

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.
Assistant Editor: T. J. McCORMACK.

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MARY CARUS.

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PSYCHE AT NATURE'S MIRROR

AFTER PAUL THUMANN

Frontispiece to *The Open Court*.

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MONEY.¹

BY LEO N. TOLSTOI.

I.

MONEY! What is money? Money represents labor. I have met well-informed men who go so far even as to assert that money represents the labor of the man possessing it. I must confess that formerly I also shared, in a vague manner, the same opinion. But having decided to find out once for all what money really was, I turned to science.

Science says that, in itself, money involves nothing unjust or harmful, that it is a natural instrument of social life. It is necessary (1) for the convenience of exchange, (2) for the establishment of standards of value, (3) for the effecting of savings, (4) for facilitating payments.

The patent fact that, having three superfluous rubles in my pocket, I have only to whistle to collect about me a hundred men in every civilised city ready to do my bidding and to perform acts the most hazardous, shocking, and degrading, that, I say, comes not from money but from the complex economical conditions of society. The domination of a certain set of men over others comes not of money but is due to the fact that working men receive incomplete compensation for their labor. The undervaluation of labor is caused by certain peculiar attributes of capital, rent, and wages, by their complex correlation as well as by certain errancies in the production, distribution, and consumption of goods. To use a Russian adage, men who have money can twist ropes of those who have it not.

But science says, all this is wide of the mark. In all produc-

¹ Translated from the Russian by Paul Borger.

tion, it contends, three factors participate—land, capital, and labor. The different correlations of these three factors of production, the first two being out of the hands of the workingman, and their consequent complex combinations are the cause of the enslaving of one set of men by another. What is it that has produced this moneyed kingdom which so shocks everybody by its injustice and cruelty? How is it that one set of men has come to dominate another by its money? Science says: because of the separation of the factors of production and of the combinations thus created acting adversely to the workingman.

The answer has always seemed to me strange, not only because it slurs over the one important aspect of the question,—the rôle of money,—but also because it makes a subdivision of the factors of production which to every unsophisticated man must appear extremely artificial and unsatisfactory. Three factors, it is asserted, participate in all production,—namely, land, capital, and labor,—and it is assumed that the products (or their value, money) are distributed naturally among the persons possessing the several factors: rent—or the value of land—to the land owner; interest to the capitalist; and wages, for labor, to the workingman.

Is this really so? Is it correct that three factors only participate in production?

As I now write, there is a production of hay going on around me. What enters into this production? I am told: the land which grows the hay, the capital (the scythes, rakes, pitchforks, wagons etc., requisite for the gathering of the hay), and, lastly, the labor of the hay-makers.

But I can see that this is wrong. Apart from land, there participate also in the production of hay, the sun, water, that social and political order which preserved the fields from trespassers etc., the skill of the workingmen, their ability to communicate with one another, and many other additional factors which somehow or other are not considered by political economy. The energy of the sun is just as much a factor of production, if not more so, than the land. Situations actually occur where men (in cities, for instance) assume the right of excluding the sun from others, by means of walls and trees; why, then, is it not included among the factors of production? Water is another factor quite as indispensable as land. It is the same with air. Public security is also an indispensable factor, as are also the food and clothing of workingmen,—a fact admitted by some economists. Education, enabling one to apply oneself intelligently to work, is also a factor.

I could fill a whole volume with similar omitted factors of production. Why, then, are these three particular factors of production alone selected as the basis of economical science? Why are not the sun's rays, water, food, and knowledge also regarded as factors of production? It may be because men assert only in rare cases their claims to utilise the sun's rays, the air, or the water; whereas we constantly assert our claims to the use of land and implements of labor. I see no other basis for it, and I regard, therefore, the subdivision of the factors of production into three only as altogether arbitrary.

Possibly this subdivision is so characteristic of human affairs that wherever economical relations have developed, these three factors of production have of necessity made their appearance. Let us see if this is really the case.

I shall take as my illustration the Russian colonists.

Those colonists come into a new district, settle down, and begin work. It never occurs to them that the man who is not actually using the land has any claim to it, nor does that land in and of itself advance any distinct claim. On the contrary, the colonists consider the land a common property and consider everybody as having the right to cultivate whatever part of it he pleases and as much of it as he needs. In cultivating their land and their gardens, and in building their houses, the colonists use implements of labor, and here again it occurs to no one that the implements of labor of themselves are capable of producing revenue; nor do these implements themselves, in the shape of capital, set up any claims. On the contrary, the colonists are quite conscious of the fact that the acquisition of any increment accruing on the implements of labor, on the loan of capital or of food, would be an injustice. The colonists work on free land either with their own, or with tools borrowed without charge from others, and either everybody works for himself, or else all work in the common interest. In such community no rent or interest on capital or labor for wages is to be found.

In speaking of such a community I do not indulge in fantasies, but describe what actually has been and is taking place at present not only among the Russian colonists but everywhere where men's natural tendency is not displaced in some way or another. I describe what to every mind appears natural and wise. Men settle on a piece of land and everybody selects his proper occupation, and, having arranged the necessary requisites for his task, begins work. If it suits their convenience, they form associations; but

neither in separate households nor in association are there any other distinct factors of production, than labor and its necessary conditions: the sun which gives warmth to all, the air which men breathe, the water which they drink, the land on which they labor, the clothing for their bodies, the food for their stomachs, the spade, the plough, and the various other tools with which men work; and it is evident that neither the rays of the sun, nor the air, nor the water, nor the land, nor the clothing covering their bodies, nor the implements with which they labor, can belong to any one but those who utilise the rays of the sun, who breathe the air, drink the water, eat the bread, cover their body, work with the spade, for the reason that all this is necessary only to those who can utilise it. And whenever men act in this wise it is because it is characteristic of men to act so, that is, to act intelligently.

Thus, in examining the evolution of the economical relations of men I fail to see that the subdivision of the means of production into three factors is inherent in men. On the contrary, it is foreign to them, and it is unwise.

But possibly with the growth of population and the progress of culture this division may be unavoidable; and since this division has actually taken place in European society, we have got to acknowledge it as an accomplished fact.

Let us see if this is so. We are told that in Europe this division of factors is already accomplished; that some men own the land, others the implements of labor, and that still others are deprived of both. "The workingman is deprived of land and of the implements of labor." We are so accustomed to this assertion that its oddity no longer strikes us. But if we look into it, we instantly see its injustice and even its absurdity. The expression is a hopeless contradiction. The idea of a workingman involves the idea of the land he is living on and the implements he is working with. If he did not live on land (or on the earth) and had no implements for work, he would not be a workingman. There never was nor ever could be a workingman deprived of earth and of the implements for work. There can be no such thing as an agriculturist without land to work on, without a scythe, a cart, a horse; there can be no such thing as a shoemaker without a house on the land, without water, air, and tools to work with. If the agriculturist has no land, no horse, no scythe, and the shoemaker has no house, no water, no awl, it means that somebody has ousted him from his land, taken away or cheated him of his scythe, cart, horse or awl; but it does not at all signify that agriculturists can exist without ploughs, or shoemakers with-

out awls. A fisherman is inconceivable on dry land and without nets, unless it be that he has been driven off the water and deprived of his nets. Men can be driven from one spot of the earth to another and can be deprived of the implements of labor and be compelled to work with other men's tools in the production of things they do not want, but it does not follow from this that such a state of things reveals the true and actual properties of production; it simply signifies that there arise occasions when the natural properties of production are disturbed.

If we must accept as factors of production all those things of which the workingman may be deprived by another man's violence, then why should we not consider the claim to the person of a slave as a factor of production? Why not accept claims to the sun's rays, to the air, water, etc., as such a factor? A man can erect a wall that bars the sun from his neighbor, another man can divert a river into an artificial basin and contaminate its water, another may consider every man his property; but neither the first, nor the second, nor the third can ever possibly make of his pretension a basis for the division of the factors of production, even if such a pretension were forcibly put into effect. And therefore it is just as unjust to regard the fictitious pretensions of men to land and to the implements of labor as factors of production, as it is to regard an imaginary exclusive right to the sun's rays, to the water, to the air, or to another man's person as factors. Men may *claim* the exclusive right to land and the implements of work just as men have asserted pretensions to the workingman's person; and just as men have claimed for themselves the sun, the water, and the air, so men have driven the workingman from place to place and deprived him of the results of his labor as those accumulate, and of the implements of that labor, and have compelled him to work not for himself but for a master, as is the case in factories. All this is possible. Yet there can be no workingman without land or implements, just as there can be no man that is the property of another notwithstanding all the assertions to the contrary in times past. And just as the assertion of the right of property in a man's person could not deprive a slave of his innate property to seek his own happiness and not his master's; so now the assertion of the right of property in land and in the implements of the labor of other men cannot deprive the workingman of that attribute which is inherently characteristic of every man, namely, to live on land and to work out with his personal implements or those of the community, whatever he may deem useful for himself.

All that science can say in the present economical situation, is that there the pretensions of certain men to land and to the implements of the workingman's labor actually obtain, and that, therefore, for a certain portion of those workingmen (not all, by any means) the proper conditions of production have been violated, and not that this casual violation of the law of production is the actual law of production itself.

By his assertion that this division of the factors of production is the fundamental law of production, the economist is in the position of the zoölogist who, from his observation of many sparrows living in cages and having trimmed wings, would conclude that trimmed wings and the cage with its little cup of water were the fundamental conditions of birds' existence, and that their natural life was exclusively composed of those three factors. But no matter how many sparrows with trimmed wings live in cages the zoölogist has no right to regard cages as the essential characteristic of birds. And no matter how many workingmen have been wrested from their places and deprived of their products and their means of labor, the natural characteristic of the workingman is still to live on land to produce with his implements whatever he needs.

The pretensions of certain men to the land and the implements of the workingman exist now, just as in the ancient world the pretensions of certain men to the persons of others existed; but just as now the division of men into masters and slaves after the manner of the Ancient World is impossible, so also now is the division of the factors of production into land and capital after the fashion of the economists of the contemporary society impossible. Yet these unlawful pretensions to the liberty of others science condescends to call *natural* properties of production. Instead of laying its foundation in the natural properties of human societies, science has founded itself on a private and special case and, in its desire to justify that case, has actually sanctioned one man's exclusive right to land which yields food for another man, and to those implements of work which another man must use, for this purpose, i. e., it has placed its sanction on a right which never existed, which never could exist, and which involves a contradiction on the face of it, because a man's right to land which he is not cultivating is essentially a right to use land which he does not use; and an exclusive right to implements is a right to work with implements which he does not work with.

Science, by its division of the factors of production, asserts that the workingman's natural condition is the unnatural condition we see him in; exactly as in ancient society it has been

asserted, by the division of men into citizens and slaves, that the unnatural condition of slaves was a natural attribute of man. This division then, which has been accepted by science to sanction an existing evil which it has made the foundation of its researches, explains why science seeks in vain for explanations of the existing phenomena and, refusing the clearest and the simplest answers to the pending questions, gives answers which are utterly meaningless.

The question put by economical science is this: How is it that men who have land and capital possess the power of enslaving those who have neither the one nor the other? The answer dictated by common sense is that this state of affairs is caused by money, which actually possesses the power of enslaving men. But science denies this, and says: it is caused not by any property of money, but is due to the fact that some men have land and capital, while others do not have it. We ask why it is that those having land and capital can enslave those not having it, and they tell us, "Because those not having land or capital, do not have it. But this is just what we are inquiring about. The depriving men of land and of capital is itself the act of enslaving. Their answer reminds us of the famous maxim: *facit dormire quia est in eo virtus dormitiva*. But life incessantly thrusts forward this vital question, and science is beginning to see it and essays to answer it, but is unable to do so, having to quit its basis, and is thus turning round and round in its enchanted circle.

In order to arrive at an answer science must, first of all, renounce its false division of the factors of production, i. e., its mistaking of the consequences of the phenomena for their cause, and must seek, at first, the nearest and then the remoter cause of the phenomena which form the subject of its research. Science must answer the following question: What is the cause of the fact that some men are deprived of land and of the implements of labor, and that these are in the possession of others? Or, what is it that produces the alienation of land and of the implements of labor from those who cultivate the land and work with the implements? As soon as science will put its question in this form, new considerations will present themselves which will controvert all the axioms of the old quasi-science which is turning in endless circle of its assertions that the miserable situation of the workingman is caused by misery.

To the simple people it is manifest that the most immediate cause of the enslaving of certain men by others is money. But science denies this and says that money is only an instrument of

exchange having nothing to do with the enslaving of men. Let us see if this is so.

II.

Whence does money come? In what conditions of society does money always exist, and, again, in what other conditions of society is money never used?

Imagine a little tribe in Africa or Australia living after the fashion of the ancient Sarmatians, or Slavs. This little tribe ploughs, raises stock, and cultivates gardens. We hear of them from the beginning of history. History generally commences with an incursion of conquerors. These latter invariably do one and the same thing: They deprive the people of everything they can: their stock, grain, and clothes, make captives of some of them, and depart. In a few years the conquerors return, but the little tribe has not yet recovered from the former devastation and there is nothing to take from them, so the conquerors devise a new and a better means of utilising the energies of the little tribe.

The means are very simple and come naturally into the head of every man. The first method is individual slavery. But this method has the inconvenience of necessitating the management and feeding of all the working individuals of the tribe, and there naturally presents itself a second method; viz., to allow the little tribe to remain on its land while appropriating that land and partitioning it among the invading force and thus utilising the produce of that tribe through the medium of the conquering force.

But this also has its inconveniences. The force or detachment has to superintend and care for all the processes of production, and so a third method is introduced, just as primitive as the first two, the method, namely, of periodically levying a ransom. The conqueror's aim is to levy as much as he can of the products of the labor of the conquered. Evidently, in order to levy as much as he can, the conqueror must take such articles as have the greatest value for the tribe, but are not bulky and admit of being easily preserved,—articles such as skins and gold. And thus the conquerors impose a certain tax on skins and gold on every household, or tribe collectively, and by means of this tax they avail themselves in a very convenient manner of the productive powers of the tribe in question. Skins and gold disappear almost entirely from among the tribe and, consequently, the conquered must again sell to the conqueror and his host for gold everything they still have: their property and their labor.

This took place in ancient times, in the Middle Ages, and it is also in operation at present. In the Ancient World, with the frequent conquests of one people by another and in the absence of the idea of human equality, individual slavery was the most universal method whereby one set of men dominated another, and individual slavery was the centre of gravity of that domination. In the Middle Ages the feudal system, i. e., the landed interest, connected with serfdom, partly replaced individual slavery, and the centre of gravity of domination now shifts from persons to land. In modern times, with the discovery of America, the growth of commerce, and the influx of gold, which is the accepted implement of exchange, monetary taxes, along with increase of governmental power, becomes the principal means for enslaving men, and on these last all the economical relations of men are now based.

I have lately read an article by Prof. Yanjoul on the recent history of the Fiji Islands. If I had to invent the vividest picture possible of the way which the obligatory exaction of money assists in the enslavement of one group of men by another, I could imagine nothing more vivid and convincing than this actual and truthful piece of history, based on facts that have taken place but recently.

There lives on certain islands of the Southern Pacific, in Polynesia, a little tribe, called the Fijians. The entire archipelago, according to Professor Yanjoul, consists of small islands covering some 7000 square miles. One half of this territory is inhabited by a population of some 150,000 natives and 1500 whites. The aborigines issued from their wild state long ago, are distinguished for their ability among the other natives of Polynesia, and are a people capable of development, which they have proved by becoming excellent agriculturists and stock-raisers. The people prospered, until in 1859 the new kingdom found itself in a predicament: the people and its representative, Cacabo, wanted money. The kingdom of Fiji stood in need of 45,000 dollars for the payment of an indemnity to the United States of America for an outrage claimed to have been committed by natives on some American citizens. With this end in view the Americans sent a squadron which seized some of the best islands as security and threatened the bombardment and destruction of the villages should the indemnity not be paid within a certain time. The Americans and their missionaries were the first colonists in the Fiji Islands. Selecting and possessing themselves of the best portions of the archipelago, under one pretext or another, they hired, through special agents and iron-clad contracts, gangs of natives for the establishment and cultivation of

cotton and coffee plantations. Collisions were thus unavoidable between the planters and the natives who were regarded by the former as slaves, and this led to the matter of indemnity.

Despite their prosperity the Fijians preserved even down to our day the forms of natural husbandry so called, the same as prevailed in Europe in the Middle Ages. Money there was none among the natives and their trade was of the nature of barter; goods were exchanged for goods and many communal and governmental taxes were paid in kind. What was there for the Fijians and their king, Cacabo, to do in the face of the categorical demand by the Americans for \$45,000, under penalty of the gravest consequences in case of non-compliance? The very figures presented something incomprehensible in the eyes of the Fijians, to say nothing of money which they had never seen in so large an amount.

Cacabo, on consultation with other chiefs, decided to turn to the English and to petition them to take the islands under their protectorate and, later, under their dominion. But the English were cautious and slow in rescuing the half-savage king. In place of a direct answer they, in 1860, sent a special expedition to explore the islands and find out whether it would pay to annex them and satisfy the American demands.

In the meanwhile the American government insisted on the payment and kept possession of some of the best points as security; then having gotten a better view of the native wealth, the original 45,000 dollars grew to 90,000 dollars and a further increase was threatened in case further delay occurred. In this tight fix, poor Cacabo, not familiar with European methods of credit, and acting on the advice of some European merchant colonists, looked to Melbourne for money, and expressed his willingness to accept any conditions whatever even to the extent of surrendering his kingdom to private persons. There was immediately formed in Melbourne a commercial stock company. This organisation, calling itself the Polynesian Company, concluded a contract with the King on conditions highly favorable to itself. Assuming the payment of the American indemnity in instalments, the company receive at first 100,000 and later 200,000 acres of the best land, a perpetual immunity from customs and taxes for all its factories, operations, and colonies, and an exclusive right for an indefinite time of establishing in the Fiji Islands banks with unlimited powers of issue.

From the time of that contract, which was definitely concluded in 1868, there rose alongside of the native government with Cacabo, another power, a mighty trading company, with vast

estates on all the islands, and with a predominant influence on the administration. Up to that time the government of Cacabo met its wants with such material means as could be found in taxes in kind and in a small customs' revenue. With the consummation of the contract and the establishment of the powerful Polynesian Company, the financial conditions changed. The greater part of the best lands went over to the company, consequently the revenue decreased; on the other hand, the company had secured for itself the free import and export of merchandise, and here again the revenue decreased. The aborigines, i. e., 99 per cent. of the population, had always been bad payers of customs' duties, for they used next to nothing of European wares, if we exclude a few textile goods and certain metal articles, and now added to this came the absolute exemption of the Polynesian Company and of all the well-to-do Europeans from customs' duties,—a state of affairs in which the income of King Cacabo was reduced almost to a minimum.

And in this predicament, our Cacabo again seeks the counsel of his white friends as to the means of averting the calamity, and at their suggestion introduces the first direct tax in the islands, which, in order to save himself many inconveniences, he levies in the form of money. The tax was universal and amounted to one pound sterling on every man and four shillings on every woman in the Islands.

As we have said, even to our day, natural husbandry and barter in commerce prevail entirely in the Fiji Islands. But few natives have money. Their wealth consists exclusively of raw products and of stock. But the new tax demands of the natives a payment of money at stated periods. Up to this time the natives were not accustomed to individual obligations towards the government except personal service; all dues, as they came round, were paid up by the communities or villages and in the products of the fields which were the sole source of income. There was but one issue for the natives: to seek money among the white settlers, i. e., to turn either to the trader or to the planter. To the first he had to sell his staples at any price whatever, since the collector of taxes demanded the money at a given date, or else he had to borrow on the future crop, of which the trader availed himself and charged an exorbitant interest. Or, again, he had to turn to the planter and sell his labor, i. e., to engage as a laborer. But, in consequence of the great simultaneous offer of labor, the wages on the islands were very small, no higher, according to the showing of the present administration, than one shilling a week for an adult man or two

pounds, twelve shillings a year, and, consequently, in order to raise the money requisite for his own ransom, not to say for that of his family, the Fijian had to abandon his home, land, and island and, emigrating to some distant place, bind himself into slavery to some planter for at least six months in order to gain one pound to pay his tax with. And in order to pay the taxes for his family he had to seek other means.

The result of this state of affairs is evident. From his 150,000 subjects Cacabo succeeds in collecting about 6000 pounds, and now begins the forcible collection of the taxes, a thing unfamiliar to the people so far. The local administration, incorruptible heretofore, very soon combines with the planters who are now ruling everything. For the non-payment of taxes the Fijians are arraigned in court and are sentenced, with costs, to confinement in jail for periods of not less than six months. The prison is replaced by the plantation of the first white man who will pay the fine and the costs of trial of the prisoner. In this manner the whites get an abundant supply of very cheap labor. This compulsory labor was permitted at first for periods not exceeding six months, but later the venal justices found it possible to extend the terms to eighteen months and, afterwards, to renew the sentence.

In the course of a few years, the picture of the economical life of the Fijians changed entirely. Populous and flourishing districts became deserted and impoverished. The entire male population, excepting the old and the feeble, was working for the foreigners, for the white planters, simply to earn the money required for the payment of their taxes and the appendent costs. The Fijian women never do any agricultural work and, therefore, in the absence of the men, their households went to ruin or were abandoned. In a few years half of the native population was converted into slaves of the white planters.

In order to ameliorate their condition, the Fijians again turned to the English government. A new petition appeared covered with the signatures of the most noted personages and chiefs begging for annexation. The petition was handed to the British Consul.

By this time England, through its scientific expeditions, had succeeded not only in exploring but also in surveying the islands, and had come to look upon this beautiful spot of the Globe, with its rich resources, as a valuable acquisition. For these reasons the negotiations were crowned with success and in 1874, to the great dissatisfaction of the American planters, England entered officially into possession of the islands. Cacabo died and to his heir was

assigned a small pension. The administration was entrusted to Sir William Robinson, the governor of New South Wales.

In the first year of the annexation the archipelago had no separate administration but was under the control of Sir W. Robinson who appointed a local administrator. In taking the islands under its wing, the English government had a difficult problem to solve. The natives first, of all, expected the abolition of the hated personal tax, while the white colonists (partly Americans) mistrusted the English administration, and another portion of them (the English) counted on all sorts of favors, as, for instance, the sanction of their ownership of the natives, the confirmation of their land grabs, etc. The English administration proved, however, to be worthy of its high task and its first act was the abolition of the individual tax which had brought about the enslavement of the natives for the benefit of a few planters.

But Sir W. Robinson met right here a difficult dilemma. It was imperative to abolish the odious personal tax which drove the Fijians to seek English annexation, and yet, according to the rules of the English Colonial policy, the colonies must support themselves, i. e., they must find resources for meeting the expenses of the administration. After the abolition of the personal tax the revenue of the islands (from customs' duties) did not exceed 6000 pounds, whereas the expenses of the administration amounted to 70,000 pounds yearly.

In this exigency Sir W. Robinson, having abolished the personal tax, devised a labor tax which the Fijians had to pay, but this new tax did not bring in the 70,000 pounds required for the maintenance of Sir W. Robinson and his lieutenants. A new governor was appointed, a Mr. Gordon, who, in order to collect from the population the money necessary for his own and his officials' support, hit upon the idea of not collecting money until a sufficient amount of it became diffused over the Islands, but, instead, demanded of the inhabitants their products, which he sold.

This tragical episode from the history of the Fijians is the best and clearest demonstration of what money is and what is its importance. Everything has found its expression here: the first fundamental condition of enslavement—threats at the point of the cannon, murder, and land grabbing; and the principal instrument—*money*, which has replaced all the former means. The economical evolution of nations for centuries is here concentrated into a single decade, offering a complete picture of the development of the money-outrage.

The drama begins with the sending by the American government of ships of war to the islands for the purpose of enslaving the inhabitants. The object of the threat is money; this is followed by the levelling of cannon on the inhabitants: on women, on children, on old men,—a phenomenon still repeating itself everywhere, in America, in China, in Central Asia, in Africa. The commencement of the drama, I say, is, “Your money or your life,” a process which repeats itself in the history of all the conquests; at first 45,000 dollars, then 90,000 dollars or a massacre. But there is no 90,000 dollars. The Americans have got them. And here begins the second act of the drama: the bloody, frightful massacre concentrated into a short space of time must be deferred and exchanged for sufferings less obvious although more protracted. The little tribe with its representatives seeks a means of substituting for the massacre slavery through money.

The remedy takes effect immediately, like a well-disciplined army, and in five years the work is completed: the people lose not only the right of using their land, but they lose their liberty as well; they become slaves.

The third act now begins. The situation has become intolerable and the unfortunates are informed that they can change masters. As to delivery from the slavery brought on them by money, however, there can be no question. Thus the little tribe calls upon another master and implores him to alleviate their condition. The Englishmen come and, seeing that the possession of this new territory will furnish them the means of maintaining a number of idlers, take possession of the islands with their inhabitants. They do not take them as slaves of course; they do not even take their land. Such old-fashioned methods are not necessary. A tax only is required, in amount sufficient, first, to keep the islanders in slavery, and secondly to support the idlers. The islanders must pay 70,000 pounds. This is the fundamental condition on which the English will deliver the Fijians from American slavery.

It appears, however, that the Fijians cannot, in their present state, pay the 70,000 pounds. The demand is too great. The English modify, for the time being, their demand and take the contribution in kind, with the understanding that, when money is more widely diffused, a return will be made in the original standard. England acts differently from the former company, whose actions may be compared to the first incursion of wild invaders into the midst of a peaceable tribe. England acts as a prudent subjugator: it does not kill outright the hen that lays the golden eggs: on the

contrary, it feeds the hen, knowing that this is a necessary condition of the further laying of eggs. It gives a loose rein in the beginning only to draw it tighter afterwards and to reduce forever the Fijians into that same state of moneyed slavery in which all European and civilised peoples are enthralled, and from which there is, apparently, no deliverance.

As soon as money is collected forcibly, at the point of cannon, there will infallibly be a repetition of what took place in Fiji, and what has happened everywhere, at all times. Men who can impose their will on others will impose on them such a contribution of money as to render them slaves. And, besides, it will happen, as in the case of the English and the Fijians, that the tyrants, in their demand for money, will rather transgress the limit at which the enslaving is accomplished than stop short of it. Nothing but a moral sentiment will prevent the transgressing of that limit. The governments will always transgress it, first, because a government possesses no moral sentiment, and secondly, as we know, because governments through their wars and the necessity of maintaining their following are always in dire need. All governments are in debt and cannot help carrying into effect the maxim of that Russian statesman of the eighteenth century that "the moujik¹ needs constant trimming." All governments are head over heels in debt, and this debt increases in frightful proportion. In the same proportion grow the budgets, or the necessity of protection against other subjugators, and with both grow the rents. The wages of labor, however, do not keep pace with the growth of the rents, owing to these very governmental taxes, the aim of which is to pluck men of their savings and thus to compel them to sell their labor, and this is the main purpose of every tax.

This manner of exploiting labor is possible only when more money is demanded on the whole than the workingmen can afford to give up without depriving themselves of the means of subsistence. A rise in the workingman's wages would preclude the possibility of slavery and, consequently, so long as there is oppression, wages can never rise.

This simple and obvious domination of one set of men over another is called by the economists an "iron law." The factor which produces this domination is called by them "the instrument of exchange." Money—this innocent instrument of exchange—is required by men in their relations. Why, then, in places where no forcible levying of money-taxes has existed, has there never been

¹ Ru^{ssian} peasant.

money in its present sense, as among the Fijians, among the Kirghes, Africans, and the Phoenicians who, like all men paying no taxes, employed the direct barter of goods for goods, or only occasional tokens of value, as sheep, skins, furs, shells? Some single certain money, whatever it may be, becomes currency among men only when it is forcibly demanded of all. Only then is it wanted by everybody to ransom himself from oppression, only then does it become a currency. It is not the article which is the most convenient for exchange that is in demand, but that which is required by the government. If gold is demanded by it, gold will possess value; if pan-cakes are in demand, pan-cakes will have value.

If this is not the case then why issue for the circulation only that instrument of exchange which is the exclusive prerogative of the government? The Fijians, for instance, established their own instrument of exchange; why did not you, the men who possess the power, otherwise means of oppression, leave them alone and not meddle with their medium? Instead of that, you go to work and coin money, forbidding that right to others, or, as with us, you stamp bits of paper with images of czars and with special imprints, and make the counterfeiting of that paper a capital crime. You then distribute that money among your associates and demand the payment of taxes in those coins and bits of paper in such amount that the workingman must give up all his labor to acquire some of those bits of papers and coins, and then you assure us that that money is necessary as means of exchange. All men are free, they are not oppressed by their own kind, they are not kept in a state of slavery, there is simply money in society and an "iron law" by which the rent is increasing and the workingman's wages diminishing to a minimum! The fact that a half (or more) of the Russian moujiks are tied up hopelessly to the landed proprietors and manufacturers through the medium of their taxes, does not signify (what is evident) that the oppression of tax-levying by the government and its assistants, the landowners, keeps the workingman in the slavery of those who levy the taxes. No, it means that there is simply *money*—a means of exchange—and an "iron law!"

Before the abolition of serfdom I could compel John to do any kind of work, and if he refused I could send him before a district judge who had John whipped until he submitted. But if I made John work incommensurably with his strength or gave him no food, I was sure to have trouble with the authorities. But now that men are free, I can still compel John or Peter or Paul to do any work

I please, and if he refuses I will give him no money to pay his taxes with, and he will be whipped until he submits to me; and, furthermore, I can compel the German, the Frenchman, the Chinaman, the Indian, etc., to work for me, by not giving him for his stubbornness money wherewith to buy bread, or rent land, since he has neither the one nor the other. And if I compel him to work without food, in excess of his strength, if I crush him with hard labor, no one will say a word to me; and, besides, if I have read certain politico-economical books, I may remain confident that all men are free and that money does not cause slavery. The moujik knows that a blow with a rouble is worse than a blow with a club. The political economists alone will not see that. To say that money causes no enslaving is the same as to have asserted a few decades ago that serfdom caused no enslaving.

The political economists say that although one man can enslave another by money, money is still a harmless medium of exchange. Why could it not have been said half a century ago that although man may be enslaved by serfdom, serfdom was not an instrument of enslaving but only a harmless method of mutual services? The one side gives its hard labor, the other has in its care the physical and mental well being of the serfs and the management of the work. In fact, this reasoning *was* advanced at the time.

III.

If this fictitious science, political economy, were not preoccupied with what all the law sciences are preoccupied, with namely, with the apology of oppression, it could not help seeing immediately the odd fact that the distribution of wealth and the deprivation of one portion of men of land and of capital and the enslaving of one set of men by another is connected with money, and that it is through the medium of money that some men enjoy the labor of others, that is, enslave them.

I repeat it that a man with money can buy up all the bread and starve to death his neighbor, or he can enslave him for the price of bread. This actually takes place before our very eyes to a vast extent. The phenomenon of the enslavement plainly seems to be connected with money, but science boldly asserts that money has nothing whatever to do with it.

Science says: money is as much a commodity as anything else which represents its cost of production, but with this difference that this kind of commodity is chosen as the most convenient means

of exchange, of saving, of payments, and is a measure of values: one man makes shoes, another produces wheat, a third raises sheep, and in order to effect exchange more easily, they introduce money representing the corresponding share of their labor and through it they exchange a pair of shoes for a piece of sheep and ten pounds of flour.

The apostles of this imaginary science are fond of picturing such a state of affairs; but there never was such a state of things in the world. A condition of society of this kind implies a primitive, pure and uncorrupted human society, such as the old philosophers were fond of fancying. But such a thing never existed. In all human societies where money has existed as money there has always been oppression of the weak and unarmed by the strong and armed; wherever there has been oppression the tokens of value—the money, whatever it may have been, cattle, furs, skins, metals—invariably lost that significance and assumed the character of a ransom. Money has, undoubtedly, those harmless properties which science attributes to it, but it can have such properties only in a society where the oppression of one man by another is impossible; and that would be an ideal society which would not need money as a common measure of values. In all known societies where money exists, it has the meaning of a medium of exchange only by virtue of its being an instrument of oppression. Wherever there is oppression money cannot be a just medium of exchange because it cannot be a measure of value. It cannot be a measure of value because as soon as one man can deprive another of the products of his labor, that measure is instantly disturbed. Assuming that in a stock market there is a traffic going on in cows and horses raised by certain owners but misappropriated by others, it will be evident that the value of the cows and horses in this market will not correspond to the labor of raising those animals, and the value of all the other commodities will be affected correspondingly, and money will not express the value of those commodities. Furthermore, if it is possible to acquire forcibly a cow, a horse, or a house, it is possible by the same force to acquire money and, through it, any commodity desired. Such money, acquired by force and employed in purchasing goods, loses every semblance of a means of exchange. The oppressor who took the money and gives it for the products of labor, does not effect exchange but simply takes with his money whatever he wants.

Even if there had ever existed such an imaginary, impossible society in which, without any governmental imposition, gold and

silver had the nature of a measure of value and of a means of exchange, even in such society money would lose its significance with the first appearance of oppression. Let us say that a subjugator appears who appropriates the cows, the horses, and the houses of the inhabitants; this form of possession being inconvenient to him he takes from the inhabitants everything that has the quality of value and that can be exchanged for all sorts of commodities, namely, money. Money, then, as a measure of value, loses its significance because the measure of value of all the commodities will always depend on the oppressor's pleasure. That commodity which is the most desired by the oppressor will have the greater value, and *vice versa*. And thus, in a society subjected to oppression money acquires the nature of a means of oppression in the oppressor's hands and retains its quality as a means of exchange among the oppressed only in so far and in such proportion as suits the oppressor. Let us imagine this procedure on a small scale. The serfs are supplying the landlord with linens, poultry, sheep, and a certain amount of labor. The landlord substitutes money for these contributions in kind and puts a price on the various articles of his revenue. The man who has neither linen, bread, cattle, nor hands, may contribute a certain sum of money. It is evident that in this community of serfs the value of commodities will depend on the landlord's pleasure. The landlord uses those commodities, of which some are more and others less desired by him, and, accordingly, he fixes their prices higher or lower. It is evident that it is only the landlord's pleasure and his needs which establish the prices in this community of serfs. If he desires bread mostly he will accept at a smaller valuation linens, cattle, labor; and, consequently, those who have no wheat will sell to those who have, their linen, labor, etc., for wheat to satisfy the landlord with. If the landlord wishes to reduce his dues to the basis of money, then, again, the price of commodities will not depend on the cost of labor but, first, on the amount of money demanded by him, secondly, on those particular commodities produced by the peasants which are the most desired by the landlord, and for which he will pay more.

This levying of money from the peasants by the landlord would influence the price of articles among the peasants only in case the peasants lived apart from all other men and had no intercourse save among themselves and with the landlord, or secondly, in case the landlord employed that money only outside of his village. Only under these two conditions would the price of commodities,

although changed nominally, remain comparatively normal and money have the sense of a measure of value and exchange. But if the peasants had economical relations with the surrounding inhabitants, then the prices of their products as compared with those of their neighbors would depend on the greater or less extortion of money by the landlord. If less money were levied from their neighbors than from themselves, then their commodities would sell cheaper than those of their neighbors. If the landlord put the contributed money again into circulation among the peasants by buying their products, then, evidently, the relation of the prices of the various articles in that community would be constantly changing, according as the landlord bought this or that article. Supposing that one landlord levies a high tax while his neighbor a low one, then, manifestly, articles will be cheaper in the first community than in the second, and the prices in either community will depend on the raising and the lowering of the taxes.

Such is the influence of oppression in prices. The second influence, which flows from the first, will consist in the relative price of all the articles. Suppose that one landlord is fond of horses and pays dearly for them; another one likes linen and also pays well for it. It is obvious that in the domains of the two landlords horses and linen will have a high price, which will be entirely disproportionate to the price of cows and wheat. To-morrow the lover of linen dies and his heir prefers poultry, the price of linen will fall and that of poultry will rise.

Wherever in society there is oppression of one man by another the nature of money as a measure of value is subordinated to the oppressor's will, and its importance as a medium of exchange for the products of labor is commuted into a convenient means of exploiting men's labor. The oppressor wants money not for exchange nor for the establishment of measures of value (he establishes that himself), but for the convenience of oppression, as money can be accumulated and a greater number can be held in bondage thereby. It is inconvenient to take from the people all their stock, so as to have a sufficient supply at all times, for the simple reason that this necessitates their feeding; the same cause operates with grain: it may spoil; the same with labor: sometimes a thousand workingmen may be required, and, again, none at all. But money demanded of those who have it not saves one from all this inconvenience and yet supplies all that is wanted.

Furthermore, money is wanted by the oppressor to enable him to extend his exploitation of labor to all men needing money, and

not to certain persons only. In the absence of money a landlord could exploit only the labor of his own serfs; as soon as two adjoining landlords agreed to levy money from their serfs who had none, they both commenced to exploit indiscriminately all the labor on either estate.

Therefore the oppressor finds it more convenient to assert his demands on another man's labor in the form of money. As to the oppressed who is deprived of his labor, he requires no money, neither for exchange (he effects that without money, as all races did); nor for the establishment of measures of value, because that is done without consulting him; nor for the purposes of saving, since the man who is deprived of his labor has nothing to save; nor to effect payments, because the oppressed pays more than he receives, and whatever he does receive is in goods, whether it be in the store of his employer, or outside, in articles of actual necessity. This money is demanded and he is told that unless he gives it up he will have no land, nor bread, his horse and his cow will be taken from him, and he will be cast into jail. His deliverance is in selling the products of his labor, his work and the work of his children. And he sells his labor and its products at prices established, not by a regular exchange, but by the power which demands the money.

To speak of money as a medium of exchange and a measure of values is, to say the least, strange, seeing the influences of taxes and levies on values, influences working everywhere and at all times, in the narrow circle of landlords and in the wide circle of nations, influences which are as obvious as the springs which manipulate the marionette of a Punch and Judy Show.

IV.

Every enslavement of one man by another is based on the fact that one man can take another man's life, and thus, without quitting his threatening position, he imposes his will upon him. If a man gives up all his labor to others, if he starves, if he suffers his little children to do heavy work, if he devotes all his life to a hateful and unnecessary occupation, a thing that occurs every day in this world of ours (which we call enlightened because we live in it), we may say with certainty that all this happens because the penalty of a man's non-submission is the forfeiture of his life.

The present method of enslaving men was invented five thousand years ago by Joseph the Beautiful, according to the Bible. This method is the same as is used in taming wild animals in our menageries. It is hunger.

This is how the Bible describes it:¹

"And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about the city, laid he up in the same.

"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

"And the seven years of plenteousness, that was in the land of Egypt, were ended.

"And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, go unto Joseph; what he saith to you, do.

"And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

Joseph, eschewing the old-time method of enslaving men with the sword, gathered corn in abundant years in the expectation of bad years which usually follow after the times of plenty as all men know without any of Pharaoh's dreams, and thus, by hunger, he enslaved all men, far and near, and much more effectively than with the sword. When people commenced to feel the effects of hunger, he arranged things so as to keep the people in his power forever—by hunger. In Chap. xlvii it is described thus:

"And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

"And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

"And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

"And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

"And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and fed them with bread for all their cattle for that year.

"When that year was ended, they came unto him the second year and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

"Wherefore shall we die before thine eyes, both we and our lord? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

¹ Genesis, xli.

“And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh’s.

“And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

“Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

“Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall own the land.

“And it shall come to pass in the increase that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

“And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh’s servants.

“And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh’s.”

Formerly, in order to avail himself of the people’s labor, Pharaoh had to compel them to work by force of arms; now, when all the supplies and all the land were Pharaoh’s, he had only to guard by force those supplies and the land, and he could compel the people to work for him by hunger.

In a scarce year everybody, at Pharaoh’s will, may be starved, as can in a year of plenty all those who through casualties are lacking wheat.

Thus a second method of enslavement is created, one by which the strong compels the weak to work, not through the threat of murder, but by capturing his supplies and guarding them sword in hand.

Said Joseph to the hungry: I can starve you to death, for I have all the supplies; but I grant you your life on condition that, for the bread I give you, you shall do my bidding.

In the first method of enslavement, the strong must keep a large number of warriors constantly watching the inhabitants and exacting their submission by threats of death. In this case the oppressor must share with the warriors.

The second method, besides the warriors, requires other assistants—small Josephs and big Josephs—managers and distributors of bread. The oppressor must share with them and give the Josephs costly garments, gold rings, servants, as also bread and silver to the brothers and relatives of the Josephs. Furthermore, the very nature of this form of oppression makes accomplices not only of all the managers and their relatives but also of all those

who own the stores of wheat. As in the first method, which was based on the force of arms, every armed man was an accomplice in oppression, so in the second method, which is founded on hunger, every one who has supplies of wheat participates in the oppression and dominates.

The advantage for the oppressor in the second methods consists in this that (1) he is not compelled to resort to force to compel workingmen to do his bidding, the workingmen come and deliver themselves into his hands freely; (2) fewer men escape his oppression. The disadvantage is that he has to share his plunder with a larger number of men. The advantages to the oppressed are that they are no longer subjected to the harsher forms of brutality, are given a slight degree of freedom, and may hope, under favorable circumstances, to pass in their turn into the ranks of the oppressors; the disadvantage is, that they can never again avoid a certain measure of oppression.

But even this mode of enslaving is not entirely satisfactory to the oppressor in his endeavors to despoil the greatest possible number of men of the products of their labor and to enslave the greatest possible number, and thus a new, a third, method is elaborated.

This third method consists in the recourse to ransoms or taxes. This new method, like the second, is also based on hunger, with the difference that, in addition to the pangs of hunger, resort is had to other primal necessities. The strong man assesses his serfs in tokens of money which he alone has to such an amount that they must give him not only supplies of wheat in a greater amount even than that demanded by Joseph, but they must also give to him other articles of primal necessity, as: meat, hides, wool, clothing, fuel, buildings; thus the oppressor retains his serfs not only by fear, but also by hunger, cold, want, and other hardships.

In this wise is instituted the third form of slavery, the moneyed slavery, in which the strong says to the weak: "I can do with every one of you whatever I please, I can kill you outright with a gun, I can kill you by taking from you the land which gives you support, I can buy up all the bread with the money which you owe me and I can sell it to strangers and thus exterminate you by hunger; I can strip you of all you have: of your stock, your dwellings, your clothing. But this is both disagreeable and inconvenient to me; therefore, I will allow you to dispose of your labor and your products at your own will, but you must give me as many tokens of money as I deem it fit to assess you for, either *per capita*, accord-

ing to your holdings, your food and drink, your clothes, and your buildings. Bring me these tokens, and you may then fight it out among yourselves as best you can; but you must know that I am not going to protect or succour your widows, your orphans, the sickly, the old, or the victims of fire; I shall only preserve and perpetuate the regularity of circulation of the tokens of money you give me.

“Only that man will be right in my eyes and him only shall I defend him who contributes with regularity the requisite number of tokens of money. How these have been acquired is none of my business.”

The persons in power issue these tokens only as vouchers to show that their demands have been complied with.

The second method of enslaving consisted in this, that Pharaoh, by exacting a fifth part of all the crops and in establishing reserves of grain, put himself in possession of an additional means of subjugating and dominating workingmen in times of famine, his first means having been that of the sword. But Pharaoh's third method consisted in exacting from the workingmen even more money than their original contributions in grain were worth, and thus he and his accomplices acquired a new means of dominating the workingmen not only during a famine but at all times. Under the second method men had still some small reserves of grain left which helped them to tide over the poorer crops without becoming hopeless slaves; under the third method, with its increased demands, all the reserves of grain as well as of other articles of barest necessity are absorbed, and, with the slightest misfortune, the workingman, having no supplies of grain or anything else to trade off for grain, becomes a slave of those who have the money exacted of him.

Under the first method the oppressor had to share his spoils with his warriors only; under the second, besides maintaining the necessary guardians of the land and its products, he has to engage collectors and supervisors of his supplies; while the third method, under which he does not hold the land, requires still more—soldiers for the security of the lands and of wealth, and also landlords, tax-collectors, tax-assessors, inspectors, Custom House employees, and the makers and the comptrollers of the money.

The organisation of the third method is much more complex than the second. Under the second method it is possible to farm out the collection of the grain, as is done at the present time in Turkey, for instance. The assessing of slaves by taxes necessitates a complex administration whose duty it is to see that men and those

of their dealings which are subjected to taxation do not evade it. Therefore, the third method compels the oppressor to share his spoils with a much greater number of men than the second method; besides, by the very nature of the thing, there appear as participants in the third method all people who have money, whether at home or abroad. The preferences of this method over the others are as follows:

First, a greater amount of labor may be taken from the people in this manner and more conveniently than by the old method, for the money tax is like a screw: it can be screwed down very conveniently to the last limit and just short of killing the golden hen. Therefore it is not necessary to wait for the year of famine, as with Joseph. The year of famine has come to stay forever.

Its second convenience is in that the oppression now covers all those landless men who formerly evaded it; now, besides giving a part of their labor for bread, they must give another part to the oppressor as a tax. Under this, the third method, the oppressed enjoys greater personal liberty: he may live where he pleases, he may do what he pleases; he may or he may not sow wheat, he is not bound to account for his work, and if he has money, he may consider himself a perfectly free man. On the other hand, the greater complexity of the third method renders the situation of the oppressed much harder and they are deprived of the greater part of their products, as the number of men availing themselves of their labor grows still larger and their maintenance falls on a smaller number of the workingmen.

All three methods may be compared to screws, pressing the board which presses down on the workingman. The main, the central screw without which the others would be useless is that which is screwed down first and is never afterwards relaxed: it is the screw of personal slavery, subjugation by the sword. The second screw, tightened after the first, consists in enslavement by depriving men of their land and supplies of food, and it is kept in place by a threat of murder. The third screw is slavery through demands of money which people do not possess, and this also is locked up by threats of murder. All these screws are tightened and are never relaxed except through the further tightening of one of them. For the complete enslavement of the workingmen all three screws are necessary, and we actually see them resorted to in our society; they are always tightened.

Personal slavery, slavery at the point of the sword, has never been abolished and never will be so long as the subjugation of one

set of men by others lasts, for on it ultimately stands all subjugation. We all are persuaded very naïvely that personal slavery is abolished in our civilised world, that its last remnants have been wiped out both in Russia and in America, and that only the barbarians at present have it. But we forget one little circumstance, the existence of a score of millions of soldiers, who are maintained by every State and whose disbanding would involve a downfall of the economical structure of every State. Are not these millions of soldiers the personal slaves of the men who command them? Are not these men compelled to do the will of their masters under a threat of death, a threat carried out but too often? The difference is in that their submission is not called slavery, but discipline, and that formerly they were slaves for their life-time, whereas now they are such only for the short period of their service. Personal slavery is not only not abolished in our civilised societies, but it is even intensified through universal military liability, and it continues the same as ever, with slight modifications.

They tell us that these bodies of slaves are necessary for the defense and glory of the country, but this is more than doubtful, as in unsuccessful wars they are the cause of the subjugation and shame of their country, whereas their utility for keeping their own people in slavery is evident. Should the Irish peasants or the Russian moujiks possess themselves of the lands of their landlords, the soldiers will come and will reinstate the landlords. Should you start a distillery or a brewery and refuse to pay the excise, again the soldiers will come and will shut your distillery down. Should you refuse to pay taxes, the same thing will happen.

The second screw is the enslavement by depriving men of land and, thus, of supplies of food. Sometimes the entire land belongs to the estate, as in Turkey, when one per cent. of the crop is taken for the benefit of the State. Sometimes the entire land belongs to a small number of private persons and labor is taxed for their benefit, as in England; sometimes the greater or the smaller part of it belongs to small and large landowners, as in Russia, in Germany, in France. This screw of enslavement is loosened or tightened according to the other screws. Thus, in Russia, when personal enslavement embraced the majority of the workingmen, enslavement by land was superfluous, and the screw of personal slavery was loosened only when the screws of the land and the tax enslavement had been tightened. Having assigned all the workingmen to various communities, having prohibited migration and displacement of every kind, having appropriated the land and distributed

it among its following, the government then "liberated" the working people.

The third method of enslavement—through taxes—is also of long standing, and in our time, with the diffusion of uniform tokens of money throughout many states and with the increase of the governmental power, it has acquired a mighty power. We, in Russia, have passed within our own memory through two forms of slavery: at the time of the liberation of the slaves the landowners, although retaining their lands, feared lest their power over their serfs should vanish; but experience showed that, in releasing their hold on the chains of personal slavery, they had only to grasp the other chain,—that of land slavery. The moujik had no bread, while the landowner had both land and supplies of bread, and, therefore, the moujik remained the same slave. The subsequent transition was that in which the government tightened up the screw by taxes, when the majority of the workmen had to sell themselves to the landowners and the manufacturers. This new form of slavery presses the people still harder to the wall and nine tenths of the Russian workmen are working for landowners and manufacturers only because the demand of taxes compels them.

These three methods of enslavement have always existed, but men are inclined not to notice them as soon as new justifications are found for them.

When, in the ancient world, the entire economical structure stood on the basis of personal slavery, the greatest minds failed to see it. Xenophon, and Plato, and Aristotle, and the Romans thought that things could not be otherwise, and that slavery was a natural consequence of wars, without which the human race was inconceivable. Just so in the Middle Ages men failed to see the significance of the ownership of land and the resulting slavery, on which stood the economical structure of the Middle Ages. And thus at present men fail to see that the enslavement of the majority of men is brought about by the governmental money-taxes collected through the medium of administration and the army, the same administration and army which are maintained out of those taxes.

CRITICISM OF TOLSTOI'S "MONEY."

BY J. LAURENCE LAUGHLIN.

THE splendid services of Tolstoi to literature and to humanity, his noble devotion to the weak and helpless, his unselfish and magnanimous nature, have won him a place in our esteem and affection which nothing can shake. For this very reason, therefore, it will be possible to take up critically a particular point in his teaching without being in the least misunderstood; and our readers will see that it is a criticism of a doctrine and not of the man. While one sympathises wholly with his earnest attacks upon oppression, it may still be possible for one to take exception to his arraignment of entirely innocent instruments. It must be left to the reader to decide whether he has been in error regarding his views of money, after a brief examination of their soundness.

The modern student of the history of money is well aware that elemental necessities lay behind the introduction of money into early, as well as later, society. It was evolved from within and was not imposed from without, or from above. Money arose in answer to a controlling desire of men to abridge effort and reduce inconvenience and delay. Its function to society is in essence no different from the sewing-machine, or a telegraph system. First of all, a common denominator (sometimes spoken of as a standard, or measure) was needed, in terms of which the values of articles in general might be expressed, so that their relative values might be seen at a glance. Knowing that a bushel of potatoes exchanged for three roubles, and a scythe for thirty, we know at once that a scythe exchanges for ten bushels of potatoes. Secondly, the inconvenience and loss of time in barter was great. As soon as any sensible division of labor arose (that is, as soon as the time element of industry came to play an important part) the need of a satisfactory medium of exchange between articles already produced be-

came imperative. The man who had oats, but wished a basket, might travel far before finding one who had baskets and who also needed oats. The reason for selecting an instrument of exchange was the same—at the bottom—as that for devising a canoe, or a fishhook: it was that the results from human effort might be enlarged. The article first chosen as a common denominator was always one which was of great utility to the members of society, according to the climate and geography, such as furs, shells, tobacco, tea, or precious metals. The choice was never imposed by a government; the government, on the contrary, always of necessity adopted that which had at first been the voluntary choice of the community. Later, the article chosen as a common denominator was not always, or necessarily, used as the medium of exchange. The goods, valued in the denominator, came to be transferred by bills of exchange, or devices for exchanging the ownership of money, without the risk attendant on carrying it about.

Moreover, just in proportion as men grew in civilisation, it was natural that the part of their wealth invested in the machinery of exchange should be reduced to the minimum consistent with perfect efficiency; for in that way more wealth would be freed for the general needs of society (other than as an instrument of exchange). A locomotive of good steel and iron would be no better carrying agent if it were covered with precious stones; the less expensive the better, if equally efficient. The progress of a country in industry is never more clearly marked than by the efficiency of its monetary system. Money is a necessity of trade just as much as a horse, or a wagon, or a railway is a necessity of modern transportation. To deny it is to overlook the means by which man is to-day able to get the present returns from nature. Money is as much a part of human progress as the electricity which frees the horse from the slavery of a street-car system. Keeping these simple, and generally admitted, principles of money in mind, one may then be permitted to follow Tolstoi in order through his argument.

I.

Tolstoi thinks that the domination of some men over others is due to money, or, as he says, "men who have money can twist ropes of those who have it not." This point of view arises from a confusion between money and wealth. Money, however, is only one form of wealth; wealth also appears in any other form which satisfies human wants. Those who have bread can put hungry men under their control just as easily as if they had wealth in the

general form of coined money. The real question is as to the possession of power in any form; wealth is power, and money is only one kind of wealth. Those who have power, political or industrial, "can twist ropes of those who have it not." Domination comes by use of power in the shape of any wealth, whether it be money or not. Money has to do with the exchange of goods after they have already been produced. Whether wages are low or high does not depend on a detail of the exchange of goods.

Our distinguished author next proceeds to a general denial of any influence on low wages (and suffering of the poor) of the principles of economic distribution; that is, he sees no value in the principles regulating wages for labor, interest for capital, and rent for land, which appear in the writings of the day. Instead, oppression and slavery and poverty are due to money, in his opinion. He even objects to the classification of the factors of production into capital, labor, and natural agents.

In the first place, Tolstoi is in error when he says economic science ascribes the depressed condition of workingmen to the above described separation of the factors of production. Far from it. The factors of production are analysed; but in economics certain principles are evolved which state the operation of the forces governing the shares which go to the several factors. Even granting that there were more than the stereotyped factors, the laws regulating the distributive shares might not be altered.

To confuse the principles regulating and explaining the amount of wages, interest, and rent, with the subject-matter to which these principles apply would be like failing to distinguish between the laws of motion and the things which come under the influence of these laws. And yet this is what Tolstoi seems to do. The separation of the factors of production is only a matter of convenient classification; and so we classified them as labor, capital, and land (or natural agents). And when Tolstoi says economics omits such conditions as sunshine, air, skill, etc., he is in error. The sun, air, etc., are a part of the natural agents not due to man's exertion; without them land would not produce. Skill is the quality of human effort which directly affects the reward of labor through efficiency. Also, education is considered just as soon as it enters the economic sphere by having an effect on production. All these statements are commonplaces of our science which it would be superfluous to introduce here if our great Russian had not doubted them. Indeed he really admits the customary classification of the necessary factors of production when he says (later on): "The

idea of a workingman involves the land he is living on and the implements he is working with." This is nothing more than a classification of the essential factors of production into labor, land, and capital.

In his illustration taken from the Russian colonists he shows this error clearly. No matter whether the land is held in common or not, it is land subject to the conditions imposed by nature. That is, land will not produce proportionally increasing returns with increased applications of labor and capital (which is the law of diminishing returns). Therefore, under certain conditions, rent appears, no matter who gets it. Next, he says no interest on capital is to be found. Who made the scythe, or spade? And if the maker of the spade (by which cultivation is aided) is dispossessed by others without recompense is that not robbery? If I were ploughing with a horse (as my capital) may any shiftless person, who has no horse, come and take mine to plough his own land without doing me an injustice? If such are the doings of the Russian colonists, they are not the ways of a free community; and one would regard them as a case of caged sparrows, a special incident, not to be regarded as a basis for general conclusions. And if one had painfully saved up subsistence to use while making a spade, and then had loaned the finished spade to be used by another (who had not equal foresight), what does Tolstoi mean when he says that the spade cannot belong to any one but to him who works with the spade? If the second man claims the ownership of the spade, he is robbing the one who had the foresight and skill to make it.

It is not here possible to enter into a discussion of the right to private property in land. Whether it be just or unjust, wise or unwise, for present purposes it is a fact which has existed (at least among Teutonic races) since the sixth century A. D., and which has to be reckoned with. Tolstoi is really arguing against private property in land; it is really not relevant to the question in hand, and, therefore, I shall not go into it. But in so far as he argues that, if an agricultural laborer has no capital he has been ousted of his capital, he is wrong. It does not follow that a man who is without capital ever had any to be ousted from. Nor is it true that laborers are necessarily cut off from capital. In the United States every one can specify cases of men beginning as day laborers who have risen by their own efforts into the capitalist class. To argue as if all society were like that of Russia is to reason again upon caged sparrows with trimmed wings.

Finally, no economists known to me call the control of the

liberties of others the "natural properties of production"; nor do they pretend that "the workingman's natural condition is the unnatural condition we see him in." Quite the contrary. Economists are seeking as eagerly as Tolstoi to understand the principles of economics in order to obtain the means of ameliorating the lot of the poor.

The discussion of slavery is irrelevant. It is the law of Russia which makes slaves, not the universal conditions and requisites of production (land, labor, and capital). The *non sequitur* here is patent to every one. If the requisites of production, given by economists, produce slavery, then why are there not slaves in Great Britain and the United States as well as in Russia? The tyrannical political system of Russia should not be introduced to conceal the operation of fundamental forces.

Tolstoi regards the lack of possession of land and capital by some men as due to the devilish nature of money. Why are those who have land and capital able to enslave others? By use of money, he says. This seems to a modern man somewhat preposterous. How is any man enslaved? Naturally by those who have power and who use it wrongly. But power may be exercised in a thousand different ways, and money is but one way through which it appears. Political tyranny could obtain its end by physical force even if money had no existence.

Under the next head, Tolstoi illustrates the process by which money is used to enslave a people by the history of the Fijians. The fallacy residing in this exposition is the one of mistaking the power for the agent of that power. He assigns to one agent what should be ascribed to an initial force behind the agent. The power behind the means is the important thing; the actual means chosen is generally quite unimportant. The power to use physical force to carry out any wrong purpose was the cause of the enslavement. The slavery could have been introduced without the particular use of money; since money was only one of various possible means. The ransom could, and would, have been exacted in kind (i. e., by goods) just as well as in money, and the outcome would have been the same. Given brutal injustice and inhumanity in the rulers, wrong can be inflicted in numberless ways. To assign the originating evil to the agent money is like urging that words by which vicious thoughts are conveyed are the real culprits, instead of the bad nature behind the words.

Moreover, in the state of barter, where no money existed, history tells us that slavery existed. Now, if our author would have

us believe that money necessarily brings slavery, then does it follow that where money does not exist there would be no slavery? The inference is obvious enough: slavery may exist whether money is used or not. Tolstoi's argument proves quite too much when he says: "In all human societies where money has existed as money there has always been oppression of the weak and unarmed, by the strong and armed." In fact, the same conditions may exist where money does not exist. If the earlier history of the Fiji islands be examined, it will be found that before this period mentioned by Tolstoi cannibalism prevailed. That is, even a worse status of the poor natives obtained before than after the attempt to introduce money. To assign the evils of oppression to money is to overlook the originating causes and to convict only the simple agent. To have forbidden the use of money would not have prevented the results of oppression. The demand of the Americans for \$45,000 was in reality a demand for the quantity of Fijian products which could be sold for that sum; it was a demand for what their labor, land, and capital could produce. That this was the essence of the whole operation is shown by the final action of Governor Gordon, when, finding money scarce, he exacted goods in kind. When King Cacabo levied a heavy tax in money, in reality it was a heavy tax in goods; the heavier, because the islands must produce and export in order to bring in that kind of money which had not hitherto been needed. The question with the poor natives was simply: Can we produce such amounts of goods for taxes, and yet keep alive? The wrong of the whole matter resides in a situation requiring heavy taxation, not in the special form in which the tax was to be paid (although that might slightly aggravate the evil).

The pivotal difficulty with Tolstoi is in not seeing that money is but a means to an end, a labor-saving device like any piece of industrial machinery. It has come in answer to a demand from below, not by an enforced imposition from above; it is an evolution arising out of the need of the people to save time and effort. To seriously propose the abolition of money as a means of avoiding slavery and oppression would be like proposing to abolish railways as a means of restoring public virtue. Money is as much an instrument of social and industrial progress as the railway, or the harvester.

This error is carried over into the subject of the principles regulating laborer's wages. Labor is exploited through money, says Tolstoi. "A rise in the workingman's wages would preclude the possibility of slavery, and, consequently, so long as there is op-

pression wages can never rise." The insufficient logic here can be shown by an illustration: If wages rise, slavery is precluded; if slavery exists, wages can never rise. Likewise, if the thermometer rises, there can be no freezing; if freezing weather exists, the thermometer can never rise. That is, remove the cold, and the thermometer will rise; remove the power which admits slavery, and wages may rise. The causes producing high and low wages are originating forces; the means of exchanging goods by money stand in quite a different class, namely a class of agents through which primary elements act. Money cannot be changed from a mere agent into a cause by any action of the government. This is the old fallacy of supposing that a government can regulate the value of anything. Unless it controls all the supply and all the demand in the entire world it cannot do it. A government cannot arbitrarily create a denominator of value, or fix its value; it never has done so yet. The whole history of money is squarely against the following statement of Tolstoi:

"It is not the article which is the most-convenient for exchange that is in demand, but that which is required by the government. If gold is demanded by it, gold will possess value; if pan-cakes are in demand, pan-cakes will have value."

In reality, that article which first had general regard and which was most desired for its own sake, was chosen as money. For instance, the earliest money was cattle. In conclusion, it is not true or logical to ascribe to money what may be done without the use of money. Tolstoi says: "The moujik knows that a blow with a rouble is worse than a blow with a club." Injustice can work through other means than money. This is as if one should say that, because a man had been hit with an ebony club, he could not be hit with equal violence by a club made of any other wood.

III.

Continuing in the same vein, Tolstoi holds that "that would be an ideal society which would not need money as a common measure of values." Here again he attributes to money all that he assigned to tyranny. The inadequacy of abolishing money to prevent tyranny is as if one should charge upon language in general all the evil things that words can convey; therefore, abolish language, and we would then have an ideally innocent society. As if by abolishing all means of intelligent communication, evil would thereby be effaced!

To our author, it appears also that values and prices can be wholly fixed by the oppressor. He can no more do this than by

his edict he can establish goodness or health. It is not desirable here to go into a discussion of the forces regulating value. Suffice it to say that the subjective desire is not all that is necessary to determine values. But that is in essence what Tolstoi claims. If the expense of producing goods were low, the oppressor could not keep a high value upon these goods unless he controlled by an absolute monopoly all the labor, capital, and natural agents of the world. If a despot in any one place were to attempt it the prevention of smuggling would take up so much of his time and thought that he would have no chance to eat or sleep.

Tolstoi's misconception between what causes value, and what measures it when it exists is apparent in the following statement :

"To speak of money as a medium of exchange and a measure of values is, to say the least, strange, seeing the influence of taxes and levies on values, influences working everywhere and at all times, in the narrow circle of landlords and in the wide circle of nations, influences which are as obvious as the springs which manipulate the marionette of a Punch and Judy show."

The expenses of acquisition of a commodity (into which taxes, etc., enter) affect its exchange relations with other goods, as every economic student knows. Grant that. Then one article, *A*, heavily taxed, would exchange for more of another article, *B*, which was lightly taxed. All this has to do with the causes of exchange value. But when their exchange ratios are thus affected, how can we express them in terms of a common denominator? By selecting one article, called money. By referring the commodity to money we get a measure of its purchasing power, or value, over goods in general. Taxes and the like may have an influence in determining value; but that is a very different thing from measuring that value in money after it has been determined. The confusion in the above quotation is like a failure to distinguish between heat and a thermometer. A fire may cause heat; a thermometer measures it after it has been caused. We should no more confuse the thermometer (or measure of heat) with the causes (like fire) which produce heat, than we should confuse the influences like taxes and the like (which affect value) with the common register (money) in which the values are expressed for convenience.

v.

The argument of our distinguished author in the last division is only in amplification of that which has been given before, and does not require further notice.

So much of Tolstoi's great and helpful spirit is shown even in his exposition of money that, in spite of what must be eliminated as erroneous economics, one is always touched by his constant desire to expose tyranny and help the unfortunate. It is to be hoped that, even to those of us who may differ from him in his treatment of money, a similar (if less efficient) purpose will be attributed to spread the truth which will aid in the improvement of the lowliest members of society.

THE SEAL OF CHRIST.

BY THE EDITOR.

THE oldest symbol of Christianity is not the cross but the seal of Christ, which is mentioned even as early as in the oldest canonical writings of the New Testament, viz., the epistles of St. Paul. St. Paul speaks of the seal of Christ repeatedly and it appears that a symbolic sealing was a ceremony of definite significance, applied like baptism, perhaps simultaneously with it, to those who were anxious to partake of salvation in Christ. Paul says in his epistle to the Ephesians:

“That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

This must be more than a mere figure of speech, for Paul refers to the same symbolism in passages in which he might have spoken of baptism. He says in the same epistle:

“Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

The same idea is pronounced in the second epistle to the Corinthians, where we read:

“Now he which establisheth us with you in Christ, and hath annointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”

The term passed gradually out of use, but occurs in the *Agrapha*, some sayings of Christ not quoted in the canonical gospels, and the fact that this antiquated expression is used in the passage may be taken as an evidence of its belonging to an early age. Clement of Rome quotes a saying of Christ which speaks of the seal in the same sense as does Paul:

"The Lord says: 'Keep the flesh holy and the seal undefiled, that ye may receive eternal life.'" ¹

The Revelation of St. John mentions the seal of the living God, which as we know from a comparison of the passages in St. Paul's Epistles, is the same mark as the seal of Christ. In the seventh chapter the seer beholds an angel, "having the seal of the living God," and

"He cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees: till we have sealed the servants of our God in their foreheads."

Interpreters are at a loss what to think of the seal of the living God, and if it is not the shape of two intersecting lines, which among the gentiles was the seal of the God of Life, we have no other explanation than the tetragram, that is the four letters, יהוה i. e., Yahveh, the name of God. But it seems very improbable that the author of the passage should in that case not have preferred to speak of the name of God, for seals were symbolical marks or perhaps initials, but not fully written words or names. Further, since the seal of God is sometimes called the seal of Christ, the seal of God cannot have been the name Yahveh which was exclusively used for God the Father and the God of Israel.

The situation in the vision of St. John is conceived after the same manner as the vision of Ezekiel (chap. ix.), which we have discussed in a prior article.² There the prophet beholds the scribe among the angels setting a mark (viz., a tav †),³ i. e., two intersecting lines upon the foreheads of the faithful, which in the general slaughter that follows is intended to serve them as a sign of protection.

We must assume that the seal was not a real impression made with an intaglio or a sealing matrix but consisted in a mere mark of the finger; for Tertullian, when speaking of the similarities of Mithras worship and Christianity, expressly uses the terms "Mithras there sets his mark on the foreheads of his soldiers," and the context implies that the same ceremony was performed in Christian ritualism. That the mark in either case was the sign of two intersecting lines is not certain but may be assumed to be probable, since the word mark, unless specified what kind of a mark is meant, signifies a tav, or as we now would say, a cross.

¹ See *The Open Court* Vol. XI, page 351, in Dr. Peck's article, "The Agrapha."

² See *The Open Court*, for 1899, Vol. XIII., No. 3, p. 157. The passage is not properly translated in our Bible.

³ The Hebrew letter: ט is written † in ancient inscriptions on coins and on monuments.

The ceremony of sealing was not limited to early Christianity but was customary among several religions, such as Mithraism and Abraxas worship. We learn from Egyptian as well as Chaldean and other monuments what an important part the seal played in the economy of public as well as private affairs of remote antiquity in Asia and Africa. The seal was the symbol of the personality of its owner and represented the man as his signature now does. Thus every man of importance or of considerable property possessed his seal which in Assyria was a little cylinder that was rolled over the wax or the clay, and in Egypt an engraved stone set in a ring. In the Song of Songs we read (viii. 6):

“Set me as a seal upon thine heart, as a seal upon thine arm.”

One of the most instructive allusions to the seal of Christ is made in the Acts of Thekla, one of the oldest books of Christian literature¹ and the context of the passage makes it evident that the seal of Christ was administered at baptism.

It is difficult to prove definitely what the seal of Christ was, but there are sufficient indications to render it probable that it is identical with the sign of the cross, for later church-fathers, who may not have known the original significance of the symbol but were at any rate familiar with the traditional ritual, identify both terms and speak of them in one breath as if they were the same. Cyril, for instance, in his catechetical lectures (*Lib. fath.*, p. 161) says: “Be the cross our seal, made with boldness with our fingers on our brow and in everything, over the bread we eat and the cups we drink, etc.”

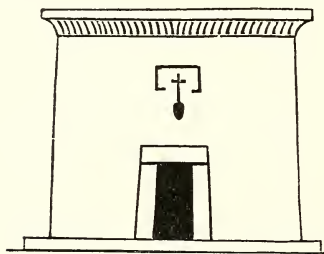
It appears that a certain form of signing oneself prevailed among the early Christians under the name “Seal of Christ,” which was later on interpreted to mean, “signing with the cross of Christ;” and all the practices in church service in which formerly the seal of Christ was used were thereafter called making the cross. The old mode of speech was now and then preserved only and serves us now as a reminiscence of the older interpretation which used this method of marking objects with two intersecting lines in the sense of the pre-Christian tradition, as a method of consecrating something to the service of God. The custom of using the mark of two intersecting lines prevailed among the gentiles, but was not altogether absent among the Hebrews as we learn from the impor-

¹ The significance of the *Acts of Paul and Thekla* has been sufficiently and ably set forth by F. Conybeare in his *Monuments of Early Christianity*, pp. 49-60. London: Swan Sonnenschein & Co. 1894.

tant passage in Ezekiel, (chap. ix, 4), where the tav mark (+), viz., two intersecting lines, is placed on the foreheads of the elect.

This same mark, the equilateral cross (+), was not the Christian cross in any of its forms, neither a pole (⋈), nor a T cross (T), nor a Latin cross (†), for the two intersecting lines of the tav mark are of equal length—a shape which was never used for crucifixion. But it was a sacred symbol, not so much among the Hebrews as among the surrounding Pagans in Assyria, in Phenicia, in Egypt, in Greece, in Rome, and also in other countries which had no connexion whatever with Palestine, such as the North of Europe and the undiscovered countries of America.

The typically Christian cross (commonly called the Latin cross) stands on an elongated foot (†), which, except as the symbol of the Phenician Astarte and the Egyptian heart-cross, is a very rare



THE HOUSE OF GOODNESS.

Showing the ancient Egyptian hieroglyph of a cross standing on a heart.¹

form in Pagan symbolism. The pre-Christian cross is mostly equilateral. The T shaped cross too is quite a distinct symbol. It is prominent in the worship of the rain-god among the American Indians of Mexico, and among the Teutons as a symbol of Thor's hammer.

* * *

Since the publication of his articles on the cross, the author has succeeded in filling out some gaps in the presenta-

tion of this subject, and has procured additional illustrations of great interest which at the time he was unable to procure. He takes the present occasion to insert them as an aftermath rich enough to deserve attention.

In a former article on the cross (Vol. XIII., p. 157) we mentioned among the Egyptian crosses the hieroglyphic symbol of a heart surmounted by a Latin cross (†), which in the ancient Egyptian iconography denoted goodness of heart or saintliness. We can now furnish a picture of the entrance to an institution of charity, which exhibits over the door this symbol covered with an en-

¹The illustration is reproduced after Sir Gardner Wilkinson (*Ancient Egyptians*, I., p.) from the French translation of Mourant Brock's essay on the cross (p. 45). *La Croix l'Égypte et Chrétienne*, Paris, Ernest Leroux, 28 rue Bonaparte. 1881.

closure, denoting a building of any kind. Thus the inscription means "house of goodness."

Mourant Brock in his essay on the cross dwells on the similar



ASTARTE. As it appears on a medal in the British Museum.



ST. MARGARET. After a statue in Westminster.

ity of the statues of Pagan gods and Christian saints and reproduces (on p. 23) from McBardwell's book *Brief Narrative of St.*



CROSS OF CALLERNISH.



ANCIENT CROSS OF THESSALY.



CROSS IN IRELAND.



CROSS IN GREAT BRITAIN.



HEATHEN CAKE.



CHRISTIAN CAKE.¹

*Margaret*² the figures of an Astarte, the patron-goddess of Sidon,

¹ After Dr. Phéné's report in the proceedings of the Victoria Institute, Vol. VIII., p. 338, *Pre-historic Monuments*. Reproduced from Mourant Brock, *op. cit.*, p. 170.

² Three Sidonian coins showing Astarte on the prow of a ship with a Latin cross in her left arm, were published in *The Open Court*, Vol. XIII., p. 158.

and St. Margaret who figures in certain legends as the *fiancée* of Jesus.

A remarkable instance of a Pagan Latin cross is mapped out on the ground in big menhirs near Callernish on the Lewis Island of the Hebrides. Dr. Phéné in a short notice on this megalithic monument says that it measures in length 380 feet, and the central pillar standing in the middle of a small circle is not less than 60 feet high. Its significance is unknown, but Dr. Phéné's statement can scarcely be doubted that Pagan crosses are found both in Great Britain and Ireland.



ETRUSCAN BRONZE.

A goddess dressed in a garment covered with crosses.



LIMESTONE STATUE FROM
MARION ARSINOË.

A harvest goddess whose garment is ornamented with swastikas.

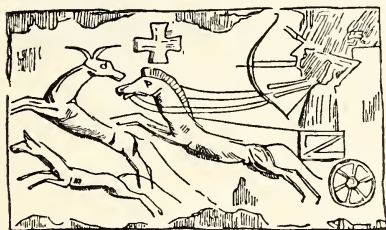
An Etruscan bronze figure, representing a female deity (presumably a universal mother, an Aphrodite or a Juno), standing on a tortoise, shows the goddess dressed in a garment covered all over with crosses. Another statue from Marion-Arsinoë, which represents a kind of Asiatic Demeter or corn deity, for ears of wheat grow round her shoulders, is clothed in a drapery ornamented with swastikas, after the same fashion.

The Museum at Naples contains an interesting medallion rep-

representing Diana with a cross on her head and the sun and moon at her shoulders. Palm branches grow out of the ground at either side of her foot. The ancient character of the image might be suspected if we had not a great number of the most archaic monuments which represent the same trinity of the sun, the moon, and the cross.¹

An ancient Assyrian chalcedony cylinder which was used for a seal depicts a hunting scene and shows a cross in the sky indicating the presence of divine protection in the same way as on other Assyrian monuments the presence of the deity is rendered visible by a winged disc.

The Maltese cross, the emblem of Anu, the great omnipresent god of heaven, was worn by kings (as we know from the monu-



IMPRESSION OF A CHALCEDONY CYLINDER.
(After Menant.)²



SAMSI WOOL.
King of Assyria with a pectoral
cross, the symbol of the
God Anu.³

ments) as an amulet or badge hanging from a ribbon round the neck upon the breast.

A queer kind of cross whose upper branch is round has been discovered in Thessaly. It bears an inscription which makes reference to funerary rites, and there is a probability that it owes its form to the intention of imitating the Egyptian key of life.

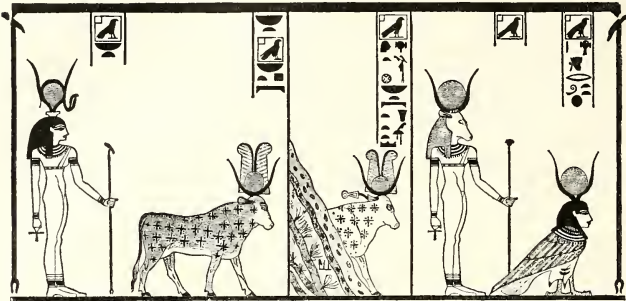
The equilateral pre-Christian cross may owe its origin to notions of a different character. It may represent the synthesis of two opposed principles into a higher unity; a combination of the male and female, or the positive and the negative, or light and

¹ The author wishes to express his indebtedness to the Rev. Michael von Zmigrodzki, Dr. Ph. of Sucha, near Cracovic, Galicia, who in assisting him in his search for a reproduction of the Diana-medal with the cross, called his attention to the French translation of Mourant Brock's essay, *La croix païenne et chrétienne*, Paris, Ernest Leroux, 28 Rue Bonaparte. This interesting work appeared first in a London newspaper, but the author failed in his attempt to obtain a copy of the original through the book trade.

² From the collection of the Duke de Luynes.

³ After Mourant Brock.

darkness, or pleasure and pain, or good and evil; but it seems certain that the idea of mapping out thereby the four quarters of the universe was the most prominent underlying notion and the con-



FORMS OF THE GODDESS HAT HOR.

As a cow covered with crosses and dots (solar discs) in their four corners.¹



ISIS NURSING HER CHILD HOR.¹



HAR-PA-KHRAD. God the child.²

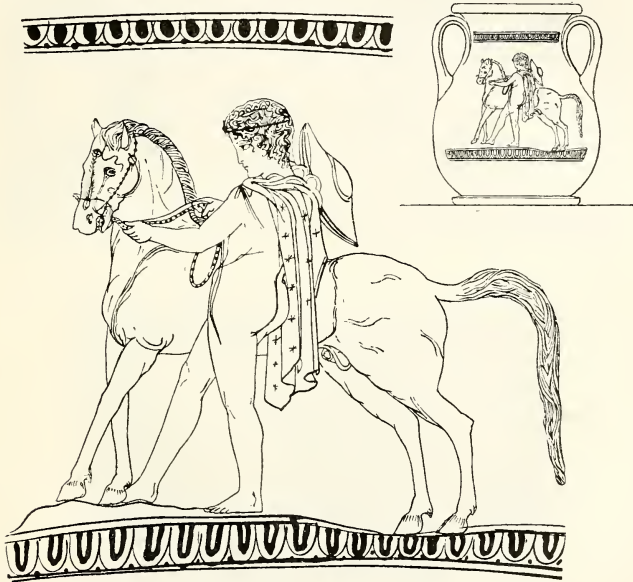
nexion of this symbol of the four quarters with sun worship appears from the fact that the solar disc is frequently inserted in the four

¹ From Lenormant, *L'Hist. de l'Orient*, Vol. V., p. 183.

² From Lenormant, *Hist. Anc. de l'Or.* Vol. V. pp. 183, 184, and 203.

corners, to designate the rising sun, the midday sun, the setting sun, and the invisible sun in the realm of the dead.

The equilateral cross with dots in its four corners appears in the ancient Egyptian monuments as a sacred symbol of Hat Hor, worshipped under the symbol of a cow, as mother of Ra, the sun. Her son proceeds from her flanks as the rising sun under the name Hor, the child, or Har-pa-Khrad, represented either as being suckled by his mother or seated on a lotus flower. Hor, the son,



GREEK AMPHORA, NOW IN BERLIN.¹

becomes in the Osiris myth the resurrected deity who revenges the death of his father and there is made the son of Isis. Isis too is frequently represented as a cow, which indicates that the ideas of both goddesses were invented to serve the same or similar purposes.

There can be little doubt that Isis, the nursing mother goddess, is the prototype for a whole group of similar representations in classic antiquity not less than in Christian art.

¹From Baumeister's *Denkmäler*, III. p. 2001.



DIONYSOS-HERME DRESSED IN A GARMENT ORNAMENTED WITH
CROSSES, LIONS, AND DOLPHINS.¹



ÆNEAS SAVING HIS FATHER.

From an ancient vase. Aphrodite's dress is covered with dotted crosses. Kreusa follows her husband, and her undergarment, too, shows crosses.

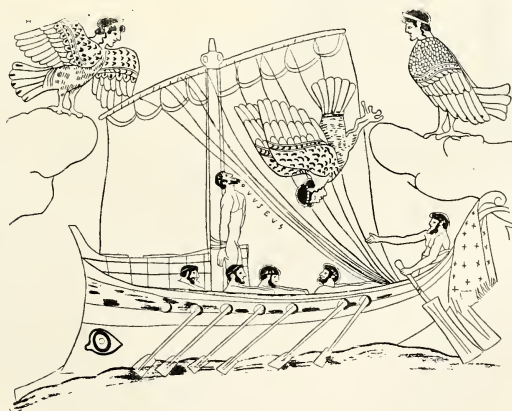
¹ Baumeister's *Denkmäler*, I. p. 432. After Gerhard, *Trinkschalen*, Table IV. 5. The crosses are interpreted as stars, but the fact remains that their shape consists of two intersecting lines—viz., of a cross.

Greek artists represent the cross on the dresses of various deities, such as Aphrodite and Dionysos, and also on the garments



THE BATTLE OF THESEUS WITH THE AMAZONS.¹

One Amazon wears a dress covered with crosses, another one with discs.



PICTURE ON A HYDRIA FROM VULCI, PAINTED IN RED.¹

of men as well as women. Odysseus, when passing the Sirens, has a mantle or some kind of drapery hanging over the stern of his

¹ From Baumeister's *Denkmäler*, III. p. 2000, after Fiorelli; and p. 1643, after Mont. Inst., I. 8.

ship, which here as in other places indicates the efficiency of this symbol for salvation from death or generally for protection in danger.¹

That the cross as an amulet and ornament came to Greece from Asia is indicated in the practice of Greek artists making Asiatic warriors and also the Amazons recognisable by dresses ornamented either with discs or crosses.

The frequent occurrence of crosses as religious symbols of various significance is not limited to the Old World, but is also in vogue among the Indians of the New World where its use unquestionably dates back to pre-

Christian ages. A glance over the Burbank Indian portraits proves that the old custom survives still, and a close acquaintance with the Indian mode of thinking reveals the fact that these crosses have nothing to do with the cross of Christ.



CHIEF BLACK COYOTE.²

Copyright, 1899, by E. A. Burbank, Chicago.

“After several of his children had died, in accordance with Indian custom he underwent a fast of four days as an expiation to the over-ruling spirit. During his fast, in a dream, he heard a voice, resembling the cry of an owl, telling him if he wished to save the lives of his other children, he must cut from his body seventy pieces of flesh and offer them to the sun. This he did and then buried the pieces. The scars are shown on his body. He is a man of much importance in his tribe. After Sitting Bull he came next as a leader in the ghost dance.

¹ In addition to the pictures here reproduced we may quote others. Baumeister contains several in his third volume alone, as on pp. 1797 and 1799 (Peleus struggling with Thetis); on p. 1919 (folding garments), and on p. 1655 (an ancient vase-picture from Melos). See further Lenormant, *Elite des monuments céram.*, Plates 76 and 93, where angels wear a cross on a ribbon round the neck.

² Reproduced with the permission of the publishers of the Burbank Indian Portraits, The Arts & Crafts Pub. Co., 215 Wabash ave., Chicago.



CHIEF STINKING-BEAR,
SIOUX.



RED WOMAN-
SOUTHERN CHEYENNE

CHIEF STINKING BEAR.

RED WOMAN SQUAW.

Copyright, 1899, by E. A. Burbank, Chicago.



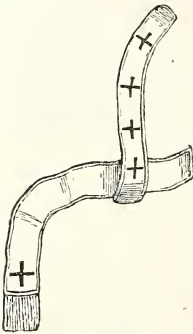
THE RAIN DANCE OF THE COCHITI INDIANS, MEXICO, IN WHICH WOMEN
CARRY A TAU CROSS ON THEIR HEADS.¹

¹ Reproduced from an original photograph as yet unpublished, by Frederick Starr, Professor of Anthropology at the University of Chicago.

The T cross is the symbol of the rain-god among several tribes of the Indians of Central America. We here reproduce a photograph of the rain-dance of the Cochiti, taken by Prof. Frederick Starr of the University of Chicago during his recent visit to the interior of Mexico.

The Christian bishops and officiating priests wear ribbons round their necks called palliums,¹ which were ornamented with crosses, and it is, to say the least, a remarkable coincidence that a young Bacchus wears the same kind of cross-ornamented ribbon on his head.

Roman loaves were marked with crosses, dotted in the corners, but the equilateral cross on the bread was not called a cross, nor did



THE HEAD ORNAMENT OF A
DIONYSOS PICTURE ON AN
ANCIENT VASE.²



DIANA. The original is now
in the Museum at Naples.

it possess the Christian significance of the cross but was the salutary sign, being the mark that served almost all over the world as a symbol of regeneration, of a return to life, of immortality. It was made over the dead, put on clothes and impressed on loaves of bread to prevent evil spirits from taking possession of them.

* * *

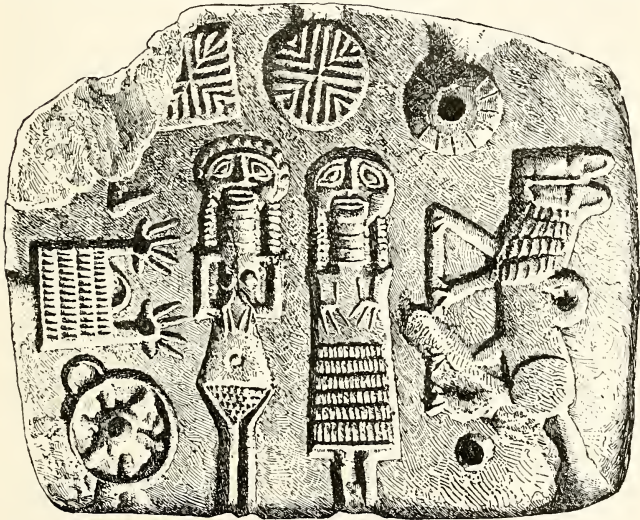
A signing with the cross took place in the Christian worship on almost every occasion; it was made by the officiating priest

¹ The pallium, originally a mantel worn by the Christian philosophers, ascetics, and monks was gradually reduced in size to the shape of a ribbon and became a garment of distinction. It is of pure wool to indicate its pastoral significance.

² Reproduced from Mourant Brock, *op. cit.*, p. 5.

over himself, over the people, over the disc on the chalice of the Eucharist, over each half of the broken bread, and over the gifts given to the church.¹ That the sign of the martyr instrument of Calvary should have played this prominent part in the church service of the earliest Christians is not probable; but we may assume that we are confronted here with an ancient practice which is simply the traditional method of consecration.

We know that the Galileans were more superstitious than their Jewish brethren in Judea; they believed in demons, and looked



MOULD FOR CASTING, MADE OF SERPENTINE.

From Lydia, now in the Louvre.²

upon every disease as a possession of the Devil. Thus it is but natural that the Nazarenes of Galilee, for the sake of keeping away all spirits, should have made frequent use of the salutary sign. It is not impossible that the salutary sign (sometimes called the sym-

¹ See *Liturgies and other Documents of the Ante-Nicene period*, pages 23, 28, 38, 56, 57, 63, 76, 78, 85, 86, 87, 88, and 90.

² From Ohnefalsch Richter, *Cyprus*, Plate C. i. There are eight dies, two deities, one male, one female, one small shrine, one lion with handle attached to the back; and four amulets, one solar wheel in the left lower corner, and on the top one disc with rays, one circle and one square divided according to the four quarters.

bol of the god of life) was even before Christ called the sign of the Messiah, and, considering the important part which Jesus played in their imagination, we may fairly assume that the symbol of salvation was retained in their church use under the name seal of Christ.

The seal of Christ, even though it may have had the same shape as the mark of the cross of later centuries, was not interpreted in the sense of the cross of Calvary. The heroine of the Acts of Thekla is reported to have said to St. Paul: "Give me only the seal of Christ and temptation comes not nigh me." Whereupon the Apostle, apparently extending to her the hope of baptism, answers: "Be patient and thou shalt receive what thou seekest."

Here the different versions vary. The Syriac text states directly: "Receive the waters," but the Latin texts present different readings. One codex uses the phrase the "salutary sign," (i. e., *signum salutis*), while another translates "bath of regeneration" (*lavacrum regenerationis*). It appears that the seal of Christ was impressed on the convert at baptism, probably on his forehead, perhaps on several parts of the body; and the probability is that this *signum salutis* was the same salutary mark which is mentioned in Ezekiel, and was the religious symbol commonly used by many nations in pre-Christian ages.

It is noteworthy, however, that the seal of Christ as mentioned in the Acts of Thekla is obviously not identical with the cross, viz., the instrument of capital punishment. While we cannot doubt that it consisted in making two intersecting lines, we must absolutely exclude the idea that the ancient Christians regarded this sign as a symbol of the cross of Calvary.

When wild beasts were let loose on Thekla and she, not having the intention to preserve her life, expected to die, she purposely did not mark herself with the seal of Christ (that is to say, she made not the sign of two intersecting lines), but "kept her arms straight out in the likeness of one crucified on a tree," so as to be ready to die in a Christ-like fashion.¹

The idea that the seal of Christ, the tav mark of Ezekiel, might be the martyr instrument of Calvary, that is, that the two intersecting lines might be interpreted as the *infelix lignum*, does not in the least occur to the author of the Acts of Thekla, neither when he speaks of the former, that is the seal, nor the latter, the cross.

One explanation only is left, viz., that the seal of Christ was originally the equilateral pre-Christian symbol of the four quarters,

¹ See Conybeare's translations in *Early Monuments*, p. 81.

i. e., the salutary sign, and was not intended at all as a cross in the Christian sense. Nor can it have signified the Greek χ , (i. e., *chi*) the initial letter of the word Christ; for the Jewish Christians being ignorant of the Greek language and script, called it a tav mark; and we can only interpret it as being that mark which was used in pre-Christian times for protection against all kinds of evil influences. That this same sign, by the early Christians called "the seal of Christ," was later on identified with the cross and explained as the Greek letter χ (*chi*), the initial of Christ, the Greek translation of Messiah, was but a natural result of discovering the cross of Christ everywhere. And as soon as this interpretation became firmly established in the church, it is natural that the use of the word "seal of Christ" was discarded for the more definite and typically Christian expression, "making the sign of the cross."

GOSPEL PARALLELS FROM PÂLI TEXTS.

Translated from the Originals by ALBERT J. EDMUNDS.

(Second Series).

THE MASTER REMEMBERS A PRE-EXISTENT STATE.

Itivuttaka 22. John xvii. 5. (Not before translated).

THIS was spoken by the Blessed One, spoken by the Arahāt and heard by me.

O monks, be not afraid of good works : such is the name for happiness, for what is wished, desired, dear, and delightful, namely good works. And for a long time have I known, monks, the wished-for, desired, dear, delightful and severally enjoyed results of good works done for a long time. Having practised benevolence for seven years, I did not return to this world during the revolution and evolution of an æon. Yea, monks, for the revolution of an æon I was an Angel of Splendour, and during the evolution I rose again in the empty palace of the Brahmâs. Yea, then, O monks, I was a Brahmâ, the great Brahmâ, conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was I Sakko, the lord of the angels ; many hundreds of times I was a king, a righteous emperor, a king of righteousness,¹ victorious in the four quarters, securely established in my country, and possessed of the seven treasures. Now what was the doctrine of that region and kingdom ? This is what I thought of it, O monks : What deed of mine is this the fruit of ? Of what deed is this the result, whereby now I am thus magical and mighty ? This is what I thought of it, O monks : This is the fruit of three deeds of mine, the result of three deeds, whereby now I am thus magical and mighty, to wit : alms, control, and abstinence.

[The substance of this Sutta is then put into two stanzas].

¹ Or, King by right, the Epic title of a Hindû suzerain.

Exactly this is the meaning of what the Blessed One said, and thus it was heard by me.

FAITH TO REMOVE MOUNTAINS.

Numerical Collection VI. 24. Matthew xvii. 20, 21. (Not before translated.)

(Repeated in Matt. xxi, which is parallel with Mark xi. But the added verse which appears in some MSS., Matt. xvii. 21, is analogous to Gotamo's exclamation about ignorance).

Monks, a monk endowed with six qualities can cleave the Himâlaya, the monarch of mountains. But what a doctrine for vile ignorance! Which are the six?

Monks, suppose a monk is expert in the attainment of Trance (or Concentration), in the maintenance thereof and the rising therefrom; expert in the obscure intimations of trance, in its range, and in earnest aspiration thereunto. A monk endowed with these six qualities, O monks, can cleave the Himâlaya, the monarch of mountains. But what a doctrine for vile ignorance!

THE BELOVED DISCIPLE REACHES HEAVEN HERE.

Numerical Collection III. 80. John xxi. 22. Cf. Mark ix. 1. (Not before translated).

Udâyi, if Ânando should die with passion unsubdued, yet by his believing heart he would seven times obtain an angelic kingdom among the angels; and even in this India he would obtain a great kingdom seven times. But, O Udâyi, even in this life, will Ânando enter Nirvâṇa.

THE MASTER KNOWS GOD AND HIS KINGDOM.

Long Collection, Dialogue 13. (Translated in S. B. E. XI. and in *Sacred Books of the Buddhists*, Vol. 2, each time by Rhys Davids: 1881 and 1899).

John vi. 46; vii. 29; viii. 42, 55.

That man, O Vâsetṭha, born and brought up at Manasâkaṭa, might hesitate or falter when asked the way thereto. But not so does the Tathâgato hesitate or falter when asked of the kingdom of God (world of Brahmâ) or the path that goeth thereto. For I, O Vâsetṭha, know both God and the Kingdom of God and the path that goeth thereto; I know it even as¹ one who hath entered the Kingdom of God and been born there.

¹ The Siam text has *even as Brahmâ* (i. e., God or archangel). Though the Buddhists held that the supreme Godhead was an office, not a person, and that Buddha himself had held that office in a past eternity (see above), yet they ascribed to the chief Brahmâ all the Christian titles of the Deity. (*Long Collection*, Dialogues I and XI.)

THE MISSIONARY CHARGE.

Mark vi. 7-13; Matthew xxviii. 19, 20; Luke x. 1.

Mahāvaggo I, 10, 11. (Translated in S. B. E. XIII. p. 112).

At that time there were sixty-one¹ Arahats in the world.

And the Blessed One said unto the monks: "I am delivered O monks, from all fetters, human and divine. Ye, O monks, are also delivered therefrom. Go forth, O monks, on your journey for the weal and the welfare of much people, out of compassion for the world, and for the wealth and the weal and the welfare of angels and mortals. Go no two of you the same way. Preach, O monks, the Doctrine which is glorious in its origin, glorious at the climax, glorious at the end, in the spirit and the letter. Proclaim a religious life wholly perfect and thoroughly pure. There are beings whose mental eyes are darkened by hardly any dust, but unless they hear the Doctrine they will perish. They will understand it.

AN ETERNAL SIN.

Mark iii. 29. (R. V. 1881.) Cullavaggo VII. 3. (Translated in S. B. E. xx. p. 254)

"Is it true, Devadatto, as they say, that thou goest about to stir up schism in the Order and schism in our society?"—"It is true, O Blessed One."—"Enough, Devadatto. Let not schism in the Order be pleasing unto thee: serious, O Devadatto, is a schism in the Order. Whosoever, Devadatto, divides the Order when it is at peace gives birth to an *æon-lasting fault*, and for an *æon* he is tormented in hell. But whosoever, Devadatto, makes peace in the Order when it has been divided gives birth to the highest merit (literally, Brahmâ-merit), and for an *æon* he is happy in Paradise."

[The words *αιωνιον ἀμαρτημα* in Mark iii. 29, are the exact verbal equivalent of the Pâli *kappaṭṭhikam kibbisam*, or, as the Siam edition has it, *kappaṭṭhitikam*. Schism is the deadly sin of Buddhism, the other four of its deadly sins being rare deeds of violence—matricide, parricide, saint-murder and wounding a Buddha. The deadly sin of the New Testament is resistance to the Divine operation, while that of the Mazdeans is self-defilement. (S. B. E. iv., p. 101.) The Christian and Buddhist ones are of long retribution, but terminable, for everlasting hell was unknown to the Jews at the time of Christ, and therefore unknown to the Master's terms. Only the Mazdean uses the language of absolute despair; but if the

¹ Rendel Harris suggests a parallel, if not a connexion, with Luke's Seventy who went to the Gentiles.

universalism of the Bundahish be a true tradition from the lost Dâmdâd Nosk, then even this sin is finally forgiven.]

TRANSFIGURATION.

Mark ix. 2-8. Book of the Great Decease, p. 46 of the Pâli. (Translated in S. B. E. XI.)

Now not long after Pukkuso the Mallian had gone, the venerable Ânando placed upon the person of the Blessed One that pair of gold-cloth robes, burnished and ready for wear. And when so placed upon the person of the Blessed One it appeared bereft of its brightness.

And the venerable Ânando said unto the Blessed One: "Wonderful, O Lord! Marvellous, O Lord! that the color of the Tathâgato's skin should be so pure and purified. For when I placed upon the person of the Blessed One this pair of gold-cloth robes, burnished and ready for wear, it appeared bereft of its brightness."

Ânando, it is even so. There are two occasions, Ânando, when the color of a Tathâgato's skin becomes pure and exceeding purified. What are the two?—On the night, Ânando, wherein a Tathâgato is supernally enlightened with incomparable and perfect Enlightenment, and on the night when he enters Nirvâṇa with that kind¹ of Nirvâṇa which leaves no substrata behind: on these two occasions the color of a Tathagato's skin becomes pure and exceeding purified. And now, Ânando, this day, in the third watch of the night, in the garden ground of Kusinârâ, in the sâl-grove of the Mallians, between the twin sâl-trees, will take place the Tathâgato's passage into Nirvâṇa. Come, Ânando, let us go on unto the river Kakutthâ." "Even so, Lord," said the venerable Ânando, in assent unto the Blessed One.

The pair of burnished gold-cloth robes were brought by Pukkuso:

The Master, when begirt therewith, in golden color shone. [The stanza proclaims the antiquity of the legend.]

THE NATIVITY.

See *The Open Court* for August, 1898, with critical notes in November, 1898, and June, 1899. The same story from another and fuller version in the Canon has been translated by me in separate form.

¹ See *Itivuttaka* 44, for the two kinds of Nirvâṇa. I do not fear to translate thus in view of this remarkable passage, so obviously referred to in our text. One line of the primitive *Itivuttaka* is worth whole pages of the developed Dialogues.

(*The Marvellous Birth of the Buddhas*: Philadelphia, McVey, 1899. Price, 25 cents). The oldest Canonical Nativity legend is that of the *Sutta Nipāto* (translated in S. B. E., Vol. X.) I hope in the future to publish a new translation.

POWER OVER EVIL SPIRITS AND ASSOCIATION WITH ANGELS.

Mark iii. 2; Matthew xxvi. 53; John i. 51. Udâna I. 7.

Thus have I heard. At one season the Blessed One was staying at Pâṭalī, at the Goat-herd Shrine, in the haunt of the Goblin Goat-herd. Now at that season the Blessed One was sitting throughout the thick darkness of the night in the open air, and one by one an angel would touch him. Then the Goblin Goat-herd, being seized with fear and bristling terror, approached the Blessed One, and when near him uttered thrice his cry of "Blighted! Affrighted!" and said in his fright: "This demon is thine, O Prophet!"¹

Then the Blessed One, when he had understood the fact, gave vent, upon that occasion, to the following Udâna:

"When the Brâhman hath passed beyond his own ideas
(*dhammā*),

Then doth he overcome this demon and monster."

¹ The Pāli *Samano*, in contradistinction to *Brâhmano*, is precisely the Old Testament prophet as against the priest. Buddha, however, persistently idealised the word "Brâhman," as in our present stanzas, to mean an Arahāt. But in the familiar phrase, *samana-brâhmanā*, the word is used in its usual sense, and I should translate: "prophets and priests," or "philosophers and brahmins." The *samanas* were the freethinking ascetics of the caste of the nobles, like Gotamo himself, who did not believe in priestly orthodoxy. They united the qualities of the Hebrew prophet and the Greek philosopher, having the fervour of the one and the dialectic of the other

MISCELLANEOUS.

HINDU PRAYERS FOR PROF. MAX MÜLLER.

We learn with great relief from a personal letter that our dear friend and contributor Prof. Max Müller is making very satisfactory progress toward recovery from his recent severe illness. The Professor's world-wide reputation and the love in which he is held in Oriental countries is evidenced by the following quaint and characteristic communication from an old and learned Brahmin at Madras which we requote from *Literature*:

"When I saw the Professor was seriously ill, tears trickled down my cheeks unconsciously. When I told my friends who are spending the last days of their life with me, and read with me the *Bhagavad-gîtâ* and similar religious books, they were all very much over-powered with grief. Last night when we were all going to our temple as usual, it was suggested to me that we should have some special service performed by the temple priest for his complete restoration. All my friends followed me to the temple, but when we told the priest of our wish he raised various objections. He could not, he said, offer prayers and chant hymns in the name of one who is not a Hindu by birth, and, if he did so, he would be dismissed from the service, and excommunicated by his caste. We discussed the subject with him at length, and told him that Prof. Max Müller, though a European by birth and in garb, was virtually more than a Hindu. When some of my friends offered to pay him ample remuneration, he at last consented, and when the next day at eleven o'clock at night we came to the temple with cocoanuts, flowers, betel-leaves, nuts, and camphor, which we handed to the priest, he began to chant the Matras and offer prayers to God for about an hour or so. After everything was done, the priest returned to us some of our gifts, and requested that we should send them to Prof. Max Müller."

Such a service has never been performed before for an unbeliever, and it is a remarkable fact, and a decisive contribution to the theory of the efficacy of prayer, that according to *Literature* the Professor's recovery seems to have occurred simultaneously with the chanting of the Matras and the heartfelt offering up of the cocoanuts and the betel-leaves in India.

THE PSYCHOLOGY OF RELIGION.

To the Editor of The Open Court:

I send you a *questionnaire* which I have been using during the past year to gather material upon the Contents of Religious Consciousness. Although I meet

with great difficulties, I have so far succeeded sufficiently to feel encouraged and the value of the answers I receive induce me to make a renewed effort to obtain answers.

I desire answers from all kinds of persons: Protestants, Catholics, Jews, Agnostics and even from those who believe themselves without religion of any kind. Negative answers are instructive.

BRYN MAWR, PA., March 17, 1900.

JAMES H. LEUBA.

The following is the circular that Professor Leuba sends. We recommend it to the attention of the readers of *The Open Court*, who will be doing a service to scientific religious investigation by complying so far as possible with his requests

PROFESSOR LEUBA'S CIRCULAR.

Although that part of our experiences called religious life is a world of many inscrutable mysteries, careful and extended observations may throw much light on many obscure points. It is in the hope that some of the current ideas concerning religion may be made clearer, or be brought nearer to the truth, that this *questionnaire* is sent forth with an earnest appeal to all those who, from any standpoint whatsoever, have at heart the welfare of religion, that they make the little effort required for adequately answering the following questions.

If the last three questions (7, 8 and 9) appear too difficult, let at least the others be answered.

It is of the highest importance that one's *actual experiences* be faithfully consulted and accurately expressed. Not that which *might be* or *would be* experienced, but that which now makes up our religious consciousness should be stated.

The task will be made easier for the correspondents if, before answering, they place themselves in the religious attitude with which they are familiar.

We take the liberty of calling attention to certain expressions frequently used, but having no definite meaning. To say, for instance, "It is an aspiration towards the ideal," or "I feel the Spirit of God," or to speak of "the feeling of communion with God," is to make use of terms the meaning of which may differ widely. The ideal of one man is not necessarily that of his neighbor, and the statement, "I feel the Spirit of God," may describe states having but little analogy with each other; there are, for instance, religions in which the ecstasy produced by certain intoxicating decoctions is called "divine possession." It will consequently be necessary either to avoid entirely these ill-determined expressions, or then to describe them and say, as far as possible, what sort of feelings, emotions, thoughts, constitute the spiritual experience considered.

The name of the correspondent may be sent on a separate sheet of paper, and will in every case be kept secret.

1. (a) Do you usually realise the reasons which prompt you to religious practices? What are they?
(b) Why, to what end, for what purpose, do you perform devotional exercises, be they private or public?
2. What circumstances, what places, what objects, and what periods of your life incline you most strongly towards religious practices? Can you say why it is so?
3. State what you consider to be the most characteristically religious among your experiences. Describe, if possible, this experience in terms of the emotional and intellectual life. In what circumstances do you, or did you have such an experience?

4. Have you never in the course of your life taken for religious certain feelings, emotions or thoughts which later you classed as non-religious? If so, give a few instances.
5. In what religious atmosphere have you been brought up? What form of religion do you prefer? Are you now a communicant or non-communicant church member, or out of sympathy with churches in general? Have you strong religious needs? What are they? Describe them and say how you satisfy them. Or do you believe yourself devoid of religious feelings?
6. Give your name, sex, approximate age, and your occupation. Add your address, if you choose.
7. (a) Describe as minutely as possible the contents of your consciousness (feelings, emotions, thoughts) when you are in a religious attitude, at church or in your private devotions.
(b) Do not fail to describe also the bodily sensations, etc., which may accompany your religious states.
8. Are the religious feelings, thoughts or emotions which you have described akin to, or comparable with, other non-religious feelings, thoughts or emotions? If so, what are the likenesses and the dissemblances which you notice? Give some concrete examples.
9. (a) Are there thoughts which you would call religious? Give a few examples.
(b) How does a religious thought differ in experience from a non-religious thought?

All answers to be sent to James H. Leuba, Bryn Mawr, Pa.

IMMORTALITY.

The restless ocean's white-capped waves roll on
In motion endless. On the strands they break,
And then roll back. But on the golden sands
Small pools are left behind, disconsolate.

Anon the mighty ocean gathers strength,
And quick returning to the patient shore,
Its waves climb up and lovingly
Embrace the eager, waiting, wistful pools.

Upon the shores of time forever flow
The waters of eternal life. Man is
A pool upon the strand. Anon the waves
Reach forward and pools and ocean joins.

PHILADELPHIA, PA.

RABBI J. LEONARD LEVY.

BOOK REVIEWS.

THE BIBLE FOR HOME READING. Edited with comments and reflexions for the use of Jewish parents and children. By *C. G. Montefiore*. London and New York: The Macmillan Co. 1899. Part I, Pp., xviii, 624. Price, \$1.25. Part II Pp., xxvii, 799. Price, \$1.25.

The popularity of Mr. Montefiore's work is evidenced by the fact that it is now in its third edition although the first was published in 1896. The idea which is at

the bottom of its compilation is one that fits it for use not only in Jewish homes but in all homes where the Bible is read.

That idea is this: That there are many parents who are unwilling to place the entire Bible in the hands of their children; that mere extracts from the Bible without comment will hardly suit their purpose better; and that in nearly all cases they want some real help towards its explanation. "These people," says Montefiore, "no longer believe that every word in the Bible is historically accurate, nor are they unaware that there are many varieties or degrees in its ethical and religious teaching. Some things in the Bible seem morally and religiously on a far higher level than other things. Some laws of the Pentateuch seem to them temporary and obsolescent, others permanent and abiding. Though they may not have read a single book on Biblical criticism or theology, they know that the great scholars of to-day think very differently about the age and authorship of the books of the Bible from what was thought about them by their own teachers or parents. They are well aware that it is now widely maintained by the best authorities that Moses did not write the entire Pentateuch, and that it is not the work of one author or of one age, but of many authors and many ages. They have heard that few scholars now believe that David or Solomon wrote any, and that many scholars believe that they wrote none, of the Psalms or Proverbs which bear their name. It is not an unfamiliar fact to them that many of the prophecies were not and never can be fulfilled."

Now, it is Mr. Montefiore's firm opinion that these facts should not be withheld from young minds, if only for the reason that the religious recoil which is sure to occur in subsequent life will work greater damage than a direct and open inculcation of the truths of modern biblical science. "There is no reason to my mind," he continues, "why one cannot say as reverently that the Pentateuch was written by many people as that it was written by Moses. A child will accept the one statement as readily as the other. And if it knows the truth from the first, it will have nothing to unlearn; it will be liable to no shock or revelation from which we may fear recoil. The command, 'Thou shalt love thy neighbour as thyself,' is not less great because there are many things in the Bible on lower ethical levels. I have not scrupled to point out that we do the Bible an ill turn by refusing to indicate to the child what is less good in it and what is more. The noblest and grandest passages shine out all the more resplendently if differences of worth are freely recognised."

Mr. Montefiore is thoroughly conscious of the injury that can be done by defending as the word of God what is morally or religiously false in the Bible, and he has consequently been careful either to omit such stories as are not in accord with this canon, or if admitted to proclaim openly their falsity.

The first volume begins with Abraham and goes to Nehemiah. Mr. Montefiore begins with Abraham, and not with Genesis, for the reason that the latter is "too full of grave moral and religious difficulties to form a suitable beginning." A collection of laws from the Pentateuch is given. "Joshua and Judges (except the story of Samson) are entirely omitted; tales of bloodshed and slaughter, unredeemed by moral teaching, yet set too often in a pseudo-religious framework, are very unsuitable in a Bible for Home Reading." Much of the prophetic literature is also included in the first volume, and is inserted in its chronological order.

The second volume is intended rather for "grown-up" children, and is made up of selections from the so-called "wisdom literature," the Prophets, the Psalter and of extracts from the Apocrypha. This last alone is an excellent feature.

Throughout both volumes there reigns a note of free and frank criticism of the Biblical books, as regards their dates, composition and contents, and use has been made of the work of the best modern critics for this purpose. The history of the Jewish nation and of its literature is briefly given; each book is prefaced with historical explanations; and gaps in the narrative or the thought are filled out with appropriate exegetic material. In fine, Mr. Montefiore has produced a work of a sterling value, and one which has a wide field of usefulness. u.

The second volume of the report of the United States Commissioner of Education for the year 1897-98 has appeared. The volume contains a vast amount of information that will be valuable to teachers and to persons in any way interested in the progress of the science of education. We have a history of child-study in the United States, with exhaustive bibliographies; the report of the Committee of Twelve of the Modern Language Association of America; a chapter on university types and ideals; one on medical inspection of schools; one on methods of instruction in agriculture; another on the consular reports on the education of foreign countries; together with a dozen or so additional chapters on professional mechanical, industrial, and normal schools, statistics, and educational topics. The volume is a stout one of nearly 1500 pages, and well indexed. The only objection to it is that it is printed in the usual funereal style of the government publications. (Washington, D. C.: Government Printing Office.)

We have recently received a report of the proceedings of the International Congress for Commercial Instruction, held in Venice in May, 1899, under the presidency of Alessandro Pascolato, parliamentary deputy, and edited by the general secretary of the congress, Eduardo Vivanti. The main value of the reports consists of the addresses made by delegates from different parts of the world on the present state of commercial education; they also give the past history and the future outlook for this important branch of instruction. The addresses are in English, French, German and Italian, and so are in the main accessible to readers of all nations. (Venice: Prem. Stab. Tipo-Lit. Di Carlo Ferrari. 1899.)

Mr. John P. Altgeld has gathered together in a large volume of over 1000 pages his main literary and public productions both as an individual and as governor of the State of Illinois. Here will be found the facts which determined his course as a public man on so many of the issues which aroused the attention of the country some years ago; and to the student of the money-question, the tariff, the government-administration they will afford welcome material for forming a judgment upon Ex-Governor Altgeld's public actions. The title of the book is *Live Questions*; it contains portraits of Mr. and Mrs. Altgeld, of the executive mansion at Springfield, the state capitol, and other buildings. (Chicago: Publisher's Agents, Geo. S. Bowen & Son, Unity Building. 1899.)

Peter Eckler, 35 Fulton St., New York City, has issued in his library of Liberal Classics a translation of Schopenhauer's tract, *The Will in Nature*. (Pages, 177 Price, 50 cents.)

Teachers will find Mr. J. Welton's *Logical Bases of Education* to be a good manual of logic. The book has been written from the educational point of view. It is the author's belief that the rational bases of all true educational work are to be sought for in the modern development of logical theory, and of this development

he has given a fair exposition. The book is published in Macmillan's excellent series of *Manuals for Teachers*. (Pages, 288. Price, \$1.00.)

NOTES.

Fra Elbertus (alias Mr. Elbert Hubbard) publishes his Credo in the latest number of the *Philistine* which reads as follows :

"I believe in the Motherhood of God.

"I believe in the blessed Trinity of Father, Mother and Child.

"I believe that God is here, and that we are as near Him now as we ever shall be. I do not believe He started this world a-going and went away and left it to run itself.

"I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living.

"I believe that the love of man for woman, and the love of woman for man, is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit, as man's love for God, or the most daring hazards of human mind.

"I believe in salvation through economic, social and spiritual freedom.

"I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoy to be Prophets of God and they should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah.

"I believe we are now living in Eternity as much as we ever shall.

"I believe that the best way to prepare for a Future Life is to live one day at a time, and do the work you can do the best, doing it as well as you can.

"I believe there is no devil hut fear.

"I believe that no one can harm you but yourself.

"I believe that we are all sons of God and it doth not yet appear what we shall be.

"I believe in freedom—social, economic, domestic, political, mental, spiritual.

"I believe in every man minding his own business.

"I believe that men are inspired to-day as much as men ever were.

"I believe in sunshine, fresh air, friendship, calm sleep, beautiful thoughts.

"I believe in the paradox of success through failure.

"I believe in the purifying process of sorrow, and I believe that death is a manifestation of Life.

"I believe the Universe is planned for good.

"I believe it possible that I will make other creeds, and change this one, or add to it, from time to time, as new light may come to me."

Père Hyacinthe, the celebrated preacher and religious orator of France, made recently in a letter to Dr. Max Nordau an extremely interesting proposition à propos of the Dreyfus trial. Justified in the eyes of the world, Dreyfus is still condemned by *official* France; so Jesus, also long justified in the eyes of the world, is condemned by *official* Judaism. Let the Grand Revision of the ages now take place, pleads Père Hyacinthe, that of the trial of Jesus, the Great Jew, and let Him be rehabilitated, in the bosom of his own people! Then the curse of anti-semitism will be a thing of the past, and God will bless Israel.

The annual meeting of the National Congress of Mothers will be held in Des Moines, Iowa, May 21st to 25th inclusive.

Three Recent Publications

A WORK ON PSYCHOLOGY.

THE EVOLUTION OF GENERAL IDEAS. By *Th. Ribot*, Professor in the Collège de France. Authorised translation from the French by Frances A. Welby. Pp., xi, 231. Price, cloth, \$1.25 (6s. 6d.).

"All that he writes is lucid and suggestive, and the course of lectures here translated is a characteristic contribution to psychology."—*Nature*.

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A CONTRIBUTION TO SOCIOLOGY.

SCIENCE AND FAITH, OR MAN AS AN ANIMAL AND MAN AS A MEMBER OF SOCIETY. WITH A DISCUSSION OF ANIMAL SOCIETIES. By *Dr. Paul Topinard*, Late General Secretary of the Anthropological Society of Paris, and Sometime Professor in the School of Anthropology. Pp., 361. Price, cloth, gilt top, \$1.50 (7s. 6d.).

"A most interesting volume."—*Glasgow Herald*.

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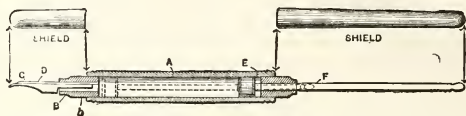
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