to regard every other member of the league as a brother (*bhai*). Thus the Sikh Brotherhood became an army of heroes as unconquerable as Cromwell's Ironsides.

The Khalsa were asked to wear as articles of dress: *kesh* (hair), *khanda* (dagger), *kanga* (comb), *kara* (bangle), and *kuchh* (breeches). *Kesh* represents the vow that the hair will not be shorn until freedom is attained. It used to be the custom in those days to make a promise in this fashion. *Khanda* and *kuchh*—the sword and the breeches—indicate a soldier. *Kara* signifies the iron ring that has to be put around the enemies. *Kanga* serves two purposes—a practical one, the long hair may be held together by it, and a symbolical one, reminding its wearer that watchfulness should be as pointed and many-sided as the teeth of a comb. The Sikhs still wear these articles of dress. At the instance of Guru Govind, they now also adopted the surname Singh, i. e., Lion. They were strictly forbidden to indulge in smoking and drinking.

This politico-religious body, under Guru Govind Singh, became a well-organized and disciplined army and had many successful encounters with the troops of the Mogul Aurang-Zeb (1658-1707). Guru Govind and his four sons finally met their fate at the hands of their enemies (1708). Banda, the successor to Guru Govind, though not appointed by him, carried on successful campaigns with vigor and strength until 1716, when he suffered a disastrous defeat. The military power of the Sikhs was thus disorganized, and so was their political life; yet, though well-nigh exterminated, the spirit with which they were born remained alive.

After the death of Aurang-Zeb the Mogul Empire began to disintegrate. The throne of Delhi began to totter at the onrush of the Mahrattas in the south and of the British in the east. Newer elements entered the political history of India. The Persians and the Afghans invaded the country from the northwest. At last the Sikhs saw a splendid opportunity to regain and reassert their power. Left to themselves, they reoccupied all their lost territories, drove the Afghans out of the country, and kept them at a safe distance. This was the time when, on a solid foundation, they could at last build up a national state of their own. Both men and women took the sword as their profession.

The democratic ideas embodied in their religious beliefs were introduced into their political organization. Two small republics, called Taran Dal and Budha Dal, were established. The village became the unit of administration, and a council of five, *panchayet*, elected by popular vote of both men and women, administered

justice and peace. Taran Dal and Budha Dal were subdivided into twelve petty states or *misl*s. The states were organized on democratic lines, but decentralization took the place of a strong central control. Consequently they became too individualized and began to look with jealous eyes upon each other.

Having nobody to fear, the Sikhs, for the time being, lapsed into repose and idleness. Their former spirit began to wane, and degeneration set in.

During this critical period of Sikh history, Ranjit Singh was born, in 1779, of the Sukarchakia clan. Though only a lad at his father's death, he saw a great peril hovering over the destiny of the Sikhs. The British, in the meantime, had been crushing the Mahratta power, surrounding the Punjab from both the east and south. In the northwest, the Persians, Afghans, and Russians were hatching plans for the invasion of India.

Ranjit Singh's aim, therefore, was to unite all the Sikhs in one centralized state. In 1799, by rendering a good service to the Amir of Afghanistan, he secured possession of Lahore. Ten years later he scored a diplomatic success over the British with whom he concluded a treaty enabling him to give his undivided attention to rounding out and consolidating his possessions in the Punjab. It may be interesting to know that one of his most formidable opponents was his mother-in-law, Sadakour, who was the head of the Kanhaya clan. In those days, women of India used to take active part in politics, as some of them are taking now. One by one Ranjit brought all the separate bodies of Sikhs under his scepter, subduing all turbulent elements, including a slave girl who had raised a large force and made a gallant stand against him. His ambition was realized and the Sikhs were united under a common central government.

For a time, it seemed best to the British to let Ranjit Singh alone. Russia lying ever ready to invade India, in cooperation with Afghanistan, they would have preferred to keep the Punjab under Ranjit Singh's sway as a buffer state. But his suspicion and distrust of British policy in India were deep-rooted, and the great majority of the people shared his views. He had to wait, however, for an opportune moment to strike. In accordance with the wise counsel of his minister, Aziz-u-Din, he postponed crossing the river Sutlej, the boundary of the British sphere of influence, in order to make more thorough preparations.

Ranjit realized that in order to fight the British he must train his soldiers along Western lines. He therefore invited two French-

men to his capital, Ventura and Allard, distinguished officers of Napoleon's army, and with their help reconstructed his whole army, especially the artillery. Owing, however to the ominous advance of the Russians through Persia to the borders of Afghanistan, he finally signed a new treaty with the English, thus maintaining friendly relations with them to the end. Had Ranjit lived long enough, perhaps he would have conquered and annexed a large portion of Afghanistan, against which he directed several campaigns.

Ranjit Singh died in 1839. He left behind him a united Sikh Confederacy, and a disciplined army of 60,000 troops.

In 1842, the British lost their prestige in India in the Afghan campaign. At last, in 1845, the Sikhs crossed the Sutlej, and all but succeeded in winning the victory. But in 1849 they were finally subdued, and all that had still remained free of India came under British suzerainty.

This, in rough outline, is the history of the Sikhs, whose doctrines were non-military in their inception but who were forced by circumstances to become militaristic.

Fear and death are unknown to the Sikhs. Their conception of death is the union of the soul with God. Their funeral hymn sets forth the ideal which they practise:

"In the House where God's praise is sung, and He is meditated on, sing the *Sohila* and remember the Creator.

"Sing the *Sohila* of my fearless Lord: I am a sacrifice to the joy by which everlasting comfort is obtained.

"The year and the auspicious time for marriage (i.e., the mystic marriage of the soul with God) are at hand, meet me my friends: anoint me with oil like the bride. Pray, my friends, that I may meet my Lord. The message comes to every house. The invitation goes forth every day.

"Remember the voice of the Caller, Nanak, the dawn is at hand."

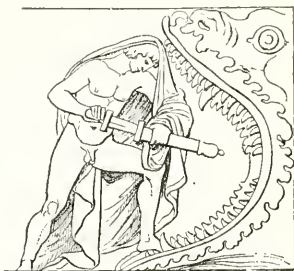
Who can doubt that the Sikhs will play an important part when the principle of self-determination will at last be applied to India? Who can doubt that they will not apply, in the future government of India, the principles of democracy with which the Sikh Order was established? To-day the differences between Hindus and Moslems are submerged in a common national and political consciousness. The two groups are united in a spirit of cordiality, in order not only to preserve India as a national unit, but also for the emancipation of India and the safeguarding and promotion of her

culture and civilization. In April last, the Mohammedans went to the Hindu temples and the Hindus to the Mohammedan mosques, to pray and plan for the protection of their national rights and interests. Such an event is unparalleled and unprecedented in the history of India. The Sikh Order proves that that bugbear of Indian hopes, caste system and religious antagonism, resides only in the pamphlets and speeches of imperialistic propagandists and missionaries. The work of Akbar, the statesman, and Nanak, the teacher, cannot but infuse a spirit of harmony in all faiths of the Indian nation. We may patiently watch the events.

THE COSMIC MOUTH, EARS, AND NOSE.

BY LAWRENCE PARMLY BROWN.

IN mythology the underworld is generally conceived as a vast cavity or cave, with its entrance mouth on the western horizon where the sun, moon, and planets set; while these luminaries are supposed to rise through an exit orifice in the east, otherwise an entrance to the upper world—most words for mouth also having the broader



HERACLES ENTERING THE DRAGON'S MOUTH.
(Etruscan vase picture of Perugia.)

significance of an orifice or opening, generally as an entrance to a cavity, sometimes as an exit from the same. But all the stars of the visible heaven rise and set (with the exception of those in the arctic circle having the north pole of the ecliptic as its center), whence it was natural that some should recognize the whole horizon circle as the vast mouth of the underworld figure that swallows nearly all the celestial bodies and again vomits them forth.

The underworld figure is conceived in many and various forms—animal, human, and composite—and is often assimilated to a night figure, sometimes to a figure of the whole cosmos. Thus we have the black pig that swallows and subsequently disgorges the (lunar) eye of Horus, the great wolf Fenrir that bites off (and swallows) the solar hand of Tyr, and the mythic king Cambles who eats his wife and finds her (solar) hand sticking from his mouth in the morning (as considered in previous articles of this series). Thus, too, the Greek Kronos in his cosmic character swallowed his first children; but Rhea (for the earth-mother) gave him a stone in place of Zeus (for the sun), who subsequently conquers his father—



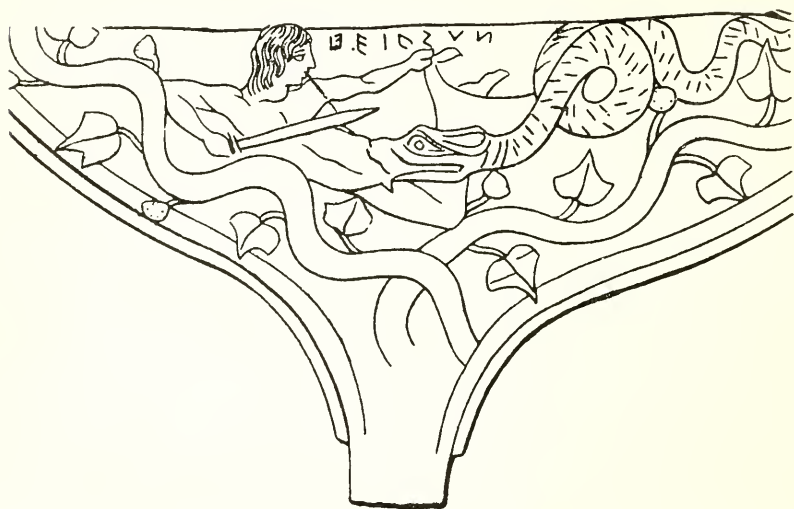
THE JONAH STORY ON A SARCOPHAGUS.

(Found at Mt. Vatican.)

whereupon the latter disgorges the stone and children (Hesiod, *Theog.*, 455-450).

Some of the ancients held that the earth floats on an underworld sea, in connection with which the swallowing figure was conceived as a great fish or sea-monster. The Persian Jemshid, in his solar character, was swallowed by a monster that lay in wait for him at the bottom of the sea, but rose again from the waters when he was disgorged (Goldziher, *Mythol. Heb.*, p. 203). The Hindu Śakti-deva, on a voyage in search of the Golden City (of the dawn), was shipwrecked and swallowed by a great fish; but came forth unharmed when the fish was caught and cut open (*Somadeva Bhatta*, V, 25). In one version of the Herakles-Hesione myth, the solar

Herakles cast himself into the mouth of a great fish at Joppa, tore its belly to pieces and came forth safely after three days (those of the winter solstice—Lycophron, *Cassand.*, V, 33.—He was shipwrecked when swallowed by the great fish, according to Æneas Gazeus). Joppa is on the western coast of Palestine, and there, too, the lunar Andromeda was rescued from the sea-monster by the solar Perseus (Pliny, *H. N.*, V, 14, 34; Strabo, XVI, 759, etc.). In the Old Testament, Jonah is about to be shipwrecked after leaving Joppa, when he is cast into the sea and swallowed by the great fish in which he remains for three days and three nights. He refers to himself while in the belly of the fish as being under the earth, at



JASON SWALLOWED BY A SERPENT.

(Ornament of an Etruscan mirror.)

“the bottoms of the mountains,” and says that he cried to God “out of the belly of Sheol” (Sept. “hades,” A. V. “hell”); so “the Lord spoke unto the fish, and it vomited out Jonah upon the dry land” (Jonah i-ii). In accordance with the original mythos, Jesus says that “even as Jonas was in the belly of the great fish (*κῆτος*) three days and three nights, thus shall be the son of man in the heart of the earth three days and three nights” (Matt. xii. 40).

In Matt. xvii. 24-27, Jesus tells Peter he will find a stater in the mouth of the first fish he catches, so he may pay the tribute due from both of them; this coin doubtless being a mere variant of

the mythic finger-ring (for the sun) thrown into the sea and swallowed by a fish (for the underworld) from which it is subsequently recovered—as in a Jewish legend of Solomon's "ring of power" (Eisenmenger, *Entdeckt. Judenth.*, I, p. 360); in the Hindu drama of "Sakuntala, or the Fatal Ring" (Act VI), and in the Greek stories of Polycrates (Herod., III, 40-43, etc.) and of Theseus (Hygin., *Poet. Ast.*, II, 5; Paus., I, 17, 3). In ancient Egypt and elsewhere coins of both gold and silver were made in the shape of rings (Wilkinson, *Anc. Eg.*, I, p. 286).

In Egyptian mythology the underworld is sometimes represented by the great serpent Apep, who vomits up all that he swallows (*Book of the Dead*, CVIII, both Recensions); and Horapollo says that the Egyptians depicted a serpent to represent a mouth "because the serpent is powerful in none of its members except the mouth only" (*Hieroglyph.*, I, 45). In Is. v. 14, it is said that Sheol (A. V. hell) "hath opened her mouth" (cf. Ps. cxli. 7, where "the mouth of Sheol" is that of the grave); and in Prov. i. 12, the dead "that go down into the pit" are alluded to as being swallowed whole. In early Christian art, hell is often represented by a dragon with open mouth—for the western entrance to the underworld; a tradition surviving to a comparatively late age (see frontispiece).

The medieval dragon is a crocodilian monster, generally with a serpent's tail, and often conceived as breathing fire—primarily for the mythical fire of the underworld, supposed to be seen directly or by reflection when the entrance and exit are opened in the morning and the evening respectively. Some of the Egyptians probably symbolized the underworld by the crocodile itself, for Horapollo says they represented the sunrise by the eye of a crocodile "because it is first seen as that animal rises out of the water" (I, 65). But in Job's leviathan¹ we probably have the whole universe as a crocodilian monster, whose "eyes are as the appearance of the morning star" (Job xlii. 18, Septuagint); and what is said of smoke coming from his nostrils and fire from his mouth (so his breath "kindles coals"—*ibid.* xli. 20, 21), is elsewhere applied to Jehovah in his cosmic character, and substantially in the same words (2 Sam. xxii. 9; Ps. xviii. 8). Thus, too, fire comes from the

¹ Gunkel has shown that the Biblical leviathan represents the Assyrio-Babylonian female dragon Tiamat (*Schöpfung und Chaos*, pp. 85, 86; cf. Carus, in *The Monist*, Vol. XI, pp. 423-430). But Tiamat was recognized as a figure of the primordial universe; the fable being that she was conquered and divided through the middle by Bel-Merodach, who formed the heaven from one half of her, and the earth from the other half ("Assyrian Epic of Creation," in *Records of the Past*, N. S., I, p. 142; Berosus, in Eusebius, *Chron.*, V, 8; etc.).

mouth of the Hindu cosmic man Purusha (*Ramayana*, IV, 28); from that of the cosmic Vishnu (*Vish. Purana*, I, 12), and from the many mouths of the cosmic Krishna (*Bhagavadgita*, XI).

In the *Litany of Ra*, where various parts of the human body become gods (the deceased apparently being identified with the *pantheos*), the mouth is said to be "the king of the Ament" or the underworld (IV, 1, 8). The *Book of the Dead* refers to "the whirl-



JASON COMING OUT OF THE DRAGON'S MOUTH.*

(From an Attic vase.)

wind and storm" that comes from the mouth of the cosmic Ra (as if from the underworld—CXXX, Theban), while Job says to God: "The words of thy mouth are like a strong wind" (viii. 2; where we find the usual Hebrew word for mouth, *pch*, so called from breathing and blowing—Gesenius, s. v.). In Isaiah xi. 4, it is said that Jehovah "shall smite the earth with the rod (Sept. 'word')

* No information has come down to us relating to the myth of Jason as swallowed and disgorged by the serpent or dragon. In classical mythology, as we have it, he is saved from the monster by Medea, who slays it (Eurip., *Med.*, 480, etc.).

of his mouth, and with the breath of his lips shall he slay the wicked"; where we evidently have the wind as the breath and the thunder as the voice of the cosmic god—the latter concept being a common one, as in Job xxxvii. 5: "God thundereth marvelously with his voice."

The cosmic man is sometimes conceived as exhaling or giving forth the winds through his ears. Thus in the *Vishnu Purana* the whole universe is from Vishnu, who assumes its form, with the heaven for his head; while the sun comes from his eyes, the wind (as his breath) from his ears, fire from his mouth, etc. (I, 12). In Macrobius the Egyptian Serapis described himself with the heaven for his head, the sun for his eyes, the sea for his body, and the earth for his feet, while the air comes from his ears (*Sat.*, I, 20). In the *Ramayana* the cosmic Purusha has the sky for his body, the sun and moon for his eyes, fire in his mouth, and the two Aswins (doubtless as wind figures) for his ears (IV, 28). In these views of the cosmic man with the celestial sphere for his head, the daytime sky apparently represents his face as conceived to revolve around the earth from east to west, with the mouth and nose as well as the solar eye in the zodiac band, which necessarily places one ear to the extreme north and the other to the extreme south of both the earth and the celestial sphere; whence it follows that the two chief winds—the cold and the hot, from the north and the south—are those that come from the cosmic ears. Again, there can be little doubt that some of the early astrologers, like some in later times, placed the cosmic head within the ecliptic circle with the face upturned to the north, thus putting the tip of the nose at the pole of the ecliptic; and in the precessional period of about 2000 to 1 B. C., when the spring equinox fell in Aries, the solar eye was naturally connected with that eastern sign, and the mouth with the western sign Libra, which gives the southern sign Capricorn and the northern Cancer for the two ears, in connection with the nose at the central position in the north. And as Capricorn is the she-goat, the nurse of the gods in oriental legends (Allen, *Star Names*, p. 135), we have a reasonable explanation of an otherwise inexplicable statement in Horapollo: "When they (the Egyptians) would symbolize a man who hears with more than usual acuteness, they portray a she-goat, for she breathes through both her nostrils and her ears" (*Hieroglyph.*, II, 68; cf. Hippolytus, *Philosophum.*, IV, 31). The Crab (Cancer) of the Babylonio-Greek sphere could hardly be conceived as breathing thus; but in all probability some of the ancients represented this sign by an ass, on account of its

huge ears—two of the stars of Cancer still being called the two asses, as they were by the Greeks and Romans. Moreover, Capricorn is represented by a bull or ox in the ancient Chinese zodiac; the Egyptians had a god Satem = Hearing, who was figured with the head of a bull or ox (Wilkinson, *Anc. Egyptians*, III, p. 226), and Horapollon says that “to denote hearing, they delineate the ear of a bull” (I, 47—which is confirmed by the literary hieroglyphics).

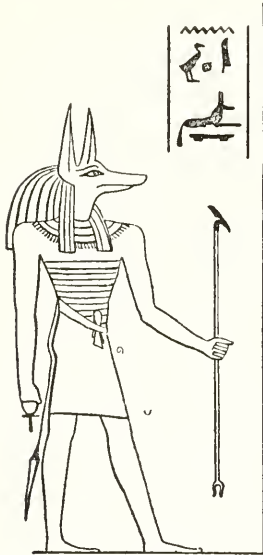
The ass is distinguished for its loud voice as well as for its large ears and mouth. Being red in color, it is recognized as a figure of the sun on or near the horizon as well as in the storm (with the thunder for its voice); while again it is a lunar figure. In the Egyptian *Book of Hades* a human figure with the ears of an ass, and labeled Aai (= Ass), has the solar disk on his head as he lies stretched out on the ground, lifting himself (from the underworld) by means of a rope (*Records of the Past*, X, p. 130). In the *Book of the Dead* it is said that the Osirified deceased “heard the great words of the Ass (the sun) with the Cat (the moon) in the house of Put” (CXXVb, both Recensions, according to the usual rendering). The Greek Silenus, as drunk and unable to walk (in one view a figure of the sun in the west), is generally represented riding on an ass (a duplicate figure of the setting sun); and in the (storm) war of the gods with the giants (for clouds), after Silenus had slain Enceladus (for the night), the braying of the former’s ass put the other giants to flight (Eurip., *Cyclops*, 7, etc.). The same ass is sometimes ridden by the solar Dionysus or Bacchus in his drunken old age. Silenus, as the chief of the satyrs, has a mythic variant in the man-goat Pan, who was finally recognized as a symbol of τὸ πᾶν = the all, the universe—as in the Orphic Hymns, etc. Pan’s thunderous voice, certainly not that of a goat, is a mythic counterpart of the braying of the ass of Silenus, for with it Pan frightened the giant Titans during their war with the gods (Eratosth., *Catast.*, 27). A human voice is sometimes assigned to the solar ass, as in the story of Balaam, whose ass crushes its rider’s foot against one of the walls of its (zodiac) path (Num. xxii. 24, et seq.). Dionysus is fabled to have been conveyed across a marsh by two young asses (perhaps those of Cancer), one of which had the faculty of human speech (Hygin., *Poet. Ast.*, II, 23); while the Hindu Aswins, who ride in a chariot drawn by winged asses, deliver Bhugyus out of the waters (those of the underworld or the watery signs) in a vessel that moves of itself through the air (*Rigveda*, I, 116, 2). The Phrygian Midas is mythologically associated with both Silenus (Hygin., *Fab.*, 191) and Pan (Ovid, *Met.*,

XI, 90, 146; etc.). Silenus at one time gave Midas the power to turn everything he touched into gold (like the rising sun), and when the latter declared the former to be superior to Apollo in musical ability, the god changed the ears of Midas into those of an ass (Hygin., *loc. cit.*, etc.).

In the Osiris cult, Set (Suti) or Typhon was the chief figure of evil, the underworld, and the west; but in all probability he was originally a figure of the sun of "the two horizons." In the *Book of the Dead* it is said that "Set hath opened the ways of the two eyes in heaven" (CVII, Theban). In a Pyramid text, when the deceased king "standeth up he is Horus (for the rising sun), and when he sitteth down he is Set (for the setting sun)"; while the sun-god in general, or the soli-cosmic god, is sometimes figured with two heads, one of Horus and the other of Set (Budge, *Gods*, II, p. 242). Set is generally figured in human form with the head of an animal like that of a camel, but with large square ears unlike any known to naturalists. Some extinct animal is supposed to be indicated (Budge, *loc. cit.*, II, p. 243), and if this be so, there can be little doubt that it was a wild ass; for there is much evidence indicating that the animal of Set was a red ass as a symbol of the sun on and below the horizon. Set has the head of an ass in a Demotic papyrus (Budge, *loc. cit.*, II, p. 254). Apep, the serpent of the underworld, is the eater of the Ass, as the setting sun (*Book of the Dead*, XL, Theban; the vignette in the Saïte showing the deceased spearing a serpent on the back of an ass that is lying down). Plutarch supposes that the red ass was an emblem of Typhon (Set) because of its color, stupidity, and sensuality (*De Iside*, 30); and he preserves a late legend in which Typhon escapes on an ass when defeated by Horus in a battle, after which defeat Typhon begat Hierosolymos (= Jerusalem) and Judeos (= Judea), "thus dragging the Jewish history into the legend" (*ibid.*, 31). Plutarch elsewhere says that the Jews worshiped the image of an ass because wild asses during the Exodus led them to fountains (for the earth-surrounding ocean), and that they abstained from eating the hare because of its resemblance to the ass; adding that the hare excels all other creatures in quickness of hearing, whence the Egyptians depicted the ear of a hare as an emblem of hearing (*Sympos.*, IV, *quæst.* V, 6). Like the Jews, the early Christians were accused of worshiping the ass, an ass god or the head of an ass (Tacitus, *Hist.*, V, 4; Tertullian, *Apol.*, 16, *Ad Nat.*, 11; etc.).

The female dog-monster of the Egyptian Ament is figured with

a huge mouth, as the devourer of the wicked (as in the Judgment Hall, *Book of the Dead*, CXXV, vignette, etc.); and its Greek male counterpart guards the entrance to Hades, being simply "the dog" in Homer (*Il.*, VIII, 363, etc.), while Hesiod calls him Kerberos and gives him fifty heads (*Theog.*, 311), which are generally reduced to three by later writers. In all probability the jackal-headed Anubis (Anpu) of the Egyptians, with jaws and ears of exaggerated size as compared with the jackal itself, is a mere variant of the ass god Set. The jackal (a wild dog) is a nocturnal scavenger that hides by day in its burrow in the earth, being espe-



JACKAL-HEADED ANUBIS.
(From Egyptian monuments.)



ASS-HEADED SET.
(After Brugsch.)

cially detested because it digs into graves and feeds on the bodies of the dead; while the annoyance from its loud and dismal howling and wailing by night is the theme of numerous apologues and tales in Asiatic literature. Anubis presided over tombs and was the god of embalming as well as the preparer and opener of the roads to and from the underworld and the guide of the dead on those roads (like the Greek Hermes as the Psychopompos or Conductor of Souls). Plutarch says: "By Anubis, they (the Egyptians) understand the horizontal circle (the horizon) that divides the invisible part of the universe (cosmos), which they call Nephthys, from the visible part, to which they gave the name of Isis" (*De Iside*,

44); and he also tells us that Anubis was the son of Nephthys by Osiris (*ibid.*, 38). But it appears from the *Book of the Dead* that Anubis was especially identified with the morning twilight and the cosmic mouth of the east, for he calls or vocally summons the deceased from the underworld (CLII; cf. XVII, 34, Saïte, where the call appears to be "Come to us"); while *ibid.*, LV, Saïte, the deceased says, "I am the jackal. . . . I open the mouth of Osiris (as the cosmic god) and give back sight to his eyes." In XLII (both Recensions), the lips of the deceased (for the organs of speech) are identified with Anpu (Anubis), and his ears with Ap-uat (= Guide-of-roads), another jackal-headed god and a mere variant of Anpu. Still another variant is found in Tuametef, the jackal-headed, who belongs to the east among the four funeral gods as sometimes assigned to the cardinal points (Budge, *Gods*, I, 492); while in the oblong zodiac of Dendera a jackal (probably for Ap-uat) is placed between the western signs Scorpio and Sagittarius. In another connection with the zodiac, Anpu opened the roads to the north and guarded the summer solstice, while Ap-uat opened the roads to the south and guarded the winter solstice (Budge, *Gods*, II, p. 264, etc.). In a late theological refinement, Anubis is "he who reveals the things of heaven, the Word (Logos) of those who move above" (Plutarch, *De Iside*, 61, cf. 54); or, as Apuleius has it, he is "that messenger between heaven and hell displaying alternately a face as black as night and golden as day" (*De Asino*, XI). The cave-born Hermes has the same character, being the divine messenger or herald and the god of eloquence and speech in general, to whom the tongues of sacrificed animals were offered (Aristoph., *Par.*, 1062); indeed, Hermes is sometimes the Logos, the angelic and interpreting Word of God (Justin Martyr, I *Apol.*, 21, 22; Hippolytus, *Philosophum.*, IV, 48, V, 2, etc.). Both in his general and planetary characters the Babylonio-Assyrian counterpart of the speaking god Hermes (Mercury) is Nebo (Ass., Nabu—cf. Anup, Anub, Anubis), who finally became a god of wisdom; and his wife or consort is Tasmit = Hearing (Sayce, *Rel. Anc. Eg. and Bab.*, p. 363). In Acts iv. 36, we find Joses, the companion of Paul, given the surname Barnabas, which probably signifies Son of Nabu, although interpreted "son of exhortation" (ὁὶς παρακλήσεως) in the Greek text; while *ibid.* xiv. 12, the people of Lystra "called Barnabas, Zeus; and Paul, Hermes, because he was the leader in speaking"—where the original text probably had "because they were leaders in speaking," whence they were identified with Zeus the Thunderer and Hermes the Logos.

In one view, of great antiquity, sound as the voice of nature belongs to the daytime and the upper world, while silence or dumbness belongs to the night and the world below. The Egyptians had a goddess of silence, Merseker. In the Assyrian epic of Izdubar we find Silence enthroned in the underworld, reigning over a waste of blackness (Tablet VII, col. 6, as rendered by Hamilton); while the Hebrew *dumah* = silence is used poetically for Sheol, as in Ps. cxv. 17, where we read of the dead "that go down into silence" (Sept. "hades"; Vulg. "infernum"—as also for *dumah* in Ps. xciv. 17). The lowest department of Sheol, directly under our feet, was naturally recognized as the place of silence *par excellence*: and it seems that the twelve sons of Ishmael (= Hearer-god) primarily represent the twelve hours of the night; the sixth son being Dumah = Silence, while the last of the group is Kedemah = Eastern (Gen. xxv. 14; 1 Chron. i. 30). In Norse mythology, Vidar, apparently as a figure of the night, is the silent god (Thorpe, *North. Mythol.*, I, p. 193); and Loki, the Evil One (primarily of the night, secondarily of the thunderstorm), has his lips sewed together with a thong, in which condition he must remain until Ragnarok, the cyclic renovation of the world corresponding to the dawn and the spring of the year (*Elder Edda*, "Skaldskap," 35).

Those who located the home of the dead in the region of perpetual occultation (the part of the southern sky never visible to an observer in the northern hemisphere) naturally recognized that region as the place where "dead night forever reigns in silence. . . . and wraps all things in darkness," as Virgil has it (*Georg.*, I, 243 et seq.). Again, the natural period of darkness and silence becomes the cyclic night preceding the day of the manifested or created universe—this day being replaced by a week in the Hebrew cosmology. Thus in 4 Esdras, "darkness and silence were on every side" in the beginning of the creation week (vi. 39), and at its close the universe will again be turned into "the old silence" as in the beginning (vii. 30). According to Genesis i. 1-3, "In the beginning. . . . darkness was upon the face of the abyss. . . . and God said, Let there be light, and there was light"—that of the dawn, preceding the creation of the sun. In the Gnostic system of Valentinus, the first con or emanation of the deity in nature was Bythos = Depth or Abyss, and his consort was Sigē = Silence, who gave birth to Nous = Intelligence (corresponding to light in Genesis), who in turn produced Logos = Word, Speech (Irenæus, *Adv. Haeres.*, I, 1, 1; Tertullian, *Adv. Valentin.*, 7). Here the production of the Logos belongs to the dawn of creation, just as the voice

of nature awakens with the dawn of day and is therefore associated with the cosmic mouth of the east. Some appear to have started with the cyclic dawn, for John in his Gospel says: "In the beginning was the Word (Logos, as identified with Christ)"; and Philo had previously called the mystic Logos the Beginning, the East, Light, etc. According to the pseudo-Hermes Trismegistus, in the dawn of creation darkness changed into light, whence at first issued an inarticulate voice—"Then from that light a certain holy Word joined itself to nature" (*Pymanter*, II, 46).

The Memnon of the Greeks, doubtless a solar figure, was identified by them with the original of the celebrated vocal statue near Thebes, which really represented King Amenophis. This statue gave forth sounds when the rays of the rising sun first struck it (Pausan., I, 42, 2, etc.), just as the sun itself was sometimes supposed to give forth audible sounds, as we know from Tacitus, Poseidonius, Juvenal, and others. After the statue had been wrecked by Cambyses, an inscription was placed on its base in which it is said: "Cambyses wounded me, a stone cut into the image of the Sun-King. I had formerly the sweet voice of Memnon" (see *American Quarterly Review*, IX, p. 32). Memnon was a name of the ass at Athens (Poll., IX, 48), and we saw above that the sun was sometimes symbolized by that animal. In Greek mythology, Memnon is the son of Eos, the Dawn (Hesiod, *Thcog.*, 984), who weeps dew-drop tears for him every morning (Serv. *ad Aen.*, I, 493; Ovid, *Met.*, XIII, 622). The husband of Eos and father of Memnon was Tithonus (apparently a cosmic figure), who was granted immortality but not eternal youth; so in his old age (at night) he shrunk away, became unable to move and almost dumb (Homer, *Hymn. in Ven.*, 218 et seq.).

In one view the dawn figure becomes a listener, as in the *Book of the Dead*, where the deceased refers to his escape at sunrise from the underworld waters in the shape of the hawk of Horus, and to the rescue of the arm (for the solar flabellum) "of the great god who listens to the words in Annu" (the heaven—CLIII, Saïte). In all probability the Iranian Serosh or Craosha was also a dawn-listener originally; for the *Avesta* refers to a tradition that makes the name of the god signify "hearing." He hears even what is whispered in the ear; morning (and evening) prayers are addressed to him, and under his special care is the division of the day from midnight to the disappearance of the stars, during which heaven and earth hold their breath and listen—as being the period of deepest silence among the habitations of men (*Avesta*, "Yasna," LV, etc.). In

Crete there was a statue of Zeus which had no ears, "because it behooves the ruler and lord of gods to listen to no one," according to Plutarch (*De Iside*, 76—obviously a late refinement of rare order); but it is not improbable that this statue actually represented the soli-cosmic god of winter and night, primarily with inactive ears as well as other organs, secondarily as deaf to the appeals of men for light, warmth, and the products of the earth.

The well-known figure of the Egyptian Harpocrates (Harpakrat = Horus the child, the morning sun) with his forefinger on his lips, doubtless represents the natural dumbness of the god's infancy; but the finger on the lips (or the whole hand among the Hebrews and others) also symbolizes silence or dumbness in general. Thus Horapollon says that "to denote dumbness they (the Egyptians) depict the number 1095, which is the number of days in the space of three years, the year consisting of 365 days; within which time if a child does not speak, it shows that it has an impediment in its speech" (*Hieroglyph.*, I, 28). The ancient Mexicans appear to have recognized the period immediately following the deluge as that of the infancy of mankind; for in their mythology men were then born dumb, and a dove brought them tongues—which appear like commas in the pictographs of the scene (Herrera, *Hist. Gen. des Voyages*, XVIII, p. 34; Humboldt, *Vues des Cordillères*, p. 226).

The silence or dumbness of the cosmic or soli-cosmic god at night appears to have been attributed by some of the Egyptians to an injury done to his mouth. In the *Book of the Dead* we read: "Ra spake unto the god Ami-haf (sometimes rendered 'King in his time'), and an injury was done to his mouth; that is to say, he was wounded in that mouth" (CXV, Theban). In the same Recension, Chap. XXIII, the Osirified deceased says in the underworld: "May the good Ptah (= Opener, originally the rising sun) open my mouth, and may the god of my city loose the (mummy) swathings which are over my mouth. Moreover, may Thoth (the moon-god), being filled and furnished with charms, come and loose the bandages, even the bandages of Set which fetter my mouth; and may the god Tum (as the setting sun) hurl them at those who would fetter me with them, and drive them back. May my mouth be opened; may my mouth be unclosed by Shu (Light or Space) with his iron knife wherewith he opened the mouth of the gods." In the Saïte parallel it is Tum (instead of Set) who binds the mouth, which is here opened by Ptah only; while the mouth itself is identified as that of Osiris, doubtless in his cosmic character (cf. Chaps. XXI and

XXII, which relate to "giving a mouth" to the deceased as assimilated to Osiris—both Recensions). In LXXXII, Theban, the Osirified says: "My head is like unto that of Ra. . . . my tongue is like unto that of Ptah" (the Saïte here apparently being corrupt, likening the body to Ptah). In all probability these texts refer primarily to the morning opening of the eastern cosmic mouth as the organ of speech (whence the identification of the tongue with that of Ptah), while Tum (or Set) as the binder of the mouth belongs to the west and the evening (cf. Tum or Tem with *dumah* = silent, dumb). In other texts of the *Book of the Dead* the nostrils and mouth of the Osirified deceased are opened at the same time, apparently as the organs of breathing. Thus in LVII, the deceased says: "My nostrils are opened in Tattu (as the region of the two horizons)," or as others say, "My mouth and nostrils are opened in Tatau" (Theban—or Tattu, Saïte); and in one papyrus the restored deceased says in the same chapter: "I am strong in my mouth and nostrils; for behold, Tum has given stability to them" (Navelle, *Todtenbuch*, Bd. I, Bl. 70).

In the New Testament story of the conception and birth of John the Baptist, there can be no reasonable doubt that the primary suggestion for the dumbness of his father Zacharias is found in the concept of the silence or dumbness of the cosmic man at night. This story appears only in Luke i, evidently having had no place in the Christian mythos as known to Mark; while in all probability it originally had no connection with the story of the conception of Jesus with which it is now interwoven in Luke. The essential elements of the former story, taken by itself, are these: Zacharias, a priest, and his wife Elizabeth, although righteous, were nevertheless childless in their old age; he prayed for a child while offering incense in the temple; the angel Gabriel appeared beside the altar of incense and told Zacharias that in answer to his prayer the barren Elizabeth would bear a son, to be called John, who would go forth in the spirit and power of Elijah, as the forerunner of the Messiah Jesus (cf. Mal. iv. 5); as a sign of the truth of this prophecy, which Zacharias doubted, Gabriel told him that he would be unable to speak from thence on until its fulfilment; Zacharias had tarried long in the temple, and when he came out he was dumb, nor could he speak again until he gave the promised son the name John on the eighth day after his birth—whereupon the mouth of Zacharias "was opened immediately, and his tongue loosed, and he spoke, blessing God," and prophesied, saying to John, "And thou, little child, shalt be called the prophet of the Highest; for thou shalt go before the

face of the Lord (Jesus Christ) to prepare his ways," etc. The last statement was doubtless derived from the allusion to John the Baptist in Mark i. 2-3: "Behold, I (God) send my messenger (John) before thy face (that of Jesus), who shall prepare thy way before thee (paraphrasing Mal. iii. 1). The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight" (paraphrasing the Sept. of Is. xl. 3). Whether or not the suggestion for the Old Testament texts came from the Egyptian mythology, there can be no reasonable doubt that John was recognized as a counterpart of Anup or Anubis as a figure of the eastern horizon mouth, the messenger (or herald) of the rising sun, and the opener and preparer of the roads from the underworld—whence it appears that John, in the story under consideration, primarily represents the dawn in relation to Jesus in his solar character. We saw above that both Anubis and Hermes were sometimes recognized as the Logos, the Word or Speech, which otherwise comes from the eastern horizon mouth; and the abrupt introduction of "The voice of one crying in the wilderness" in Mark i. 3, has led some to a mystical identification of John as that voice itself—"the beseeching voice of the Word (Christ) crying in the wilderness," as Clement of Alexandria has it (*Exhort.*, I). It was therefore natural enough that John's father should be given the character of the cosmic man who becomes silent or dumb at nightfall and recovers his voice at dawn—thus being a mythic counterpart of Osiris as the father of Anubis and the cosmic god whose mouth is bound and subsequently opened. In accordance with this, Zacharias was probably conceived as having been afflicted with dumbness while officiating at the evening offering of incense in the temple; for there were two such offerings daily, one in the morning and the other in the evening, during both of which profound silence was observed by the worshipers, as we know from the Talmud (*Mishna*, "Tamid," III, 8; cf. Num. x. 10—the silence of the evening offering probably having suggested the silence in heaven for about "half an hour" or cycle, *špa*, at the close of the cyclic week of the seven seals in Rev. viii. 1). Moreover, Epiphanius (*Adv. Hæres.*, I, 2, 12) preserves a Gnostic tradition that it was not Gabriel whom Zacharias saw when stricken dumb, but "a man standing in the form of an ass"—probably for an ass-headed human figure like the original Egyptian Set—who in one view belonged to the sunset and the western cosmic mouth. According to Epiphanius (*loc. cit.*), when Zacharias went out of the temple he was minded to upbraid the people for worshiping this figure; but the

being who had thus appeared deprived him of speech, the recovery of which led to his death—for he told the people of what he had seen, and they slew him. In another legend, Herod ordered Zacharias slain because he would not reveal where the infant Jesus was hidden, so he “was murdered about daybreak”—as if taken for a figure of the silent night (*Protevangelium*, 23).

In Luke's account, John and Jesus are born six months apart; John as associated with the wilderness or desert probably having been recognized by some as a figure of the winter sun, while Jesus represented the sun of summer—whence the former is made to say of the latter, “Him it behooves to increase (in strength), but me to decrease” (John iii. 30). Although Anubis was sometimes assigned to the north and the summer solstice, it is not improbable that some placed the birth of John at the winter solstice and the birth of Jesus at the summer solstice; which is in accordance with the characters of the youthful Virgin Mary as the earth-mother in summer and the aged and barren Elizabeth as the earth-mother in winter, the fruitless season. The mythic barren woman who brings forth in her old age is represented in the Old Testament by Sarah, Rebecca, Rachel, Hannah, the unnamed wife of Manoah, and the woman of Shunem in the story of Elisha (cf. Ps. cxiii. 9, where God “maketh the barren woman to keep house, and to be a joyful mother of children”). But the closest counterpart of Elizabeth is found in Nephthys, the mother of Anubis; her sister Isis as the mother of Horus being a similar counterpart of the Virgin Mary as the mother of Jesus. Plutarch tells us that Nephthys was barren while the wife of Typhon, but finally became the mother of Anubis by Osiris (the cosmic counterpart of Zacharias); and he adds that Typhon signifies “that the entire extent of the country was unproductive and bore no crops from barrenness,” while the barrenness of Nephthys symbolizes the infertility of “the extreme limits of their country, their confines and seashores” (*De Iside*, 38—where the original concepts are evidently confused).

In Chap. XXVI of the *Book of the Dead*, the heart, eyes, hands, arms, and legs, as well as the mouth of the deceased, are restored in the underworld (shortly before his ascension into the celestial regions); but in that book there appears to be no definite mention of the restoration of the ears or hearing, which is nevertheless implied in connection with the restoration of the other organs and faculties. The devotees of the Hindu Matta sacrificed their tongues to her, and it was claimed that they grew again after two or three days (*Aycen Akbery*, II, p. 133; Maurice, *Ind. Antiq.*, II, p. 161).

The Babylonian Bel appears to have been accredited with the cure of the dumb; for in the "Epistle of Jeremias" (in Baruch vi. 41) it is said of the Chaldeans that "if they shall see one dumb, that cannot speak, they bring him (to Bel) and intreat Bel that he (the dumb one) may speak, as though he (Bel) were able to understand it (the appeal)." In the *Rigveda* the Aswins restore the hearing of the son of Nrishad (I, 117, 8). At the moment of the incarnation of Buddha, the dumb spoke, the deaf heard and the lame walked when the blind received sight through longing to behold his glory (Rhys-Davids, *Birth Stories*, p. 64); while at his birth he "put all darkness to flight. The blind see, the deaf hear, the demented are restored to reason" (*Lalita Vistara*, I, 76 et seq.). The Hindus believe that those born dumb, deaf, blind, etc., are thus punished for the sins of a former life; dumbness being specified as a punishment for "a stealer of the words (of the Vedas)," in the *Laws of Manu* (XI, 51), while the *Ayeen Akbery* has it for a patricide (III, p. 175). Among the cures attributed to Æsculapius, as recorded on a stele found at Epidaurus, we have the following: "A dumb boy came to the sanctuary as suppliant for his voice. When he had performed the initiatory sacrifices, and had done all that was customary, the attendant of the god (Æsculapius), looking at the father of the lad, said, 'Promise, if you obtain that for which he is present, to offer within a year the proper sacrifices for the cure.' Suddenly the lad exclaimed, 'I promise,' and the father in astonishment bade him speak again. He did speak again, and from that time he was cured." (Trans. of Merriam, in *American Antiquarian*, VI, p. 302.)

There is no literal cure of either the dumb or the deaf in the canonical Old Testament; but what may be considered figurative cures of dumbness (for the restoration of the prophetic power after its withdrawal by God) are found in Ezekiel (iii. 26, 27; xxiv. 27; xxxiii. 22). In Isaiah (lvi. 10) the figuratively dumb are coupled with the figuratively blind; while the latter are coupled with those similarly deaf (*ibid.* xlii. 19; xliii. 8; xxix. 18—in the last text the cure being prophesied for a time that was often taken for that of the Messiah). In the one great prophecy of literal cures in the Messianic kingdom, that of Is. xxxv, it is said (5-6) that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped (Sept. 'shall hear') . . . and the tongue of the dumb shall sing (Sept. 'and the tongue of the stammerers, *μογιλάων*, shall speak plainly, *τρανή δὲ ἔσται*')." And in all probability we have a fragment of a similar prophecy in Plutarch's tract *On the Ces-*

sation of Oracles (39), where we read: "For truly the oracle given to the Thessalians respecting Anna promises: To the deaf, hearing; to the blind, their sight." It is true that Plutarch understands this to refer to memory, comparing that faculty to hearing by the deaf and seeing by the blind; but there is no sufficient reason for any such interpretation, which was perhaps suggested by the belief that the seat of memory was in the lower part of the ear (Pliny, *N. H.*, XI, 103). In Greek mythology, Battus = Stammerer, who promised not to reveal where Hermes had hidden the (cloud) cattle of Apollo (the sun) but did not keep the secret (Ovid, *Met.*, II, 688, etc.), appears to have been originally a dawn figure with the newly acquired and imperfect speech of childhood.

In Is. xxxv (taken in connection with xxix. 18) we doubtless have the Old Testament suggestion for the statement in all three Synoptic Gospels that many dumb and many deaf persons were cured by Jesus (Mark vii. 37; Matt. xi. 5, xv. 30-31; Luke vii. 22). While Mark specifies both the dumb as speaking and deaf as hearing, Matthew and Luke have only the deaf (*κωφοί*, probably because they considered the afflicted ones both deaf and dumb—for *κωφός* primarily signifies blunted, dull; secondarily, either dumb or deaf). And while the dumb and deaf are separate and distinct in Isaiah and always elsewhere in the Old Testament, nevertheless, in Mark (the original Gospel) we now find no individual cure of a person exclusively dumb or exclusively deaf. In Mark vii. 32-36 (and there only), it is related that there was brought to Jesus "a deaf man who stammered (*μογιλάλον*, following the Sept. of Is. xxxv. 6),—and they (the people) beseech him (Jesus) that he might lay his hand on him (the man). And having taken him away from the crowd apart, he (Jesus) put his fingers to (or 'into') his (the man's) ears, and having spit (on one of his fingers) he (Jesus) touched his (the man's) tongue. And having looked up to heaven, he (Jesus) sighed, and says to him (the man), Ephphatha, that is, Be opened. And immediately his ears were opened, and the band of his tongue was loosed, and he spoke rightly (*ὀρθῶς*).” The *Diatessaron* of Tatian has it that Jesus "spat upon his fingers, and thrust them into his (the man's) ears, and touched his tongue" (XXI, 3). The peculiar pronunciation of the Aramaic "Ephphatha" doubtless suggested the sighing of Jesus, who was probably conceived as putting the little finger of each hand to or into the man's ears—not only because the little finger is the "ear-finger," so called from its use in scratching or cleaning the ear, but also because it was known among the Greeks and Romans as "the medical finger,"

from its employment in the application of salves, etc. In the nature mythos the fingers represent the rays from the solar hand; while spittle is mythically dew or rain. Jehovah with his hand touched the mouths of two of his prophets to take away the sin of evil speaking (Is. vi. 6; Jerem. i. 9), which is probably the primary suggestion for the touching of the tongue by Jesus; while the application of saliva from the mouth of the incarnate Word may have been considered peculiarly appropriate for the cure of a dumb or stammering tongue (cf. Wisdom x. 21: "For wisdom opens the mouth of the dumb," etc.). But the primary suggestion for the employment of the spittle is perhaps found in its connection with the cure of the blind man in Mark viii. 23, although there is no inconsistency in employing it in other cures. In the *Book of the Dead* the deceased says of the soli-cosmic personification, "I have delivered the god. . . from the grievous sickness of the body, of the arm and of the leg. I have come and I have spit upon the body." etc. (CII, Theban.—For spittle as a creative as well as a curative agency, see Budge, *Osiris*, pp. 203-206).

In the extant text of Mark ix. 17-29 we have an epileptic boy who was possessed "from childhood" by "a dumb spirit," one that is "dumb and deaf"; but it nevertheless hears Jesus command it to come out of the boy, and utters a cry as it comes out. And as there is no particular reason for attributing dumbness or deafness to possession by evil spirits or demons (which are generally supposed to be the cause of mental disorders only), there can be little or no doubt that the original of Mark's story related to an epileptic who was neither dumb nor deaf; in fact, this demonized boy reappears with nothing of dumbness or deafness in Matt. xvii. 14-21, and Luke ix. 38-42. But nevertheless, Matthew (ix. 32-34) has a cure of "a dumb man possessed by a demon" (which was cast out by Jesus, so that the "dumb spoke"), and also one of a person "possessed by a demon, blind and dumb" (who was cured, so that he "both spake and saw"—xii. 22-28); while Luke says that Jesus "was casting out a demon and it was dumb. And it came to pass, on the demon having gone out, the dumb spoke", etc. (xi. 14-21). In connection with the three last accounts, we find Jesus accused of casting out demons "by the chief of the demons," who is called Beelzebub in Matt. xii. 24 and Luke xi. 15; but this evil figure has no special relation to the dumb and deaf. The recognition of the dumb as also blind in Matt. xii. 22-28, was probably suggested by the coupling of the blind and dumb in Is. lvi. 10; the Gospel writer perhaps also having in mind some such idea as that expressed by Sophocles where he says,

"Thine ears, thy soul, even as thine eyes, are blind" (*Oed. Tyr.*, 371).

According to the *Infancy of the Saviour* (15) a new-made bride, who had just been stricken dumb "by the arts of Satan and the work of enchanters," had both her speech and hearing restored when she took the infant Christ in her arms, and drew him close, kissing him, etc. (as if she represented the dawn with the infant sun-god in her arms).

In the great cosmic war of the Hindu *Ramayana*, the three winter or watery signs of the zodiac are represented by the giant brothers Kumbhakarna, Meghanada, and Ravan, who are conquered by the solar Rama (I, 3). Kumbhakarna is fabled to have been so named from the size of his ears, as being capacious enough to contain a *kumbha* or large water jar (Griffith's *Ramayana*, III, App., p. 359). But he appears to be a figure of Aquarius, for the Hindu name of this sign is Kumbha as being anciently represented by a water jar, the handles of which resemble ears when taken in connection with its spout as a mouth or nose; in fact, the handles of such jars or pitchers have been called ears from the earliest times, as in Homer. Again, the Hindu poet Sripati describes the Kumbha of Aquarius as borne on the shoulder of a man who pours out its contents (Sir Wm. Jones, "On the Antiquity of the Indian Zodiac," in *Works*, I, p. 336), in which position it naturally suggests an enormous ear. As such it answers for one of the ears of the cosmic god with his head placed within the zodiac and his other ear assigned to Leo; and there are reasons for supposing that some of the ancient astrologers recognized the ear in Leo as a hearing ear, and the one in Aquarius as a deafened ear. In the *Ramayana* (Book III) there is a cosmic battle connected with the course of the sun through the watery signs of the Hindu winter; a description of that season appearing in Canto 16, where Rama (as the sun-god) goes bathing, followed by his consort Sita (for the moon or earth) and Laksman with a pitcher (for Aquarius). In Canto 17, the deformed giantess Surpanaka is introduced as in love with Rama; and in Canto 18 she attempts to slay Sita, but is foiled by Laksman, who with a sword cuts off her ears and her nose (apparently as variants of the handles and spout of the water jar of Aquarius). Rama finally dies when the waters of Pampa are reached (76—probably at the winter solstice).

In Mark xiv. 47, when Jesus had been taken and bound immediately after his betrayal by Judas, an unnamed bystander, "having drawn the (i. e., 'his') sword, struck the bondman of the high

priest, and took off his ear,"—substantially the same account re-appearing in Matt. xxvi. 51. It was the right ear that was thus cut off, according to Luke, who is alone in adding that Jesus, "having touched his (the bondsman's) ear, he healed him" (xxii. 50). John has: "Then Simon, now (also named) Petros, having a sword, drew it and struck the bondman of the high priest, and cut off his right ear. And the bondman's name was Malchos" (xviii. 10; cf. 26). In Mark alone this incident is immediately followed by the introduction of a certain young man who followed Jesus with only a cloth (his night dress) about his body, even this being torn away, so he fled naked (xiv. 51, 52); which indicates that Old Testament types for these associated elements were recognized in Ez. xxiii. 25, 26, where God is to punish the wicked Aholibah by the sword of the Babylonians and Assyrians, who shall take off her nose and her ears and strip her of her raiment. Aholibah has an equally wicked sister, Aholah, who is slain (*ibid.*, verse 9), which probably accounts for Mark's two figures instead of one. Ezekiel says: "Samaria is Aholah, and Jerusalem, Aholibah" (verse 4); but Mark's two figures are obviously represented as actual human beings, who are nevertheless introduced in accordance with the nature mythos in which the cosmic figure has one ear cut off (or deafened) in the sign of the winter solstice (anciently Aquarius, as in the case of Sarpanaka), while the earth is bereft of its clothing or vegetation in the winter season. Thus in Mark (as also in Luke and John, but not in Matthew) the introduction of the two figures under consideration is immediately followed by the account of Peter in the palace of the high priest warming himself at a fire—"for it was cold," as is added in John (xviii. 18).

The name Simon or Simeon signifies "Hearing" or "the Hearer" (see Gen. xxix. 33); we read of the Patriarchs Simeon and Levi that "weapons of violence are their swords" (*ibid.* xlix. 5, R. V.), and Simon as the first Apostle and a fisherman was doubtless recognized as a figure of Pisces (the Fishes), into which sign retrograded the spring equinox and the opening of the Jewish sacred year at about the beginning of the Christian era—the name *Petros* doubtless being referred by some to the Hebrew *peter* = opener, a variant of the Egyptian *Ptah* (and *Petra*—see *Book of the Dead*, LXVIII, Theban). And it is not improbable that the author of the Gospel of John (an Alexandrine Greco-Jew) assigned the cutting off of the ear of Malchos to the sword of Simon Petros in his zodiacal character, because the opening or restoration of the cosmic ear (as the hearing organ) was sometimes connected with

the spring equinox. From the historical standpoint it is quite incongruous for the fisherman Peter to have a sword; but mythically it is the light-weapon of the rising sun, the sword of Laksman and the knife with which Ptah opens the mouth of the cosmic Osiris (*Book of the Dead*, XXIII, Saïte). It belongs to "the sword-god Zio" (= Zeus) who has only one hand (for the eastern flabellum) in the legend of Walter of Aquitaine (Thorpe, *North. Mythol.*, I, p. 217); it is often depicted in the right hand of the youthful sun-god Mithra (Cumont, *Mysteries of Mithra*, pp. 21, 23, 117, etc., 2d ed., 1910), and is "the sword of flame whirling itself about" in connection with the cherubim "at the east of the garden of Eden" (Hebrew of Gen. ii. 24; cf. the Babylonian flaming sword of Bel-



BIRTH OF THE SOLAR MITHRA.

With the knife of the opener and torch of the rising sun.

(Bas-relief found in the crypt of St. Clement's at Rome. From Cumont, *Textes et monuments figurés relatifs aux mystères de Mithra*, p. 202.)

Merodach, "which turned four ways" as specifically referred to the cardinal points, in the tablet of Bel and the Dragon—*Records of the Past*, IX, p. 137). As a human figure who loses his ear or organ of hearing, the Gospel bondman appears to be conceived as a listener or spy of the high priest who opposes Jesus (as the night opposes the day, etc.); while John perhaps gives the name Malchos (King or Counselor) to this bondman to intimate that he was also an adviser of the high priest—perhaps as a counterpart of Anubis or Hermes as the speaker of the (evil) Word.

In an Egyptian astronomical calendar of the XXth dynasty the stars are named in relation to the following seven positions on the

fixed hemisphere above the earth: the right shoulder, ear, and eye; "the middle" (i. e., between the eyes), and the left eye, ear, and shoulder (Renouf, *Trans. Soc. Bibl. Archæol.*, III, pp. 400-421 and key figure). Without the shoulders, which were apparently included to make up the typical seven, we have a cosmic head in all probability originally conceived with the tip of the nose at the celestial north pole, and only the eyes and the ears on the oblique zodiac path: and the tip of the nose would also be at the same pole when the face was placed within the zodiac and upturned toward the north, as it naturally would be by astrologers in the northern hemisphere. The nose is the only facial organ that could well be identified with the pole as the projecting end of the axis of the celestial sphere; and the Kabbalistic Macroprosopus (= Great Countenance) is the "Long of nose," being described with that organ "long and extended" (*Zohar*, "Iddera Zuta," XV). We saw above that Anubis was sometimes the guardian of the summer solstice in the northern sign of the zodiac; and in the circular planisphere of Dendera the jackal of this god is found at the north pole, while in a Pyramid text (Unas, 219) the nose of the deceased is identified with that of Anubis (Budge, *Gods*, II, p. 262). We also saw above that the two chief winds, from the north and the south, were in one view conceived as the breath from the cosmic ears; but the north wind as the most powerful of all was sometimes recognized as the chief or father of the winds (like the Greek Boreas—*Il.*, XX, 223, etc.), while the nose is the proper organ of breathing, being called the "breathing-place" in some languages (e. g., in Hebrew, *aph*). Thus in the *Book of the Dead* we read of "the north wind which cometh forth to (through?) the nose of Khenti-Amenti" (= Governor of the underworld, Osiris—XCIX, Theban; while the Saïte parallel has: "through the nostril of the Resident in the West"—Osiris); and the Osirified deceased says, "my nose is the nose of Khenti-Kas" (XLII, Theban,—the Saïte assigning it "to the Resident in Seckem" = Osiris). In both Recensions, the deceased says: "I am the nose of the god of the winds" (CXXXV); and again (LXXI) "I am the pure lotus (perhaps for the north pole) which springeth up from the divine splendor that belongeth to the nostril of Ra" (Theban,—or "I keep the nostril of Ra who keeps the nostril of Hathor," Saïte). In XCIX, Theban, we find "The nose of heaven which proceedeth from the god Utu" (perhaps a figure of the north and stormy season—cf. Egyptian *uta* or *uat* = wet, north, etc.). Of the long nose of Macroprosopus it is said: "From this nose, from the openings of the nostrils, the Spirit (or Breath) of Life

rusheth forth" (*Zohar*, "Iddera Zuta," V); and the storm wind is the angry breath from the nose of Jehovah—"the blast of his nostrils" (Ex. xv. 8)—"the breath of his nostrils" (Job iv. 9)—"the blast of the breath of his nostrils" (2 Sam. xxii. 16).

When the visible universe is conceived as the whole body of the cosmic man, one of its central organs is naturally identified with the north pole. Thus in the *Litany of Ra* (IV, 1, 8) the spleen of the deceased is said to be the god Fenti (= Nose—the central organ of the face thus being confused with that of the body); and in the Mexican man of the zodiac the wind symbol belongs to the liver as the central organ while the air symbol belongs to the mouth (Kingsborough, *Mex. Antiq.*, VI, p. 223, and Plate LXXV). Among the forty-two Assessors (for constellations) in the *Book of the Dead*, we find that Fenti = Nose "comes forth from Khemennu" (CXXVb, both Recensions), in all probability because the terrestrial city of that name was situated in the center of Egypt. It was known to the Greeks as Great Hermopolis, probably through being recognized as a counterpart of Cancer (the sign of the northern solstice about 2000-1 B.C.); for Hermes was generally identified with Thoth (Tahuti), and both were finally assigned to Cancer in their zodiacal characters, while the ibis-head of Thoth has a strong resemblance to a huge aquiline nose. In the *Book of the Dead*, where the deceased says that he is the nose of the god of the winds, he adds that this god gives life to all mankind on the day when the (lunar) eye of Ra is full, at the end of the second month of Pert (the growing season—CXXV, Theban); doubtless referring to some festival at about the time of the winter solstice, which anciently fell at the close of the second month of the growing season. But in all probability the life-giving cosmic nose was originally associated with the summer or northern solstice (although perhaps not in Egypt), for Cancer was the Gate of Life through which souls descended to earth, according to the Platonists and others (Porphyr., *Nymph. Ant.*, 11; Macro., *In Somn. Scip.*, I, 12; etc.).

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

THE MYTHOLOGY OF ALL RACES. Vol. XII. Egyptian. By *W. Max Müller*, Ph. D. Boston: Marshall Jones Company, 1918. Pp. xiv, 245 [+ 83].

This book, although it does not pretend to be more than a sketch, is in fact the result of a life devoted to the study of ancient Egypt. It is the work of a man whose authority to speak on the question nobody will doubt. Every reader of the book will feel immediately that an authority of the highest rank is speaking to him.

Egyptian religion has always been of the greatest interest to the nations of the West. When, two thousand years ago, the classical people had lost their faith in the gods of their fathers, they turned to the gods of the East, especially to those of the Egyptians. Just because the "wisdom of Egypt" was an absolutely unintelligible mystery to them, they accepted it as the very deepest of all truths. A later age has lost the belief in this truth, but the mystery of the Egyptian religion is even now very hard to penetrate, for we have before us a religion which cannot be reduced to a reasonable system. We have no book of revelation, as we have in many other religions, where the doctrine would be given more or less completely. In fact, we have no definite system of doctrine at all, Egyptian religion being composed merely of countless speculations and myths that are widely divergent and very often even conflicting. We have the crudest worship of animals, which has always in Christianity served as an illustration of the utter folly of heathenism, and side by side with this we find very high ethical ideas which remind us of well-known passages in the Old and New Testaments. "I have removed wickedness, I have not done wrong to men, I did not oppress relatives, I did not commit deceit in the place of justice" confesses the dead in his prayer to Osiris in the so-called *Book of the Dead*. And from epitaphs we learn that among the moral demands which have to be satisfied, are "giving bread to the hungry, water to the thirsty, clothing to the naked, a ship to the stranded." We meet an endless number of gods exercising contradictory functions, and together with this we read lofty passages which led many scholars to believe, that Egyptian religion was a pure monotheism, disguised under the outward appearance of a symbolic polytheism, and that the Egyptian gods were looked upon as only discriminated manifestations of the same Supreme Being.

These contradictions, of which the Egyptian religion is full, must, as the author very ingeniously shows, be explained by the origin of the religion and the extreme conservatism of the Egyptians. As to the origin the author does not follow the modern apologists for the Egyptian religion who always try to find a hidden meaning in the crudities of animal worship etc., but shows that the only way to understand this religion is to trace it back to its very origin in a period which is prehistoric to us, that is, in the fifth millennium B. C. The Egyptian religion of that time has to be placed on a level with ordinary African paganism. Its beginning is animism which knows no gods in the sense of

advanced pagan religions, but only believes that earth and heaven are filled by countless spirits. With this agrees the tendency to seek the gods preferably in animal form. Then the extreme conservatism of the Egyptians kept these crude gods even at a period when their civilization had become very highly developed and higher philosophical and ethical thoughts had entered their religion. Egyptian art shows the same conservatism. It has kept the childish perspective of primitive days down to the Greek period, although artists were able to draw quite correctly even three thousand years before that time. In the same way in religion the conservative Egyptians were especially anxious to tread in the ways of their blessed forefathers, to adore the same gods to whom their ancestors had bowed down since time immemorial, and to worship them in exactly the same form, so that, ever after 3000 B. C., the religion of the later so highly developed Egyptians remained deplorably similar to that of their barbarous ancestors.

Out of this animism the cosmic conception of the gods and a rich mythology developed. "The first attempt at philosophical thought which accompanied the development of Egyptian civilization evidently led to a closer contemplation of nature and to a better appreciation of it." How and under what influence this development took place, we do not know, nor does the author reveal it to us. There is no historic certainty and the author is very sober, keeping away from all speculation without historical foundation. The most probable theory is, that influences from Asia were at work. There, especially in the Babylonian religion, we find in a surprising way very many identical myths. Egyptian mythology is based, like the Babylonian, on the happenings in the sky. It centers around the sun, his daily and yearly course, the effect of which is the regular change in nature, life and death. The principal representative of these ideas is Osiris. He and the gods connected with him by countless myths have been the most popular divinities of Egypt. And just this figure of Osiris is under the name of Tammuz an equally important figure in Asiatic mythology, and it is quite probable that the primitive ideas of the Osiris myth came from Asia.

This Osiris myth is the most characteristic myth of all in the Egyptian religion. It shows also in the clearest way, how far these myths are from forming any system. Osiris, the god of changing nature in the widest sense, is also the divinity of the most important change, death. He is the patron of the soul of the departed, the king of the underworld, the judge of man, being at the same time the lord of resurrection and of new and eternal life. As changing nature he may be seen in the daily and yearly course of the sun. As the sun he is the ruler of the sky and can therefore actually be identified with the sky, he can sit in the celestial tree or be that tree, the tree of life itself. In his honor, 365 lights were burned, showing him to be the god of the year. As such he has chiefly lunar festivals, so that he can easily assume features of the moon. He is even directly called the moon. He can moreover be sought in many important stars, e. g., in the morning star, or in Jupiter. He is furthermore identified with the Nile, especially the subterranean Nile, the abyss, the ocean which encircles the underworld. There is scarcely any part of changing nature in which Osiris cannot be found, and it is not an inadequate title which is often given him: "Lord of Everything."

This not only shows the unsystematic character of the Egyptian mind, but it reveals also the kaleidoscopic character of their mythology. This was to the mind of the ancient Egyptians not a disadvantage, but a beauty. The same

we find in Babylonian mythology. Just the fact that you could bring everything in connection with the sun-god, was to the ancient Egyptians and Babylonians the inner proof of the truth of the whole "system." For to them it was a system which united all phenomena of the world.

Here, finally, was a wide field where syncretistic speculations and pantheistic tendencies could work. This syncretism began very early. The most radical syncretism is that of the famous king Amenhotep IV, about 1400 B. C. Breaking with all traditions he tried to suppress entirely the worship of Amon and moved from Thebes, the city of Amon, to a place near the site of the modern Tell-Amarna. In his famous hymn to the sun he praises the sun-god as the only deity of the universe. We know very little about his new doctrine, except that it was a pantheistic approach to monotheism. But even here Dr. Müller warns the reader with the soberness of the true historian not to overrate this reformation. "We may admire," he says, "the great boldness of the king's step, may view it with sympathy, and may regret its failure, yet Amenhotep IV must not be overrated and compared with the great thinkers and reformers in the world's history."

This soberness of judgment is characteristic of the whole book, and the author is perfectly right in calling his survey unprejudiced and unbiased, which makes the reading of the book a great pleasure to every one interested in the history of religion.

I. BENZINGER.

NEW YORK.

GUYNEMER, KNIGHT OF THE AIR. By *Henry Bordeaux*. Tr. from the French by *Louise Morgan Sill*. Yale University Press, 1918. Pp. 256.

"*La terre a vu jadis errer des paladins*,"—such is the heading Henry Bordeaux gives to one of the sub-sections of this biography. He might as well have used it as a motto for the whole book, as the very wording of its title suggests. He celebrates Guynemer as a resurrected knight of the days of chivalry, going out to meet the foe in single combat, for the protection of the weak and suffering. His favorite comparison is that with Roland, who, like his hero, died *pour la belle France*. A hard-headed man of to-day may smile at these poetic reminiscences, still—has it not often been observed during the war that chivalry, driven out of the bloody, muddy land combat, had taken wing only to inspire the fighters in the air? Besides, the very name Guynemer seems to hold a romantic charm even for people who know little of the language and history of the French, and we are not surprised at all to be given documentary evidence that traces the history of the name back to the legendary age of the *Chansons de geste* and the Crusades.

Aside from all this, however, the present-day aspect of the story is never entirely lost sight of. After all it is a very modern young man who steps out of these pages to receive our last greeting: nervous, subtle, scientific, and passionately industrious when he had found his vocation.

The son of rich parents, graduate of that famous Jesuit school, the Collège Stanislas through which, before his time, Anatole France and Henry Bordeaux himself had passed, he really found himself without much occupation when August, 1914, drew near. To be sure, he had been preparing to enter the Ecole Polytechnique, having taken an absorbing interest in all things mechanic ever since a schoolmate first initiated him into the mysteries of an automobile. Still, the boy, not yet quite twenty, could hardly have dreamed of the career

that was before him when the hour struck. An earlier effort of his to become an aviator had failed, not receiving the sanction of his father. Now it was different. Being too frail of health and constitution to do infantry service, he at last succeeded in entering the flying corps as a student mechanic, November 21, 1914. His first flight followed more than three months later, March 10, 1915; his first victory, July 19 of the same year.

This is the portrait the author gives of him—a literary portrait which is the more valuable since, as we are told, few snapshots of Guynemer give a natural impression of him (pp. 121f):

"This tall thin young man, with his amber-colored skin, his long oval face and thin nose, his mouth with its corners falling slightly, a very slight moustache, and crow-black hair tossed backward, would have resembled a Moorish chief had he been more impassive. But his features constantly showed his changing thoughts, and this play of expression gave grace and freshness to his face. His eyes—the unforgettable eyes of Guynemer—round like agates, black and burning with a brilliance impossible to endure, for which there is only one expression sufficiently strong, that of Saint-Simon concerning some personage of the court of Louis XIV: 'The glances of his eyes were like blows'—pierced the sky like arrows, when his practiced ear had heard the harsh hum of an enemy motor. . . ."

At that time no air fighting in squadrons, as it came more and more into practice in 1917, was yet thought of: the air duel, pure and simple, was the order of the day. One or two of these fights we shall give in Guynemer's own words, taken from a letter to his father (pp. 100f):

"Combat with two Fokkers. The first, trapped, and his passenger killed, dived upon me without having seen me. Result: 35 bullets at close quarters and '*couic*' [his finish]! The fall was seen by four airplanes (3 plus I makes 4, and perhaps that will win me the 'cross'). Then combat with the second Fokker, a one-seated machine shooting through the propeller, as rapid and easily handled as mine. We fought at ten meters, both turning vertically to try to get behind. My spring was slack; compelled to shoot with one hand above my head, I was handicapped; I was able to shoot twenty-one times in ten seconds. Once we almost telescoped, and I jumped over him—his head must have passed within fifty centimeters of my wheels. That disgusted him; he went away and let me go. I came back with an intake pipe burst, one rocker torn away; the splinters had made a number of holes in my overcoat and two notches in the propeller. There were three more in one wheel, in the body-frame (injuring a cable), and in the rudder."

"All these accounts of the chase," Henry Bordeaux continues, "cruel and clear, seem to breathe a savage joy and the pride of triumph. The sight of a burning airplane, of an enemy sinking down, intoxicated him. Even the remains of his enemies were dear to him, like treasures won by his young strength. The shoulderstraps and decorations worn by his adversary who fell at Tilloloy were given over to him; and Achilles before the trophies of Hector was not more arrogant. These combats in the sky, more than nine thousand feet above the earth, in which the two antagonists are isolated in a duel to the death, scarcely to be seen from the land, alone in empty space, in which every second lost, every shot lost, may cause defeat—and what a defeat! falling, burning, into the abyss beneath—in which they fight sometimes so near together, with short, unsteady thrusts, that they see each other like knights in

the lists, while the machines graze and clash together like shields, so that fragments of them fall down like the feathers of birds of prey fighting beak to beak—these combats which require the simultaneous handling of the controlling elements and of the machine-gun, and in which speed is a weapon, why should they not change these young men, these children, into demi-gods?"

Eight times during his whole flying career this demi-god was brought down himself, once after a triple victory, in the author's words (p. 136), "from a height of 3000 meters, the Spad falling at the highest speed down to earth, and rebounding and planting itself in the ground like a picket." Then Bordeaux quotes Guynemer himself: "I was completely stupefied for twenty-four hours, but have escaped with merely immense fatigue (especially where I wear my looping-the-loop straps, which saved my life), and a gash in my knee presented to me by my magneto. During that 3000-meter tumble I was planning the best way to hit the ground (I had the choice of sauces): I found the way, but there were still 95 out of 100 chances for the wooden cross. *Enfin*, all right!"

Twice more he escaped, though not in quite as miraculous a fashion,—in the meantime rounding out more than fifty accredited victories. The fatal morning came September 11, 1917. He was shot through the head in single combat, in Flanders, south of Poelcapelle. The enemy, in retreat before the British, had no time to remove the body and bury the fighter,—shells buried him where he had fallen with his machine, no trace of either being found no more than twenty-four hours later. A marble slab in the Pantheon commemorates his name in the sanctuary of the French nation.

Over this whole field Henry Bordeaux's now enthusiastic, now caressing style carries our imagination as thought in a swift smooth flight. The translation detracts little. Looking down upon the short heroic life of Guynemer from the safe altitude of a survivor, he constantly leaves us in view of the panorama of this life, no matter on what detail of school, of home, or of battle he may be focusing our attention for the moment.

Four charcoal drawings by W. A. Dwiggins in good, though not excellent reproduction, accompany us on our way: "The First Flight in a Blériot," "In the Air," "Combat," and "Going West," while the frontispiece, a three-color wood-block by Rudolph Ruzicka, showing Guynemer ready for an ascent, gains more and more in significance the farther we progress.

STUDIES IN JAPANESE BUDDHISM. By *A. K. Reischauer*. New York: Macmillan Co., 1917. Pp. xx, 361. Price, \$2 net.

This is a valuable study of Buddhism in Japan by Dr. Reischauer, Professor in Meiji Gakuin, Tokyo. It includes, besides a general outline of the religion of the founder and of Buddhist origins, a sketch of Mahayana Buddhism, or the Northern stream of Buddhist doctrine which reached Japan in the middle of the sixth century. The subject is of a curious complexity, owing to the spirit of compromise exhibited by later developments of this religion. It could readily assimilate opposites and digest incongruities. Dr. Reischauer gives the present view of the founder, the result of modern criticism. It seems evident that the Buddha had no special fondness for metaphysical doctrine, and that he "rather sidestepped them when he could." His primary interest was the deliverance of humanity from the bonds of sin and passion. He apparently denied the reality of the self, and set such problems among the Great

Indeterminates. "The jungle, the desert, the puppet-show, the writhing, the entanglement of such speculations is accompanied by sorrow, wrangling, resentment, the fever of excitement. It conduces neither to the detachment of the heart nor to freedom from lusts, nor to tranquillity, nor to peace, nor to wisdom, nor to the insight of the higher stages of the faith, nor to Nirvana." But Gautama's disciples were Hindus, to whom metaphysical speculation was the bread of life, and in the course of centuries Buddhism developed from a non-religious system of ethics into a religion *sans* ethics. Additions were made to the ever-growing complexity of the Mahayana school until it contained not only the content of primitive Buddhism, but also everything Buddha had opposed. It took on the color of any local condition, like a chameleon; it gathered into itself everything that came its way, until the Buddhist temple was littered with strange agglomerations of rubbish. Buddhism, spreading through China and Korea, changed its very essentials, and when this accommodated faith reached Japan it was still further expanded and modified, especially by the native Shinto. The Jodo, Zen, Shin, and Nichiren sects are Japanese contributions to Buddhism and represent the greatest religious impetus in Japan. The story of the development and decay of the various schisms would try the patience of any student, and to-day in Japan fifty Buddhist sects are officially recognized.

The last chapter gives a well-informed survey of the place of Buddhism in Japanese life. Its place, as a vehicle of culture, has been a great one in the past. Dr. Reischauer agrees with Professor Inouye Tetsujiro (p. 326) as to the disabling defects of Buddhism, chief of which is an essential pessimism. "Buddhism must shed its pessimism or lose its hold on the people," according to Professor Inouye. But can this most adaptable of religions adapt itself so far? As Dr. Reischauer points out, for Buddhism to shed its pessimism is not like a snake shedding its skin, but rather like shedding its backbone." Buddhism without pessimism would no longer be Buddhism. N. C.

THE EXCEPTIONAL CHILD. By *Maximilian P. E. Groszmann*. New York: Charles Scribner's Sons. Pp. 764. Price \$2.50 net.

The author is an expert on this subject and has been an educator almost all his life. He was first in Milwaukee, then in New York in the Ethical Training School as principal, and then established an institute for the exceptional child. It is necessary especially for this department not only to have sufficient intelligence to distinguish children and treat them according to their special dispositions, but also to have perseverance and love of the child, which needs specialization and personal application.

How few children are really rigidly normal and how many pass through periods of abnormal dispositions which expose them to the danger of becoming abnormal! The typical child is often mediocre and the atypical child contains chances of becoming ingenious and talented or gifted in one special, abnormal or supernormal, sense. To treat the normal child correctly we ought to be able to understand the abnormal, the atypical, the unusual child, and in certain critical periods the educator ought to be broad enough to judge of growing tendencies so as to make the best use of the material in his care.

We have here a book written by a man of good judgment and large experience, who has done his best to make his experience accessible to others. The author says in his Foreword: "The purpose of the book is to give a per-

spective of the entire situation, and to suggest ways and means of coping with the problem in its various aspects.... Thus, questions of heredity and family history, of environment and social-economic conditions, of child hygiene and public sanitation, of medical inspection and clinical work, of psychologic and psychopathic investigation, and other elements too numerous to state, enter into the discussion. Our investigations will take us into juvenile courts and into the hovels of crime and prostitution, into the almshouses and charity bureaus, and wherever humanity's woes and shortcomings are studied and methods of relief are considered."

The author's endeavor "to write the book in simple language and in a style which will appeal even to readers who have but a modicum of scientific training and vocabulary" may be said to have met with eminent success. On the other hand, in the words of the Foreword, "the material is so presented that it gives the reader who is anxious and capable to make professional use of it the opportunity to do so. An effort has been made to avoid mere assertions, and to refer in every case to sources and expert counsel. The classified bibliography presented at the close of the book will facilitate these references."

The book is richly illustrated with pictures of children, drawings, etc., and is attractively bound.

PSYCHIC SCIENCE: an Introduction and Contribution to the Experimental Study of Psychological Phenomena. By *Emile Boirac*, Rector of the Dijon Academy. Translated by *Dudley Wright*. London: W. Rider & Son, Ltd., 1919. Pp. viii, 370. Price, 10s. 6d. net.

Dr. Boirac's work, *La Psychologie Inconnue*, which is here adequately translated was written between 1893 and 1903, and is of considerable interest to those who consider that psychical research should be brought into line with the exact sciences. Of course, scientific men to-day adopt a different attitude from that of the eminent biologist mentioned by William James, who said to him that if the facts of telepathy, etc., were true, the first duty which every honest man would owe to science would be to deny them, and then prevent them, if possible, from ever becoming known; but the difficulty and elusiveness of most psychical phenomena are an obstacle in the way of systematic investigation. Dr. Boirac's method is undoubtedly the right one, that is, to start with the investigation of simpler phenomena, such as magnetoid phenomena, leaving on one side spiritoid and hypnoid phenomena (to which latter class belong those connected with hypnotism and suggestion). Many scientific men have investigated hypnoid phenomena, but the magnetoid have been relatively neglected. It is Dr. Boirac's belief that the systematic study of spiritoid phenomena should be postponed until such time as the magnetoid have been scientifically explored. He recommends, in fact, beginning with the alphabet. His method is an experimental study of the phenomena in question, under strict conditions, and it would be of interest to reproduce and further develop his experiments.

He gives strong evidence from his own carefully conducted experiments that a form of energy more or less analogous to electricity and magnetism can be set in operation by mental effort, and this he terms "animal magnetism." He is careful to exclude the possibility of "suggestion," and his experiments were designed to be "non-suggestive" or even anti-suggestive. Especially interesting are those experiments in the externalization of sensibility (Chapter XVI).

M. T.

Books By Dr. Paul Carus

SURD OF METAPHYSICS. An Inquiry into the Question, Are There Things-In-Themselves. 75c net

This book is not metaphysical, but anti-metaphysical. The idea that science and philosophy are contrasts still prevails in many circles even among advanced thinkers, and the claim is frequently made that philosophy leaves a surd, some irreducible element analogous to the irrational in mathematics. Dr. Carus stands for the opposite view. He believes in the efficiency of science and to him the true philosophy is the philosophy of science.

KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSIC.

Cloth, 75c net; paper, 60c

Convinced of the significance of Kant's Prolegomena, Dr. Carus offers a new translation of this most important Kantian pamphlet, which is practically an explanation of Kant himself, setting forth the intention of his Critique of Pure Reason.

RELIGION OF SCIENCE. From the Standpoint of Monism.

Cloth, 50c; paper, 25c

THE ETHICAL PROBLEM. Three Lectures on Ethics as a Science.

Cloth, \$1.25; paper, 60c

The publication of these addresses elicited a number of discussions with Rev. Wm. M. Salter and other men interested in the philosophy of ethics, among them Prof. Harald Höfdding of Copenhagen, Prof. Friedrich Jodl of Vienna, Dr. Robert Lewins, the English philosopher of solipsism, Dr. L. M. Billia of Italy, etc. The book contains also discussions of the views of Goldwin Smith, Gustav Fechner, H. Sidgwick, John Stuart Mill, Rosmini, etc.

PERSONALITY. With Special Reference to Super-Personalities and the Interpersonal Character of Ideas. Cloth, 75c net

In this book Dr. Carus explains the nature of personality and the problems kin to it. Among other matter, it contains an explanation why the Trinity idea is so predominant in all religions.

THE NATURE OF THE STATE.

Cloth, 50c net; paper, 20c

The Nature of the State is a small treatise conveying a great truth, throwing light not only on the character of communal life, but also on the nature of man's soul.

THE RISE OF MAN. A sketch of the Origin of the Human Race.

Boards, cloth back, 75c net. Illustrated

In this book Dr. Carus upholds the divinity of man from the standpoint of evolution.

THE FOUNDATION OF MATHEMATICS. A Contribution to the Philosophy of Geometry. Cloth, gilt top, 75c net

The enormous significance of the formal sciences makes it desirable that any one who attempts to philosophize should understand the nature of mathematics.

THE MECHANISTIC PRINCIPLE AND THE NON-MECHANICAL.

Cloth, \$1.00

The truth of the mechanistic principle is here unreservedly acknowledged without any equivocation or limitation, and it is pointed out that the laws of mechanics apply without exception to all motions; but they do not apply to things that are not motions.

NIETZSCHE and other Exponents of Individualism.

Cloth, \$1.25

The appearance of a philosopher such as Nietzsche is a symptom of the times. He is one representative among several others of an anti-scientific tendency. He is characterized rather as a poet than a thinker, as a leader and an exponent of certain unruly and immature minds. Though his philosophy is severely criticised, though it is weighed and found wanting, his personality is described not without sympathy and with an appreciation of his genius.

Write for a complete descriptive catalog of publications.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

— — CHICAGO, ILLINOIS

ESSAYS IN SCIENTIFIC SYNTHESIS

BY

EUGENIO RIGNANO

254 pages

Cloth \$2.00

The following review appeared in the *New York Evening Post* in the issue of February 22nd.

"These essays furnish an instance of the interest which the war has awakened in this country in the thought and expression of perhaps the least well understood of our allies, Italy. An acquaintance with English, French, even Russian, literature and science is presupposed among wellread Americans; but most of us, if challenged, could scarcely proceed beyond Lombroso in a list of modern Italian scientists. Eugenio Rignano is particularly well fitted to help bring about a *rapprochement* between the two nations, as his own interests are avowedly international: *Scientia* of which he is editor, is an international review; and Signor Rignano's essays have appeared in magazines as diverse as *La Revue Philosophique*, *Annalen der Natur-philosophie*, and our own *Monist*.

The special purpose of the present volume is to give examples of the service which the general, as opposed to the highly specialized, scientist may perform in the criticism of old theories and the discovery of new laws. The author rightly holds that psychology, for instance, cannot properly be understood without reference to physics, and that sociology in turn depends upon psychology. It is such bridges as these that he is particularly concerned to supply. One becomes skeptical only when he undertakes to supply so many of them in his own person. The case for the synthetic mind, which compares and analyzes the results obtained by the direct experiment of the specialist, is a good one. Perhaps the modern scientific world has too violently repudiated Bacon's magnificent, if impossible, declaration: "I have taken all knowledge to be my province." The counter-appeal for scientific breadth of

view is not misplaced. Nevertheless, when a single volume propounds a reconciliation of the war between vitalism and mechanism in biology; a theory of the affective elements in psychology; a new definition of consciousness; an evaluation of the role of religion in civilization; and a discussion of the economic explanation of history—more cautious minds cannot help suspecting a tendency toward brilliant guesswork on the part of so versatile an expert.

A certain unity is given to the major portion of the book by the development of a stimulation, though by no means entirely novel, theory of memory as the central phenomenon in both purely biological and higher psychic processes. Even the assimilation performed by a unicellular organism is essentially memory, involving the power to experience anew, and yet to remain the same; to repeat, with novelty in the repetition. Moving upward in the scale, pleasant and unpleasant experiences are intimately concerned with the formation of habits, themselves intimately concerned with memory—it is a well-known theory in psychology that the familiar is always pleasant. Advancing to yet more complex processes, the author finds that one of the chief functions of religious ceremony was to fix important social regulations, customs, dates, even boundaries of land, in memory by surrounding them with special rites. On the whole, though perhaps dangerously facile for the superfluous mind, which may be encouraged to draw large conclusions from insufficient evidence, this volume is stimulating to thought in a wide variety of directions."

—*New York Evening Post*.

THE OPEN COURT PUBLISHING COMPANY

CHICAGO

ILLINOIS

Three Interesting Books

What is a Dogma

A brilliant criticism in Catholic doctrine by an eminent priest.
By Edouard Le Roy. Translated from the French. 16mo,
95 pages, boards. 50 cents

Balder's Death and Loke's Punishment

Poem on Norse Mythology. Illustrated. Boards. By Cornelia
Steketee Hulst. 75 cents

The Dharma

Containing the twelve articles of Buddhism. By Paul Carus.
6th edition, revised and enlarged. 16mo, 133 pages, boards.
50 cents

THE OPEN COURT PUBLISHING CO.

122 South Michigan Avenue

Chicago

Booles Collected Logical Works

Vol II. The Laws of Thought

445 pages

By George Boole

Price, \$3.00

With the recent revival of the study of philosophical and mental origin of mathematics, George Boole's *Collected Logical Works* attempts an intricate survey of the laws of thought. A former volume entitled *The Mathematical Analysis of Logic* was published in 1847 by the same author, who was at that time a celebrated English professor of mathematics and logic at Queen's College, Cork.

The design of *Collected Logical Works* is to investigate the fundamental laws of those operations of the mind by which reasoning is performed; to give expression to them in the symbolical language of a Calculus, and upon this foundation to establish the science of Logic and construct its method; to make that method itself the basis of a general method for the application of the mathematical doctrine of Probabilities; and, finally, to collect from the various elements of truth brought to view in the course of these inquiries some probable intimations concerning the human mind.

To the occupants of responsible positions where decisive and logical thought is essential, to scholars of mathematics and philosophy, and to all thinking men, this book is recommended.

THE OPEN COURT PUBLISHING COMPANY

122 S. Michigan Ave.

Chicago, Ill.

A NEW BOOK ON THE GREATEST WRITER OF TO-DAY

ANATOLE FRANCE

by LEWIS PIAGET SHANKS

Assistant Professor of Romance Languages and Literatures
in the University of Wisconsin. \$1.50 net.

Of great present interest because this Frenchman long ago responded to problems of social reorganization, democratic world-policy, war and a lasting peace—foreseeing many of the rational solutions now everywhere discussed.

This volume has no bias except the desire to interpret; the general reader will find in it the directing ideas of Anatole France's philosophy, not sublimated into pale abstractions but expressed largely in his own words and with a fullness of treatment not found in other English books or essays. Subjective in spite of their critical qualities, the forty volumes of Anatole France, embodying over forty years of literary activity and intellectual growth, provide the essayist of *The Dial* and *The Sewanee Review* with materials for a living portrait: and the story of this skeptic's mind, emerging from its Palace of Art when events called it to take sides in life's battle, is like a drama involving the hostile philosophies of the present and the Epicurean nineties—a drama typical of the changes forced upon the world spirit by the world war.

THE OPEN COURT PUBLISHING COMPANY

122 South Michigan Avenue

Chicago, Ill.

The Philosophy of B*rr*nd R*ss*ll

With an Appendix of Leading Passages From Certain Other works.

Edited by Philip E. B. Jourdain.

Price \$1.00.

There is a great deal to be said for any philosophy that can stand a joke. Philosophies are usually too dignified for that; and for dignity Mr. B*rr*nd R*ss*ll has little reverence (see Chap. XX, "On Dignity"). It is a method of hiding hollow ignorance under a pasteboard covering of pomposity. Laughter would shake down the house of cards.

Now what has given rise to much solemn humbug in philosophy is the vice of system-making. This vice the great contemporary of Mr. B*rr*nd R*ss*ll—Mr. Bertrand Russell—has avoided by a frank and frequent disavowal of any of his views as soon as later consideration has rendered them untenable without philosophic contortions. But such a characteristic is a little disconcerting to those of his admirers whose loyalty exceeds their powers of criticism. Thus one of them, referring to *The Problems of Philosophy* when it first appeared, wrote: "I feel in Mr. Russell's book the interest that a curate would feel in the publications of an archbishop who made important modifications in Christian doctrine every year."

Justice in War Time

By Bertrand Russell.

Cloth, \$1.00; paper, 50c.

This book was written in 1916.

In the midst of the uproar of anger the author raised his voice for reason. His plea was for that internationalism which will establish a moral high court, a tribunal of conscience that would make effective the Hague Court. He has not ceased to do his utmost to arouse Europe to the folly and madness of war and to recall to men's minds that "co-operation not war, is the right and destiny of nations; all that is valuable in each people may be maintained not by struggle against but by friendly intercourse with others."

The views of Mr. Russell offer a valuable study for people who are interested in knowing something about the causes of war, and probable rivalry which the future may bring about, the prospects of permanent peace, America's policy, etc. It is important that, after peace, the nations should feel that degree of mutual respect which will make co-operation possible.

Our Knowledge of the External World as a Field for Scientific Method in Philosophy.

By Bertrand Russell.

Cloth, \$2.00.

These eight lectures attempt to show, by means of examples, the nature, capacity, and limitations of the logico-analytical method in philosophy. These lectures are written, as the *Mathematical Gazette* says, with that clearness, force, and subtle humor that readers of Mr. Russell's other works have learned to expect; and are the first publication on Mr. Russell's new line of the study of the foundation of Physics.

THE OPEN COURT PUBLISHING COMPANY

CHICAGO

LONDON

Behind The Scenes With The Mediums

by

DAVID P. ABBOTT

Boards, \$1.00

Paper, 50c

In the present work, Mr. Abbott has given to the public a collection of the most valuable secrets of mediumistic work in existence. Never before in the history of Spiritualism have such valuable secrets been made public. Not a few of the secrets contained have sold at twenty-five dollars each, while a number of them have never even been offered for sale. The little chapter on "Vest Turning" contains a secret that is being sold to-day for two dollars and fifty cents, while the secret contained in the chapter, "Performances of the Annie Eva Fay Type" was sold to a medium of Mr. Abbott's acquaintance for two hundred and fifty dollars.

Many of the slate tricks are worth at least ten dollars each, and the book is very complete in its exposure of slate-writing and billet work. The exposure of the billet tests of certain Chicago mediums of the present day is of great value. It is impossible to enumerate here all the valuable secrets which this work contains. Owing to the bearing of the subject on the question of personal immortality, the work has a certain philosophical import; and in addition to this, descriptions are presented in a very interesting manner.

Mr. Abbott is a member of the American Society for Psychical Research and has written on the subject for the Journal of that society.

THE HISTORY OF A STRANGE CASE

By David P. Abbott

Paper, 15c

Relates the results of Mr. Abbott's investigations of a medium in Ohio.

THE OPEN COURT PUBLISHING COMPANY

122 S. Michigan Avenue

— — — —

Chicago

EDUCATION IN ANCIENT ISRAEL

from earliest times to 70 A. D.

Pp. xii-137

\$1.25 net

Fletcher Harper Swift, author of *Education in Ancient Israel*, is a professor of the History and Philosophy of Education in the College of Education, University of Minnesota. Professor Swift graduated from Dartmouth College in 1898, received the degree of B.D. from the Union Theological Seminary in 1903, and the degree of Ph.D. from Columbia University in 1905.

Professor Swift's little volume, though modestly professing to represent a mere beginning, is, nevertheless a genuine, an important and much needed contribution to the historical literature of education and social evolution. He traces, following the lines of the best contemporary scholarships, the development of Hebrew social, religious and educational conceptions and institutions from the school-less days of nomadism up to the system of universal compulsory education established shortly before the fall of Jerusalem (70 A. D.). He discusses not only the training given in the family and tribe, the evolution of studies and of social and educational ideals, the rise of schools, and the part played by parents, priests, Levites, prophets, and scribes as teachers, but many aspects and factors for which one searches in vain in other accounts, such as military training, athletics and games, adolescent rites, industrial training, the teaching of manners, conception of child nature and doctrine of the divine right of parents.

The treatment is divided into six chapters: I, general historical survey of the Pre-exilic period; II, education in tribe and family during the Pre-exilic period; III, general historical survey of the Post-exilic period; IV, education in the family after the Exile; V, education in school and society after the Exile; VI, women and the education of girls. Students will be greatly aided by the analytical table of contents, the center and marginal topical headings, frequent footnotes, selected bibliography, and an unusually carefully prepared index.

Education in Ancient Israel will be heartily welcomed the world over by students of education and of religious, moral and social evolution who have long felt the need of such a volume. Coming at a time when a world war has forced an unprecedented universal understanding of the necessity of knowing the historical genesis of contemporary social ideals and institutions, its appearance is particularly opportune.

THE OPEN COURT PUBLISHING COMPANY

122 South Michigan Avenue

Chicago

LETTERS TO TEACHERS

By Hartley B. Alexander

Pps. 256

Price, Cloth \$1.25

CIVILIZATION must not only be preserved, but reconstructed. Everywhere the problems of political and economic reconstruction are being discussed; but underlying these and, even if less immediate, more essential than these are the problems of educational reconstruction. *LETTERS TO TEACHERS* is devoted to the consideration of the problems of educational reconstruction as they affect the public schools of the United States: the fundamental question which they treat is, What should our public schools do to preserve our democracy and to promote the finest Americanism? No problem is more pressing for consideration not only by the teachers, but also by the public of America.

In the general view of the problems of education presented by *LETTERS TO TEACHERS* attention is given to the significance of pageantry as a form of community art which the schools should cultivate. The author, Professor Hartley B. Alexander of the University of Nebraska, is qualified by experience to speak upon this interesting question. He has taught aesthetics for a number of years and has written not only upon the theoretical side of the subject (among his books is *Poetry and the Individual*), but is also the author of several poetic works. He has also composed a number of pageants which have been successfully produced, including the "Pageants of Lincoln" for the years 1915, 1916, 1917, and University pageants, 1918, 1919. One feature of Mr. Alexander's work has been his use of American Indian mythic materials. For this work he is qualified by special studies. He is the author of the volumes on the mythologies of the Indians of North and of South America in the *Mythology of All Nations* series (Boston, 1915 ff.), has written numerous articles on American Indian religion for the *Encyclopaedia of Religion and Ethics* and two brochures published by the Open Court Publishing Company, *The Religious Spirit of the American Indian*, and *The Mystery of Life* (1913)—the latter a poetical pageant founded upon the beautiful ritual of the Hako or Wa-Wan ceremonial.

THE OPEN COURT PUBLISHING COMPANY

122 SOUTH MICHIGAN AVENUE

CHICAGO

A MODERN JOB

An Essay on the Problem of Evil

With a portrait of the author and an introduction by Archdeacon Lilley. 92 pp. Cloth, 75c.

By ETIENNE GIRAN. Translated by FRED ROTHWELL

PRESS NOTES

"A Modern Job" is a work which cannot fail to interest the clergy and Bible students, and, no doubt, is destined to attract attention in such quarters.—*Los Angeles Examiner*.

"A powerful essay by Etienne Giran which presents clearly and cogently in impressive language the problem of evil."—*Milwaukee Evening Wisconsin*.

"Perhaps this work is inferior to the original Book of Job, but, though we do not claim to be experts, we like this Dutch Job better than his ancient prototype."—*New York Call*.

"A cleverly conceived essay on the problem of evil."—*London Spectator*.

"The volume is worthy of careful reading, for it presents various tendencies found in our world today. It is clear and inspiring."—*International Journal of Ethics*.

THE OPEN COURT PUBLISHING CO.

122 S. Michigan Avenue CHICAGO, ILLINOIS

The Contingency of the Laws of Nature

By Emile Boutroux of the French Academy. Translated by Fred Rothwell. With a portrait of the author. Pages, x, 195. Cloth, \$1.50.

COMMENTS OF THE PRESS

"There are some startling statements in the book, and various incidental discussions of great value."—*The Oxford Magazine*.

"M. Boutroux wrote this book in 1874 as a thesis for a doctor's degree and expresses surprise at the attention it receives after this interval. The explanation seems to be that the central idea of the thesis, deemed paradoxical at the time of its first presentation, is receiving careful consideration of today's philosophers."—*The New York World*.

"Prof. Emile Boutroux's *Contingency of the Laws of Nature*," reveals the action of the keen modern intellect on the ancient problem of freedom versus necessity."—*Boston Herald*.

"An accurate and fluent translation of the philosophical views of nearly a half a century ago."—*New York Tribune*.

"A valuable contribution to the literature of philosophy."—*London Review*.

"He closes his essay with words which can be counted upon not only to astound the determinist, but to make even the average scientist feel uncomfortable."—*Boston Transcript*.

"Thoughtful analysis of natural law."—*New York Times*.

THE OPEN COURT PUBLISHING CO.

122 S. Michigan Avenue CHICAGO, ILLINOIS

TIMELY BOOKS

HAVE YOU VISITED STARVED ROCK PARK?

A most interesting book describing various features of the Park has been prepared by C. O. Sauer, G. H. Cady, and H. C. Cowles. It is entitled Starved Rock State Park and Its Environs. Price \$2.00, postage extra. There are forty diagrams and half tones, and two maps. The book gives thorough and exhaustive information regarding the History, Geography, Geology and Botany of the region.

THE WONDER BOOK

Lovers and students of nature will agree that Dr. Elliott R. Downing's new book, A Source Book of Biological Nature-Study, is indeed a Wonder Book. Over 500 pages, 338 illustrations. Price \$3.00, postage extra. One reader has said, "In glancing through the pages of Dr. Downing's book one fact strikes us with overwhelming force—namely, how immense an array of valuable and instructive matter can be presented to the student without a trace of dullness or pedantry."

A BOOK FOR BUSINESS MEN

Readings In Industrial Society By L. C. Marshall.
Price \$3.50, postage extra.

Don't you want to read a book that American Industries (Nov. 1919) pronounced the best discussions of industrial questions by leading modern economists, covering the field of industry throughout medieval and modern times?

"THEY" ARE TALKING ABOUT

The New Orthodoxy By Edward S. Ames.
Price \$1.00, postage extra.

A popular constructive interpretation of man's religious life in the light of the learning of scholars and in the presence of a new generation of spiritual heroes. Every person dissatisfied with the scholastic faith of traditional Protestantism will find this volume exceedingly helpful.

Add 10 per cent of net price for postage

THE UNIVERSITY OF CHICAGO PRESS

5832 ELLIS AVE.

CHICAGO, ILLINOIS