

The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
MARY CARUS.

VOL. XXI. (No. 5.)

MAY, 1907.

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A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

DR. PAUL CARUS
EDITOR



ASSOCIATES { E. C. HEGELER
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"The Monist" also Discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical, and Sociological Questions of the day.

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A PAGAN NUN.

Portrait bust of a vestal virgin found at Rome, now in the National Museum at Naples.

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JESUS'S VIEW OF HIMSELF IN THE FOURTH GOSPEL.

BY PHILIP STAFFORD MOXOM, D.D.

ONE who is familiar with the New Testament cannot engage in this study without feeling, in increasing measure, the sharp contrast between the representations of the Synoptics and those of the Fourth Gospel. The difference is not merely one of degree; it is a difference of kind. In passing from the former to the latter, we pass into another atmosphere, deal with different personalities, though some of them bear the same names, and, for the most part, find ourselves in the midst of other scenes.

As a preliminary to our study, it will be well for us to note some of the more striking differences. In the Fourth Gospel the scene of action, with slight exceptions, is Jerusalem and its vicinity; in the Synoptics the scene of action, almost entirely, is Galilee. In the Fourth Gospel there are prominent persons who do not appear in the Synoptics, namely, the woman of Samaria, Nicodemus and Lazarus; and places which have no mention in the Synoptics, namely, Enon, Salim, Ephraim and Bethany across the Jordan (in the Common Version, Bethabara). In the Fourth Gospel the baptism, the temptation and the transfiguration are not mentioned. Still more notable omissions are those of the last supper, and the agony in Gethsemane.

The difference in both the substance and the form of Jesus's teaching is even more striking. In the Fourth Gospel there are long mystical and metaphysical discourses which are wholly absent from the Synoptics, and it conspicuously lacks the Sermon on the Mount and all the parables. Moreover, in this Gospel, Jesus is almost if not quite devoid of a quality which is felt on every page of the

Synoptics, namely, pity. He is wanting even in sympathy. If the case of his emotion at the grave of Lazarus be cited, it must be said that in this case his grief, which is mingled with indignation, is aroused rather by the unbelief of the Jews than by the affliction of the sisters.

In the Synoptics Jesus's mission as teacher and helper of men is central and dominant; in the Fourth Gospel it is himself and his relation to the Father that are central and dominant. In the Synoptics Jesus is the sympathizing man; in the Fourth Gospel he is the calm yet intense, the dignified yet polemical, representative and vice-gerent of God. In the Synoptics he does many miracles of service to the sick, the tormented and the needy; in the Fourth Gospel he does a few representative deeds of power, in which the power rather than the beneficence is magnified. In the Fourth Gospel only seven miracles are recorded, preceding the crucifixion, and of these only two are identical with those reported in the Synoptics. These are the feeding the five thousand and the walking on the water.

A remarkable linguistic difference between the Fourth Gospel and the Synoptics appears in the omission from the former of the following words which are frequently used in the Synoptics and contribute much to the conception of Jesus which they present:

μετάνοια, μετανοέω, ἄφεσις, πίστις, (the verb *πιστεύω* is used by the Fourth Gospel many more times than by all the Synoptics together) *βάπτισμα, κηρύσσω, ἐπιτιμάω, ἁμαρτωλός* (in the Fourth Gospel this word is used only in the ninth Chapter, and there it is applied to Jesus), *τελώνης, νόσος, δαιμονίζομαι, ἐκβάλλω*, (used with *δαιμόνια* in the Synoptics), *ἀκάθαρτος, λεπρός, ζύμη, ἐχθρός, ὑποκριτής, ἀποστάσιον* (for divorce in Matt. and Mark), *μοιχεύω, ὄναί, πλούσιος, πλούτος, δύναμις, παραβολή, βασιλεία τῶν οὐρανῶν, or βασιλεία τοῦ θεοῦ* (used in the Synoptics over eighty times; in the Fourth Gospel *βασιλεία τοῦ θεοῦ* is used twice).

A little space may be given to a comparison of the two miracle stories which are common to the Fourth Gospel and the Synoptics. John vi. 5-15 gives an account of the feeding of the five thousand. A comparison of the accounts shows a marked difference of motive. In the Synoptic story Jesus says to his disciples: "Give ye them to eat." In the Fourth Gospel he asks Philip, "Whence are we to buy bread that these may eat?" and the evangelist adds, "this he said to prove him; for he himself knew what he would do." Philip answers, apparently in astonishment, "Two hundred denaries' worth of bread is not sufficient for them, that every one may take a little."

Andrew remarks, "There is a lad here, who has five barley loaves and two fishes; but what are these among so many?" In Mark, when Jesus says, "Give ye them to eat," the disciples ask, "Shall we go and buy two hundred denaries' worth of bread?" Then Jesus asks, "How many loaves have ye?" and bids them go and see. In the Fourth Gospel the story is told in a way to emphasize the self-consciousness of Jesus and to magnify the wonderfulness of the miracle.

Verses 16-21 of this chapter give the incident of Jesus walking on the sea. The story is shortened here, as compared with the Synoptics, but it is implied that Jesus walked across the sea and did not enter the boat; while, in the Synoptics, he walked to the disciples from the shore and entered the boat, and afterwards they crossed the sea to the other side.

The five other miracles related in the Fourth Gospel are peculiar to that Gospel and are as follows: The water turned to wine (ii. 1-11); The nobleman's son healed (iv. 46-54); The man healed by the pool of Bethesda (v. 1-16); The man born blind healed (ix); The raising of Lazarus (xi. 1-44). The miraculous draught of fishes (xxi. 6-8) belongs to the period after the resurrection and, indeed, does not form a part of the original Fourth Gospel. I therefore omit it. All of these miracles are of an astounding character; in all of them the thing magnified is not the beneficence of the deed, but the power of the doer. Evidently they are meant to exalt Jesus in the minds of readers and to support the main thesis of the Gospel, which is the divinity of Jesus. In this respect they are in entire harmony with the idea which Jesus is represented as having of himself.

The Fourth Gospel has the unity and coherence of a strictly literary document. It begins with a prologue, which announces the thesis of the author, and ends with an epilogue, which avows his motive in writing. The epilogue is found in chapter xx, verses 30 and 31, of the present Gospel: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Son of God; and that believing ye may have life in his name." Chapter xxi is an appendix to the original document by a later hand. This is evidenced by grammatical and verbal differences, and by traces of the same hand in editorial touches in the body of the work.*

* See *Encyclopædia Biblica*, Vol. II, col. 2543; Bacon, *An Introduction to the New Testament*, pp. 269 ff.; Wendt, *The Gospel According to St. John*, 248 ff.

Apparently we have in this Gospel a theological thesis, in illustration and proof of which comparatively little use is made of the tradition that lies at the base of the Synoptics and furnishes their main biographical material, and the author freely modifies this tradition. The thesis is that Jesus is the only begotten Son of God, pre-existent and eternal, and therefore the sole true object of saving faith. This conception of Jesus is put into the mind and elaborated in the words and deeds of Jesus by the author of the Fourth Gospel.

In proof of this statement I propose to examine in detail practically all of the passages which represent Jesus as speaking of himself in such a way as to disclose his conception of himself. The chief passages (briefly discussed by Schmiedel in *Encyclopædia Biblica*, Vol. II, column 2533) are iii. 13; viii. 58; xii. 45 (cf. x. 30); and xiv. 6, 7, 9. These I shall consider by themselves later. For the present I shall notice some seventy-five or more passages, covering the ground of nearly the whole Gospel.

Chapter i. 47-51. This gives the story of Jesus's meeting with Nathanael. Here we have the implied avowal by Jesus of supernatural power of vision, which draws from Nathanael the immediate confession, "Teacher, thou art the Son of God; thou art the King of Israel!" This is at the very beginning of Jesus's public ministry. The words with which Jesus concludes the interview show a conception of himself unparalleled in the whole synoptic story, save by a single doubtful example (Matt, xi. 27), "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God, ascending and descending upon the Son of man." There is a reminiscence here of Genesis xxviii. 12. Jesus likens himself to the ladder which Jacob saw, and tells Nathanael that upon him, that is, Jesus, as upon the ladder, angels of God shall be seen ascending and descending. The figure is not quite intelligible, but the conception of Jesus which its use expresses is that of a unique and transcendent being who mediates between God and man, between heaven and earth.

According to the Synoptics, very early, if not at the beginning of his ministry, Jesus goes to Nazareth and preaches; but he is rejected by his fellow-townsmen because he is a carpenter and well known to them all, so that they look on him as an upstart. In that incident Jesus speaks of himself as a prophet, and not at all as the unique Son of God.

Chapter iii. 14-16. In this passage Jesus makes himself, thus early, the proper and sole object of saving faith. This position is maintained throughout the Fourth Gospel with increasing clearness and emphasis. Here he declares the necessity of his being lifted

up like the brazen serpent of the wilderness, an evident forecast of his crucifixion, *ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον*, which may be rendered, "in order that every one who believes in him may have eternal life," or, "in order that every one who believes may have in him eternal life." In either case Jesus makes himself the object of saving faith. It should be observed, however, that in this Gospel it is sometimes impossible to discriminate the words of Jesus from the words of the evangelist. This is especially true of chapter iii.

Chapter iv. 10 ff. In the words, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water," Jesus implies that he, himself, is the source and giver of the living water. Verses 13 and 14, "Every one that drinketh," etc., reinforce the implication of verse 10 by the positive expression, "I shall give him," etc. This means, of course, that Jesus claims to be himself the dispenser of salvation. In verse 26 he distinctly avows that he is the Messiah. There is no such avowal in the Synoptics, but here it is not strange. In the Fourth Gospel, from the moment when Jesus appears on the stage of action, at least from the moment when he begins to speak, he is consciously the Messiah. A comparison of the first three chapters of Mark with the first three of John discloses a difference between them that is not one of degree but one of kind.

Chapter v. 17. "My Father works even until now, and I work." In these words Jesus co-ordinates himself, in working, with the Father. This, in connection with passages of like tenor, shows that Jesus means much more than that he is the instrument of the divine activity; he also exercises divine power. The following verse shows that the Jews understood Jesus as co-ordinating himself with God—"For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own father, making himself equal with God." Jesus's reply, while it confesses his dependence on God, affirms even more explicitly that relation to deity the mere intimation of which aroused the wrath of his hearers—"The Son can do nothing of himself, but what he sees the Father doing: for what things soever he does, these the Son also does in like manner. For the Father loves the Son, and shows him all things that himself does: and greater works than these will he show him, that ye may marvel."

In verses 21, 25, 26, 28 and 29 he claims power to give life to the dead; in 22 and 27 he claims authority to judge and to execute judgment; in 23 he assumes equality with the Father in the right

to receive honor; in 39 and 46 he affirms that the Scriptures, that is, the Old Testament, bear witness of him, and he makes Moses explicitly testify concerning him.

Chapter vi. In verse 27 he asserts that he is able to give to men "the food which abides unto eternal life." In 29 he makes belief in him the supreme engagement of the soul.—"This is the work of God, that ye believe on him whom he sent." In 35 he declares that he is the bread of life; in 40 he again makes belief in himself the source of eternal life; in 44 he claims power to raise the dead; in 46 he affirms that he has seen God, though "not any man has seen the Father." Again, in 51 and 53-58, he is the bread of life; in 62 he implies his pre-existence and, in 64, his foreknowledge of human action. Thus he assumes to share with God not only omnipotence but also omniscience.

Chapter vii. In verse 29 he assumes a unique, pre-temporal, relation to God,—"I know him, because I am from (*παρά*) him, and he sent me." In 37 and 38 he is the source of spiritual life,—"If any man thirst, let him come unto me and drink," etc.

Chapter viii. In verse 12 he calls himself "the light of the world." Compare this with Matthew v. 14, where he says to his disciples: "Ye are the light of the world." In verse 19 he implies his identity with the Father. In verse 23 he declares that he is not of this world, where the implication is, not that he, in contrast with his antagonists, is of heavenly mind, while they are of the earth, earthy; but that he is of a different sphere and quality of being. In verse 42 he again implies his pre-existence,—"I came forth and am come from God."

Chapter ix. 35-39. In his colloquy with the man whom he had cured of congenital blindness (a cure wrought by an exercise of purely miraculous power, for no one can think that there was any causal connection between washing in the Pool of Siloam and recovery from congenital blindness), Jesus avows himself to be the Son of God,—"Thou hast both seen him, and he it is that speaks with thee," and he accepts worship. In verse 39 he again declares his prerogative of exercising judgment on men.

Chapter x. In the curious and perplexing eighth verse, Jesus seems to brand all his predecessors as false leaders—"All that came before me are thieves and robbers." Whom does he mean? If he means the pseudo-Messiahs, there is no indication of this in his words. The expression implies, at least, so absolute a pre-eminence of himself over all law-givers, prophets and saints who preceded

him, that he alone is to be considered the representative of God and the Saviour of men.

In verse 11 he calls himself "the good shepherd," an evident reminiscence of the Twenty-third Psalm—"The Lord is my Shepherd." In verse 18 he claims power over his own life; in verse 28 he gives his followers eternal life; and in verse 30 he claims oneness with the Father. This is not the unity of the creature with the creator, as in the case of man's union with God in faith and obedience; but oneness of knowledge, purpose and power. It is tantamount to a claim of co-partnership with God. When the Jews accuse him of blasphemy, he repels the charge by quoting from Psalms lxxxii, 6, "I said ye are gods"; but the answer is not quite adequate, and is scarcely germane. This appears more clearly when we consider his succeeding question and statement,—“Say ye of him, whom the Father sanctified and sent into the world (note the sequence—sanctified, or consecrated, and sent), Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father.” The way in which the Jews understood this is apparent from their attempt to arrest him.

Chapter xi. In verse 4 he declares that the sickness of Lazarus is for the glory of God and to glorify the Son, implying that these are identical. In 25 and 26 he again avows himself to be the origin and effective power of the resurrection—"I am the resurrection and the life"—and makes belief in him the source of eternal life—"He that believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die."

Chapter xiv. In verses 1-4 and 18-21 he speaks of himself as the welcoming host in the heavenly mansions and sharing, if not chiefly administering, the hospitality and providence of God. Contrast this with the severe reticence concerning the hereafter which he maintains in the Synoptics. In verses 13 and 14 he makes himself the prevailing cause of answer to prayer—"Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do." A little farther on he speaks of his commands as supreme law for his disciples; for example: verse 21, "He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved of my Father, and I will love him, and will manifest myself unto him; verse 23, "If a man love me, he will keep my word; and

my Father will love him, and *we* will come unto him, and make our abode with him."

In chapter xiv, and elsewhere in this Gospel, Jesus manifests a sense of unity with God which is that of a familiar and essentially co-equal being. If any one demur to this last statement, I will add that he also manifests, sometimes, an entire dependence on the Father, and often a certain lofty subordination to Him. For example, v. 30, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me." In vi. 38 he says: "I am come down from heaven, not to do mine own will, but the will of him that sent me." In vii. 16 and 28, in defence of his teaching, he says: "My teaching is not mine, but his that sent me," and "I am not come of myself." Again, in viii. 28 and 29, "I do nothing of myself, but as the Father taught me, I speak these things. . . . I do always the things that are pleasing to him." Verse 40 of this chapter is remarkable as the only instance in this Gospel in which Jesus calls himself "man," although eleven times he speaks of himself as "the Son of man." Here he says: "Ye seek to kill me, a man, that has told you the truth which I heard from God." Sometimes a certain aloofness from mankind is suggested in his statements, as in verse 54 of this chapter, "It is my Father that glorifies me; of whom ye say that he is your God." In xii. 44 he asserts his subordination—"He that believes on me, believes not on me, but on him that sent me;" but in the following verse he asserts his identity with the Father—"He that beholds me beholds him that sent me." In verse 49 he reaffirms his subordination—"I spoke not from myself; but the Father that sent me, he has given me a commandment, what I should say and what I should speak." Again, in xiv. 10,— "The words that I say unto you I speak not from myself; but the Father abiding in me does his works"—he sounds the composite note of subordination and identity; while in verse 28 we have the pure note of subordination—"I go unto the Father: for the Father is greater than I."

But with all allowance for the confessions of dependence and subordination, his claim is such as no man could make without being guilty, in the minds of Jews, if not strictly of blasphemy, at least of sacrilegious assumption, and implies a relation to God which lies beyond the realm of human knowledge and experience. It is practically a claim of identity of essence with the deity.

Chapter xv. 1-10. Here Jesus calls himself the vine; the disciples are the branches. They are joined to him in a relation of utter dependence, like that of the twig to the stock. Separate from him

they can have no fruit, nor even life. In verses 23 and 24 there is an even more remarkable identification of himself with God—"He that hates me hates my Father also. . . . Now have they both seen and hated both me and my Father."

Chapter xvi. In verses 13-15 he makes the Holy Spirit subordinate to himself—"He shall not speak from himself; but whatever things he shall hear, these shall he speak; . . . He shall glorify me: for he shall take of mine, and shall declare it unto you." In 23 and 24 he again makes himself the prevailing cause of answer to prayer—"If ye shall ask anything of the Father, he will give it you in my name. Hitherto ye have asked nothing in my name: ask, and ye shall receive." This thought is further expressed and developed in 26 and 27—"In that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; for the Father himself loves you, because ye have loved me." In 28 he once more implies his pre-existence.

Chapter xvii. This chapter, as a whole, involves all that has preceded. Jesus expresses himself as the messenger of God, and yet as in such relation to God that they share in life, in power, and in glory, not only in the present and the future, but also in the past—"And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (verse 5). He conceives himself as the saviour of all whom the Father had given him, and only those—"I pray not for the world, but for those whom thou hast given me" (verse 9); these are equally his and the Father's—"for they are thine: and all things that are mine are thine, and thine are mine" (verse 10); and these he would have share with him the glory which he had "before the foundation of the world."

Chapter xx. In verse 28 he receives without rebuke the ascription of the divine name from Thomas, who addresses him as "my Lord and my God," and pronounces a blessing on those who, though not seeing, yet have believed, as apparently Thomas does, that he is divine.

Now let us turn, for a few moments, to the four outstanding passages which were left for closer scrutiny. The first is iii. 13—"No man has ascended into heaven, but he that descended out of heaven, the Son of man who is in heaven." Here Jesus affirms that he has descended from heaven, and that he is now in heaven. The last clause—ὁ ὢν τῷ οὐρανῷ, "who is in heaven"—is given in the American Revised Version with the marginal note, "Many ancient authorities omit 'who is in heaven.'" Westcott and Hort omit the clause. It is retained by Tischendorf because it is in \aleph . It remains in the

Syriac of the Sinaitic Palimpsest. Weizsaecker retains it bracketed. Reuss retains it, as do Meyer and others. On the whole, there seems no sufficient reason for omitting it, especially when we consider that it is in perfect accord with the whole tenor of the Johannine thought. Here, then, we have Jesus speaking of himself as exceptional in this sense that, whereas "no man has ascended into heaven," he has done so, for he descended out of heaven, and even now is in heaven. This is the affirmation, not merely of an exalted state of mind, but of an essentially transcendent, superhuman quality of being and experience. It may be added, by way of a note, that, though the words are ascribed to Jesus, they are undoubtedly reminiscent of the ascension story.

The second passage is viii. 58—"Before Abraham was born, I am," *πρὶν Ἀβραὰμ γενέσθαι ἐγὼ ἐμί.* Here Jesus distinctly predicates of himself pre-existence. More than that, he predicates of himself eternal being. This appears from the use of the present, "I am," where, if only pre-existence were meant, the natural term would have been the past, "I was." Such expressions as this and iii. 13, with many others, show that the body of the Fourth Gospel is in strict accord with the fundamental conception of the prologue. In i. 18 we read, "No man has seen God at any time; the only begotten Son, who is in the bosom of the Father, he has revealed him." The prologue is the work of the writer of the Gospel, and not the preface of a later hand.

The third passage is xii. 45—"He that beholds me, beholds him that sent me." This, taken in connection with x. 30—"I and the Father are one," verse 38—"The Father is in me, and I in the Father," xiii. 20—"He that receives me receives him that sent me," and xiv. 9—"He that has seen me has seen the Father," shows that Jesus is thinking, not merely of a moral oneness with the Father, achieved by the utter subjection of his will to God, but of an essential consubstantiality with God.

The fourth passage is xiv. 6, 7, 9. Here Jesus declares himself to be "the way, the truth, and the life," and that no one comes unto the Father except through him. He is the avenue and means of approach to God, because he and the Father are one—"If ye had known me, ye would have known my Father also: from henceforth ye know him and have seen him."

Throughout the Fourth Gospel Jesus is represented as conceiving himself to be absolutely unique. He begins his mission with the fully developed consciousness of his divine nature and function. It is more than the Messianic consciousness: that would not identify

him with God as he identifies himself with the Father. The Jewish Messiah was an exalted and marvelously endowed man, but not at all divine; the representative and servant of the Most High God, but not one with him. This consciousness Jesus maintains throughout his career from the beginning. His public life is a continual conflict with the Jews, and the great point of contention is his primacy as the revelation and embodiment of God. Men can be saved only by believing in him. They cannot draw near to God except through him. In receiving him they receive God.

In the Synoptics Jesus is baptized by John the Baptist, but not clearly recognized by him as the Messiah; and the heavenly authentication, at the time of the baptism, is for Jesus and not for John. In the Fourth Gospel the baptism of Jesus by John is not affirmed; it is not even distinctly implied. The heavenly sign of the dove is for John, and not for Jesus. The Baptist recognizes Jesus by this sign, and repeatedly points him out as "the Lamb of God."

In the Synoptics, especially in Mark, Jesus does not use, and for a time declines, any Messianic title. Not till near the end of his life does he accept the Messianic designation from his disciples, and then he enjoins silence—"He charged them that they should tell no man." In the Fourth Gospel he is known from the beginning as the Messiah. Immediately after the first interview with him, Andrew tells Simon, "We have found the Messiah." Shortly after this Jesus distinctly avows his Messiahship to the woman of Samaria.

To summarize: In the Fourth Gospel Jesus begins his public career with the full and clear consciousness that he is the Messiah. This consciousness rapidly develops, if it does not at once leap, into a sense of such a relation to the supreme God as amounts to equality with him. It is only by considerable license that he can be said to fulfil the prophetic Hebrew conception of the Messiah, for, as I have already pointed out, the Hebrews did not think of their expected Messiah as participant in the divine nature. To the Pharisees this was the very gravamen of Jesus's offence, that he made himself equal with God. Even the question of the high-priest, "Art thou the Christ, the Son of the Blessed?" does not imply a relation to God such as Jesus repeatedly claims in the Fourth Gospel. Of this question by the high-priest there is no mention in the Fourth Gospel; the nearest approach to it is Pilate's question, "Art thou the king of the Jews?" But throughout the Gospel Jesus again and again testifies of himself as the Son, the intimate and the equal of the Father. The entire Gospel is organized about this conception, and is, indeed, not a Gospel, in the sense in which the term may be properly applied

to the Synoptics. It is a theological treatise, using real or assumed biographical material for the development, illustration and enforcement of its argument. Its conception of Jesus is strikingly Pauline. The biographical form was used probably because thus the writer could gain a readier hearing than would have been accorded him if he had set forth his teaching in philosophical form.

Whatever value the Fourth Gospel may have as a religious document, and its value confessedly is great, the Jesus whom it presents to us cannot be harmonized with the Jesus of the Synoptics, except by a process which does violence alike to language and to logic. The former is the idealized and glorified creation of the Christian imagination of the second century, inspired by the Pauline Christology, and not the man of Nazareth of the Synoptics who went about among the people in a ministry of instruction and comfort and help—"doing good and healing all that were oppressed by the devil."

Thus far I have not raised, and it is not in my province now to discuss, the question: Which gives us the truer representation of the real Jesus, the Fourth Gospel or the Synoptics? The Markan tradition, if we disregard later modifications, has all the appearance of a simple, objective report. That tradition is the substantial basis, as far as events are concerned, of the whole synoptic story. Matthew and Luke are much richer in logia, and for the most part, these have the same air of verisimilitude which characterizes the fundamental narrative. On the other hand, the Fourth Gospel is manifestly an interpretation. Facts are used solely for their didactic, illustrative or polemical value. Obviously the knowledge of the real personality of Jesus which the Synoptics had, if genuine, was yet superficial. The spiritual penetration of the writer of the Fourth Gospel was much deeper. It is a fair question whether he has left to the world a truer as well as profounder conception of that man who changed the current of human progress and created a new era in the history of the world. If idealization, in the case of Jesus, is interpretation, then there is some ground for those who hold the Johannine Christ to be the true Son of Man and Saviour of the world.

THE FOURTH GOSPEL.

WITH SPECIAL REFERENCE TO DR. MOXOM'S ARTICLE.

BY THE EDITOR.

IT is astonishing how little the Bible is known, and how much it is neglected at the present time even among Church-affiliated Christians. But it is also astonishing how little among liberal circles it is known that the work of investigation and the close scrutiny of every word of the Bible has been done by scholars who so far as I know without exception come from the ranks of the orthodox. All the first stars of that brilliant galaxy of higher critics so-called, especially in Germany but also those of England, come from pious and orthodox Protestant families. Their contingent is increased by Professor Réville of France who also is himself a theologian and the son of the leading orthodox Huguenot of French-speaking Protestants. The impression that freethinkers have contributed anything toward the attainment of the results of higher criticism is a mistake which is amply proved by a comparison of Ingersoll's *Mistakes of Moses* with any of the accurate compendia of the several biblical books. In addition to these facts so little appreciated we ought to add the statement that among the very orthodox there are men who boldly progress with the times and accept unflinchingly the results of higher criticism. Our present number contains an article by the Rev. Philip Stafford Moxom, well known for the liberal attitude which he maintains even though he be rightly classed among the conservatives. And he does not stand alone but may be regarded as an exponent of the spirit which has touched a certain group of leaders who are willing to accept the truth that science teaches.

The problem which Dr. Moxom treats is the personality of Jesus as represented in the Fourth Gospel, and we feel like joining the discussion and propounding our own views on the subject, but

a detailed exposition would lead us too far as the problem is very complicated and every statement needs clearly defined limitations. But we would say that the Fourth Gospel is the one which has instilled into Christianity the philosophy of the eternal "Word made flesh" which is an echo of the Logos-conception of neo-platonism. This in turn is an application of Plato's doctrine of ideas to the religious field, concentrated in a worship of the "idea of ideas" called the Logos.

The origin of the Fourth Gospel cannot be attributed to one man. It is apparently the product of a slow growth matured in the minds of several successors. The author of the Fourth Gospel was saturated with neo-platonic ideas, but strange to say he nowhere uses the term Logos throughout the narration in the bulk of the Gospel. The word Logos as a term occurs only in a short introduction which therefore may rightly be suspected of coming from the hand of another author, who in these few sentences concerning the word that became "flesh," and the "Light which lighteth every man that cometh into the world," impressed the philosophical stamp upon the whole book, and has thereby opened a new vista for the philosophical development of Christianity.

While the Fourth Gospel, philosophically considered, is the deepest, the grandest, and most beautiful presentation of the Christian doctrine, it is at the same time the most unhistorical, and we must never read it with any attempt at translating it into a realistic and pragmatically clear conception of fact. The poet of the Oberammergau passion play has done this, and we cannot help thinking that he makes a mistake. He introduces Jesus on the stage and makes him repeat the words attributed to him in the Fourth Gospel echoing an incredibly forceful egotism and an unbounded vanity. There the hero of the play constantly repeats the words, "I am the Light of the World," "I am the Bread of Life," etc. Fortunately for the drama itself the audience is so accustomed to the words, and so associates theological doctrines with them, that scarcely any one feels the impropriety and improbability of the situation, and so the mistake passes unnoticed by the average hearer. But suppose we met a man in actual life who in the same style would constantly harp on the significance of his own personality, what would the world think of him, and would even his admirers stand such self-glorification for any length of time?

If the Fourth Gospel is interpreted as history it must be considered a failure, but if we see in it a hymn in praise of the Logos

and the incarnation of divinity in man, it is one of the noblest expressions of religious thought.

It is true that the passages in the Gospel are still read in the old way and in the old prayerful style in many churches, but for that reason we must not be blind to the fact that thinking Christians and especially the thinkers among the clergy have become more and more awakened to the significance of the Scriptures. The Bible is perhaps the most remarkable book, being a collection of literary products from the earliest dawn of the history of religion down to comparatively modern times. It is not the word of God in the traditional sense, nor does it anywhere make this claim. It is a collection of documents which are milestones in the way of progress. Its several scriptures incorporate antiquated views, folk-lore tradition, and legends, and should be regarded as exponents of the religious spirit of the age in which they were written. As such they are genuine, and if they did not incorporate the errors of their times they could not be genuine. Dogmatic Christianity has for a long time held sway in the churches, but a reformation is now dawning which is due to the influence of the scientific spirit and the result of it is felt almost more in the ranks of conservative thinkers than among the liberals—a fact which is mostly overlooked in the camp of the radicals and so-called freethinkers.

THE MESSIANIC HOPE OF THE SAMARITANS.*

BY JACOB, SON OF AARON, HIGH PRIEST OF THE SAMARITANS.

INTRODUCTION.

I COUNT it no small honor that I am permitted to introduce to American and English readers the author of the following little treatise, Jacob, Son of Aaron, High Priest of the Samaritans. Through him the hope of ages utters its voice in expectation of a Messiah still to come. So far as I know the messianic hope of this ancient and almost forgotten sect has never before been set forth with authority and completeness in a modern tongue.

The High Priest lives at Nablous, the modern Shechem, at the foot of his sacred mountain, Gerizim. Jerusalem has been destroyed again and again, and its name almost forgotten; but this little sect still clings to its holy mountain, and speaks its unheeded message in a strange language and to a world that has almost forgotten the existence of this ancient and now diminutive congregation.

A few years ago it was my privilege to visit the Samaritan colony at Shechem, and to establish an acquaintance with the High Priest out of which has grown an interesting correspondence.

In January, 1906, I learned from Mr. E. K. Warren, who had visited Jerusalem as chairman of the World's Sunday School Convention in 1904, that some correspondents of his had discovered what they believed was an independent source of information concerning the life of our Lord. The letter which he showed me read in part as follows:

"It seems to me we have made a discovery which will greatly interest you. The Samaritans have a genealogy of their high priests, which I have never heard has been translated. Each high priest notes what during his priestly office occurs of note. One of these high priests speaks of 'Jesus the Son of Mary' being born, and

¹ Translated by Abdullah Ben Kori, Professor in Pacific University, Forest Grove, Oregon. Edited with an introduction, by William E. Barton, D. D.

another of his being crucified during his term. I have secured an Arabic hand-written transcript of this record and their history, which, with the translation of those passages into English, we are sending under separate cover to you."

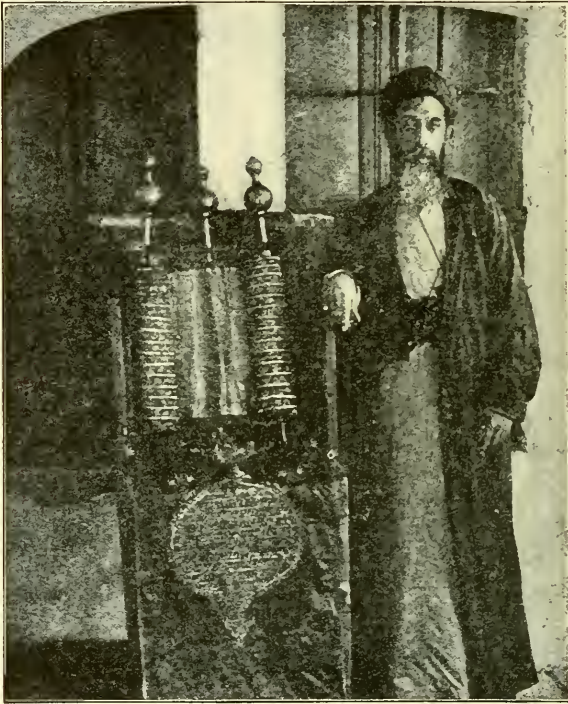


JACOB, SON OF AARON, HIGH PRIEST OF THE SAMARITANS.

I at once wrote to the High Priest, who wrote me under date of February 28, 1906:

"I have received your letter, and the explanation which you

require about the genealogy of the priests, and the information about Jesus Christ and his crucifixion. It is found with us. We gathered the information from various historians and papers which were with us of very ancient date. These were written by priests long before our time. The ancient papers were sold to a learned Jew about 35 years ago. The name of the Jew was Abraham of the Museum of the Russians. He bought all the papers which were with us, and we have not one of those papers now. But before those



HIGH PRIEST AND THE HOLY SCROLL OF NABLOUS.

papers were sold I gathered the history from those papers of ancient date. The history as now written includes the history of our congregation and all that happened to us from the day we entered the Holy Land to the present time. If you wish one of those histories, I will send it. It will be useful to you."

Meantime Mr. Warren received a copy of the book from his correspondents in Jerusalem. It was a manuscript volume of 494 pages in Arabic, with a tabular supplement of 13 pages. Later word

was received that the High Priest's cousin Isaac had a copy of a part of the chronicle, one leaf of which was sent to him for examination, and by him forwarded to me. It was on very old parchment, 8×12 inches. The book contained 15 such leaves, and one other, the first one, in paper; the original first leaf having been worn out. For this chronicle he wanted 200 pounds sterling.

Prof. Abdullah Ben Kori of Pacific University examined the book, and reported its contents. It proved to be the Samaritan Chronicle of Abulfath, compiled about 1355 A. D. (756 of the Hegira), and brought down to date. The work of Abulfath was



A VILLAGE FOUNTAIN.

edited by Edward Vilmar and published in Gotha in Arabic, in 1865. The narrative ends with the reign of Haroun-al-Raschid. This chronicle the High Priest had taken, and from the records and traditions of his ancestors, the priests of the Samaritans, had brought the chronicle down to date.

Before I had determined the precise character of the book, I had secured a translation of those portions relating to Jesus, and had discovered that they were, in their present form, not earlier than the period of the Crusades. Their references to Jesus are here given:

About the Birth of Jesus, the Son of Joseph the Carpenter.

“In the days of the high-priesthood of Yahokeem, who was high priest for about thirty-two years, occurred the birth of Jesus, son of Joseph the carpenter, of the sect of the Jews: hence the date from our ancestor Adam (to whom be peace) to the appearance of the son of Mary, 4290 years, and from the commencement of Fansota to the birth of the said Jesus, the son of Mary, 1236. And his birth took place in Bethlehem, and his resort was to Nazareth, and many of the sect of the Jews were gathered to him, until his chief men



DEPARTMENT STORE AT NABLOUS.

were from among them. And the Jews hated him with bitter hatred, and sought in every way to slay him, because they claimed that his works were contrary to the law of their religion, and opposed to the traditions of their elders in every matter. And when he had gathered apostles, he delegated them to various countries. Among these, Peter was sent to Rome and Andrew to the Soudan, Matthew accompanying him. This Matthew wrote a Gospel; (this word is Greek² and signifies “good news”). This Matthew wrote his Gospel

² The high priest’s definition of the meaning of “Gospel” is better than his knowledge of the language from which it has been derived. It is good

in the year 41 after the death of Jesus, and it is said that he wrote it in Judea. Thomas was sent to Babylon, and Philip to Kerwan, and Africa, and Paul to Eliya, and its neighborhood. This Paul wrote a number of epistles which the Christians have. And he at first was called Saul, and it is said that he was born in Tarsus, capital of Cilicia. It is said he belonged to the tribe of Benjamin, but more truly he belongs to the tribe of Judah. He wrote fourteen epistles. Before he wrote these he sent an epistle to Salonica in the year 52 after the slaying of Jesus, the son of Mary: the last was the



PLOWS IN THE VALLEY OF SHECHEM.

second epistle to the people of Timothy in the fifty-sixth year after the slaying of Jesus. And Simon was sent to the country of Barbary. And the said Jesus had other disciples than these, among whom was Mark, who also wrote a gospel, and of whom it was said that he was a disciple of Peter. It is said that he wrote his Gospel at the dictation of Peter to the people of Rome. It is said that he wrote his Gospel forty-eight years after the death of his master Peter. Among the others there was Luke, who was from the city of Antioch and Sabius, practicing medicine; and it was said that Old English and means "God-story." The Greek *εὐαγγέλιον* means "good news."

he was originally a heathen. After he became a Christian it is said that he became a disciple of Paul. It was said that he wrote his Gospel in Boeotia, which is a state in Greece, and its king was Tabis Cade. Among the others was John, who was from Bethsaida, a town of Galilee. He was the son of Zebedee and Salome. He was in his youth a fisherman, and Jesus ordained him as an apostle. He also wrote a Gospel in the year 101 after the death of Jesus, but more correctly in the year 97 after the slaying of Jesus. Because he reached the age of 115. And it is said that he wrote a part of his Gospel in the island of Patmos, and part after his return from



CHILDREN NEAR SHECHEM.

there, in Ephesus: and he continued at the writing of his Gospel from the year 64 to the year 97 after the slaying of Jesus.....

“To return to the subject of Jesus, the son of Mary, whom the sect of the Jews, his relatives, accounted an illegitimate son of Joseph the carpenter; Herod the king sought to slay him, and he fled from his hands and was a fugitive in hiding from him and from his relatives the Jews. At this time the High Priest Yahochem³ died, in the mercy of God, and was succeeded by the High Priest Jonathan, who held the office twenty-seven years. In his day Jesus, the

³ In a translation made in Jerusalem this name is spelled Ay Yam; and in another made in Nablous it is Yahonata; but the Samaritan reads Yhkeem.

son of Mary, was crucified by the Emperor Tiberius. With him were crucified two sinners, who, according to the law of the Jews, were worthy of death. One of them was crucified on his right, and the



MOTHER AND CHILD.

other on his left, and this was in the Jebusite city of Aelia,⁴ through the instrumentality of Pilateh who ruled over the sect of the Jews.

“This Jesus never molested the Samaritans, all the days of his life; neither were the Samaritans concerned with him or molested

⁴The high priest and his predecessors avoid the name Jerusalem when convenient to do so: and use the name Aelia, or Jebish.

him. But he was a plague to his relatives and his co-religionists, from whom he sprang. These are the sect of the Jews who hated him with a bitter hatred.

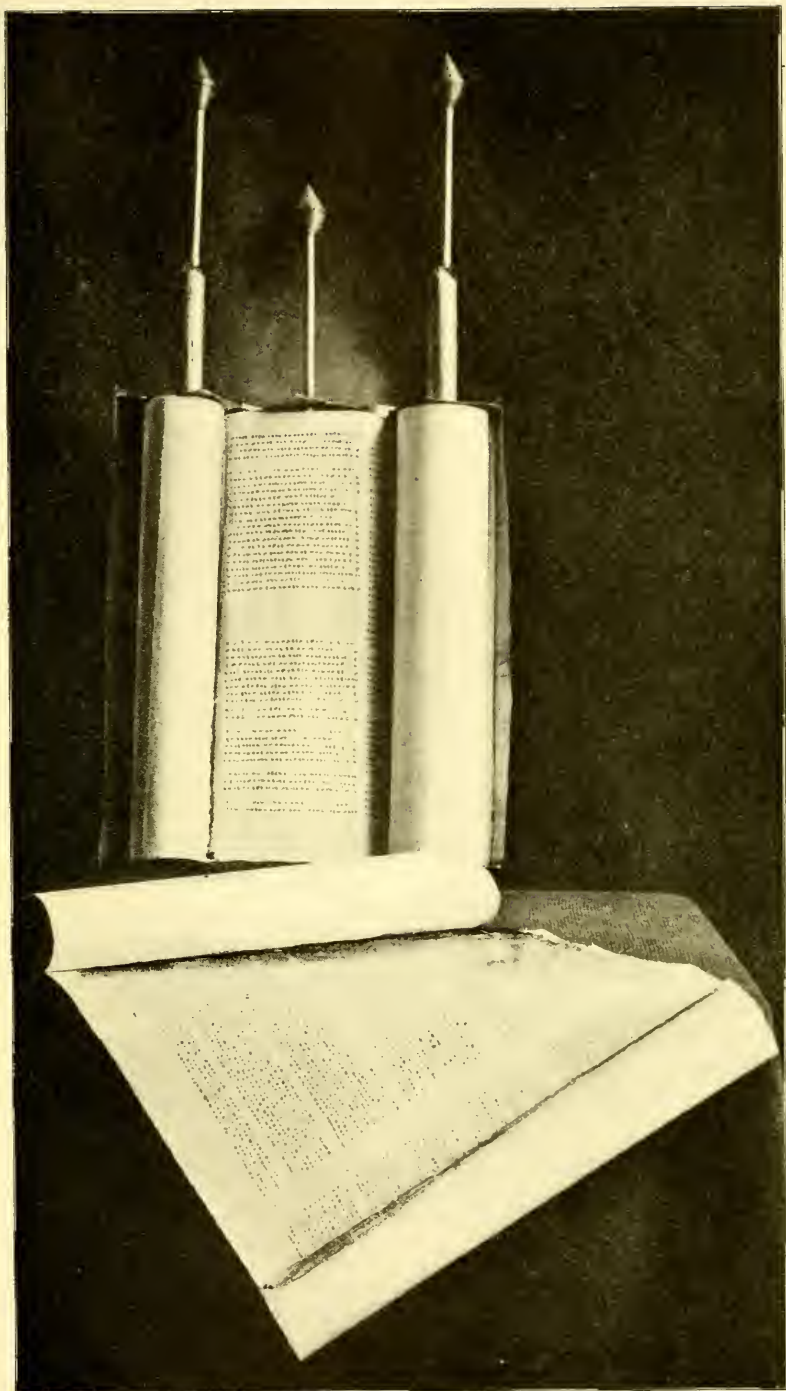
“The Jews were also the cause of the death of John, a disciple of the same Jesus; and they deceived Herod through the means of a young maiden, whom they presented to him for his pleasure. And when she found out that said King Herod was dead in love with her and her beauty, and was inclined to her, it was not difficult for her; and he beheaded said John. Said Herod was at Sabaste at that time. The reason for naming him John the Baptist was that originally the Jews believed in his being righteous, and believed on him, and were also baptized of him; but stopped doing so when they saw that he was a lover of Jesus, son of Mary. Because they asked John not to baptize Jesus; but he took him to Jericho and baptized him there; for the Jews believed that any one who was baptized in those waters was freed from all their uncleanness and sins. Since that time baptism was changed, and taken up by the Christians and refused by the Jews; and the Jews instituted in its place to pass through the waters of the Jordan, believing whoever did so would be cleansed from their sins. But when the Christian kings came into power, they forbade them from doing that.”

While this evidently possessed no value as a source of information concerning the events of our Lord's life, it seemed to me to have interest as an interpretation. And it caused me to question the High Priest farther as to his view of the person of Christ, and his hope of a Christ to come. He wrote me in answer:

“Concerning your question about the Christ who has come and the Christ who is to come, I have sent you a long epistle. I trust in God it will reach you and that you will be pleased with it.”

The document is a manuscript booklet of 21 pages written in Arabic, with Scripture quotations in Samaritan Hebrew and in red ink. Prof. Ben Kori has translated it very faithfully, bringing to the work a very accurate knowledge of the Arabic. I preface it with this further word about its author taken from near the end of the chronicle above referred to, when it begins with the death of his uncle and predecessor, and his own induction to the priesthood:

“In the year 1292 (i. e., 1874 A. D.) in the beginning of the year, in the days of the High Priest Omran, on the night of Friday of the month of Moharem, the days of his priesthood came to an end, and he died, to the mercy of God. And he left Isaac and Salaam his sons: and he left also His Excellency, his nephew Jacob, the son of his brother, who succeeded him in the priesthood and commandery.



SAMARITAN PENTATEUCH AND GENESIS.
Owned by Dr. Wm. E. Barton.

And Jacob, the aforesaid High Priest, who can trace his generation to antiquity, acquired great respect from the Mohammedan government, and from the children of his own people; may God multiply their like. And he became perfect in his personality, and through the good counsels by which he became the highest of his people. And there is none who would oppose him in the significant title of his priesthood. May God lengthen his honorable existence. His is great ability in writing Hebrew and Arabic; and he is very zealous for the children of his people. May God confirm him in victory upon the enemies of his religion. Amen. To him belong several Hebrew compositions, and also a book containing ten chapters concerning the origin of the Samaritan people and their customs and their religion.⁵ And he is the man who gathered the various portions of this history; for he is the foremost of his age and time. And may God be exalted, and lengthen the days of his honorable existence. Amen."

It is evident that this little treatise raises as many questions as it answers. We cannot help wondering whether the Messiah of the Samaritans is to be a prophet and only a prophet. The High Priest speaks throughout of a Second Kingdom, but gives no hint as to whether the Messiah is to be a king. Apparently his office is to be prophetic and spiritual; and the political offices of the kingdom may be discharged by others. Of this we may not be too sure; and fortunately we shall be able to secure the information at first hand, and will await further information from the High Priest himself.

Also we wonder whether the Messiah is to be a priest; and whether the sacrifices are considered prophetic of his coming, and are to be discontinued at his appearing. And we should be glad to know what is to become of other nations and religions. We will inquire of the High Priest; but meantime here is the little treatise as he sent it. An interesting piece of rabbinical logic it is; and one which cannot fail to be suggestive to American and English readers.

WILLIAM E. BARTON.

OAK PARK, ILLINOIS.

First Congregational Church.

THE CHRIST WHOM THE SAMARITANS EXPECT.

IN THE NAME OF THE MOST MERCIFUL GOD!

Praise be to the powerful King, the Omniscient, the Conqueror, the One who chose Israel and conferred honor upon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الْمَلِكِ الْقَادِرِ الْعَزِيمِ الْقَاهِرِ صَفِي
 إِسْرَائِيلَ وَشَرَّفِهِم بِالنَّبِيِّينَ عَلَى يَدِ رَسُولٍ بَعَثَ الْحَقَّ
 إِلَى جَمِيعِ الْخَلْقِ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ وَعَلَى آبَائِهِ الْعَالَمِينَ
 أَفْضَلَ السَّلَامِ أَجْمَعِينَ فَلَمَّا كَانَ إِذْ هَانِ الْكُرْ
 أَهْلُ زَمَانِنَا هَذَا قَاصِرًا عَنِ الْإِطْلَاقِ عِندَ الْكُرْحَا
 فِي الْكُتُبِ مِنَ الْقِيَاقِ بِشَفَالِهِم بِالْعَوَائِقِ وَالْمَعْوَيْتِ
 سَالِي مَنْ يَجِبُ عَلَيْهِ قَبُولُ كَلَامِهِ وَالْكَرَامَةِ لِبَعْضِ
 الْإِلْتِزَامِ أَنْ أَضْعُغَ لَهُ فِي ثَبُوتِ الدَّوْلَةِ النَّاسِ الْكَلِمَةَ
 كَلِمَةً فَاجْتَبَاهُ إِلَى سِوَالِهِ وَوَضَعَتْ فِي ذَلِكَ مَعْلَمٌ
 لِنُظْمَانِ النُّفُوسِ إِلَى ظُهُورِ الْحَقِّ وَازَالَةَ الْبُيُوتِ
 وَالْعُكُوفِ سَمَدًا مِنْ أَيْدِي التَّوْفِيقِ أَنْ سَمِيعِ حُجُبِ الْعَالَمِينَ
 فَاقُولُ أَنَّ الدَّلِيلَ عَلَى ثَبُوتِ الدَّوْلَةِ النَّاسِ الْكَلِمَةَ
 نَسْتَدْعِيهِ مِنْ قِيَامِ ١٠٠٠ هـ وَ ١٠٠٠ هـ أَي نَبِيِّ آخِرِ الزَّمَانِ
 الَّذِي كُنُو مَوْعُودِينَ بِقِيَامِهِ الَّذِي تَقْدَمُ الْوَعْدُ
 لَنَا بِقِيَامِهِ فِي سَفَرِ الْخُرُوجِ صَبَّ فِي آخِرِ هَذَا

الإصحاح

it through his revelation, the One who revealed the truth to all creation through his apostle Moses, son of Amran, upon him and his righteous fathers, each and all, the best of peace!

As the minds of the majority of this our generation are not able to undertake a detailed research after most of the truths that are in the Torah, on account of hindrances and other life relations,



THE HIGH PRIEST AT THE TIME OF PRAYER.

one whose requests are binding on me and whom I would respect by obliging him to the utmost of my power, requested me to write down for him some statements in proof of the Second Kingdom.

To this request I gave an affirmative answer and composed, accordingly, this essay; in order that men's minds may become prepared for the triumph of truth and the vanquishing of evil and adversity. I pray God, in the meanwhile, for success; verily He hears and answers. Amen.

The reference concerning the establishment of the Second Kingdom, affirming the appearance of "THBH" or a Prophet at the end of time of whose appearance we have a promise, is found in Ex. xx,



SAMARITAN HIGH PRIEST RECITING HISTORY OF THE FIRST PASSOVER.
EXODUS XXII.

On Top of Mt. Gerizim, Passover Celebration of 1906.

in the last verses, which are not found in the Torah of the Jews. It reads, "They said well. Let their consciences uphold my fear, and the keeping of my commandments, all the time: so that it may be done well unto them and their children. I shall set up for them a prophet from among their brethren, like unto thee, and I shall put my words into his mouth and he shall speak to them all that I command him. And it shall be that the man who harkens not to the words which he speaks, I shall make him thereto responsible." These words concern the prophet in whose coming we believe.

Again, "The prophet who dares to address words in my name and speaks what I have not commanded him, and he that speaks in the name of foreign gods shall be killed." The same is stated again in Deuteronomy, as also one may find in the Torah of the Jews, Deut. xviii. 15.

Now, proofs concerning the Prophet and his coming amount to ten in the holy Torah, and they are given in the way of symbols.

A part of the first proof is denoted in the meaning of the sleep that fell upon Abraham in Gen. xv. 17, beginning with "*Wa iehi hashemesh,*" i. e., "and the sun was." The second part consists in the fact that when our lord Abraham was assured of God's promise to him, given in the chapter beginning with "*Achar haddebarim haelleh,*" i. e., "After these things," as follows: "Look up toward heaven and count the stars, if thou be able to count them; and He added: thus shall thy seed be." I say when this assurance was given him, he wanted to know whether or not their kingdom and the fulfilment of the covenant rested on conditions. He desired to find out the order of events; and hence his question given in the same chapter, verse 8: "Whereby shall I know that I shall inherit it?" God (who is exalted) knowing Abraham's purpose and the aim of his question, informed him that the kingdom and the fulfilment of the covenant rested on certain conditions; therefore He said to him (in the same chapter, verse 9): "Take me a heifer of three years old, a she-goat of three years old, a ram of three years old, etc." He also informed him of the manner of offering them. Concerning the beasts it is said: "He divided through," just as it has been revealed unto Moses (upon him be peace) in the first chapter and twelfth verse of the book of Leviticus, as follows: "And he shall cut it according to its pieces." Referring to the birds, Gen. xv. 11 says: "He divided not," just as one reads in Lev. 1. 17: "And he shall rend it between its wings but not clear through." Herein indications are given as to what is fit for sacrificial offerings. In the word *meshulleshet*, we understand that peace offerings are to be divided into three parts: (a) God's part or portion, as it is indicated; (b) The high priest's portion, consisting of the heave thigh and wave breast; (c) Israel's portion, consisting of the remainder. Now, allusion is made to the first kingdom, in the section beginning with "*Haiah hashemesh.*" First in verse 12: "And they will enslave them and oppress them for four hundred years," down to and including verse 14, "And after that they shall go out with much wealth." Here he was informed that their servitude during these years and what would transpire for and against them

will not come about in his days; for we read in the same chapter, verse 15: "But thou shalt go to thy fathers in peace, and thou shalt be buried in a good old age." When He was through these informations concerning the first kingdom, as to how it would begin and how He would hide his pleasure and how the truth would be falsified—Compare "And the sun had disappeared," meaning of course, His pleasure, and "Darkness came," that is erring away—He included those concerning the reappearance of his pleasure and the



SAMARITANS PROSTRATING THEMSELVES IN PRAYER.
ON TOP OF MT. GERIZIM, PASSOVER CELEBRATION OF 1906.

beginning of the second kingdom. God assured that to him with a firm covenant, saying (xv. 18): "In that day God made a covenant with Abraham, saying, To thy seed will I give this land, from the river of Egypt as far as the great river, the Euphrates river." By this He was referring to the second kingdom, for the Jews did not possess that territory during the first kingdom. Concerning the passage, "And behold a smoking furnace and a sheet of fire," we

shall give a later explanation, in its proper place. Now, the scattered mention of "Seven nations" refers to those whom God had destroyed before Israel, and whose lands He caused Israel to possess. But we have here a mention of eleven nations. They are those whose lands Israel shall possess in the second kingdom, from the river of Egypt as far as the great river, the river Euphrates, and as far as the far sea. Here ends the first proof.

The second proof consists in that to which Jacob called the attention of his sons, in Chapter IX. Jacob (may peace be his lot) had, indeed, included in his sayings some subtle meanings. He said: "Gather yourselves," referring to the first kingdom and Israel's gathering and coming out of Egypt. He referred, also, to its wandering away and the evil consequences resulting therefrom; for in the same chapter and verse, he says: "And I will inform you as to what shall befall you in the latter days." Even our lord Moses, the apostle (may peace be upon him), said in Deut. iii. 29: "And evil shall befall you in the latter days." Such days are the days of error. But these will disappear and be displaced by those of his pleasure and the return of the kingdom, in reference to the words, "Gather yourselves." Such is affirmed by God (who is exalted) in the holy book, in Deut. xxx. 4: "From thence will IHVH, thy God, gather thee and from thence will he fetch thee." But this will take place only when perfect obedience is assured and conditions of repentance are fulfilled. We pray the Lord (who is exalted) for success in our affairs. May He mend our doings and bring us to the days of his pleasure, when the Shekinah will appear. Verily He is able to dispose of everything He will.

The third proof is found in connection with the hand of the apostle Moses (upon him be peace), and with its change to whiteness and return to its first state. The meaning is that He (who is exalted) indicated thereby to the apostle that the truth will appear at his hand, and then it will disappear. His hand was, therefore, designated as "leprous," and "as white as snow," referring to purity. The word *Mesoraat* reminds us of the days of error. *Kashaleg* would indicate that though error is prevailing and God's pleasure is taken away, there would remain a portion that would cling to the law, believe in its truthfulness, obtaining thus care from God for the purpose of preserving his covenant, according as we find the word of God in Lev. xxvi, 42: "I shall remember my covenant with Jacob and I shall remember my covenant also with Isaac and my covenant with Abraham." Also the passage in the same chapter beginning with verse 44: "But still, though they are

in the land of their enemies," etc. That these conditions are to disappear and the return of God's pleasure is to follow, is illustrated by the fact that the apostle's hand assumed its former state; for in the book of Exodus iv. 7 we read: "Behold it became again like his flesh." This agrees fully with the promise: "But I will remember, in their favor, the covenant of their ancestors." What would prove, moreover, the days of error, is the passage in the same chapter, verse 43: "And the land shall be deserted by them," i. e., it shall be empty of them. Their return and the restoration of their kingdom is affirmed thus: "I will remember the covenants of their



JACOB'S WELL.

ancestors, in their favor." That the kingdom shall be lasting is indicated by the passage: "That I may be their God, I am the Lord;" for God (who is exalted) is eternal with no change (may His highness be extolled!).

The fourth argument consists of a part of the parable of Balaam in Numbers xxiv. 17: "A star shall come out of Jacob and a rod shall rise out of Israel," to "the sons of tumult." Herein certain characteristics of the first kingdom are mentioned. We are informed, also, that such a kingdom was removed from Israel to Esau (see verse 18): "And Edom shall be a possession;" then it

shall be handed to Esau, then to Ishmael by way of inheritance, in accordance with the verse: "And Esau shall be an inheritance to his enemies." Thus by the end of the kingdom of "Ishmael," "Ieshrael" shall reign. Thus we read later: "And Israel shall act valiently," referring to its victory, as we read in verse 19: "And the one, who is from Jacob, shall have dominion," i. e., shall have the rulership. All such is firmly proved, and God knows best all matters.

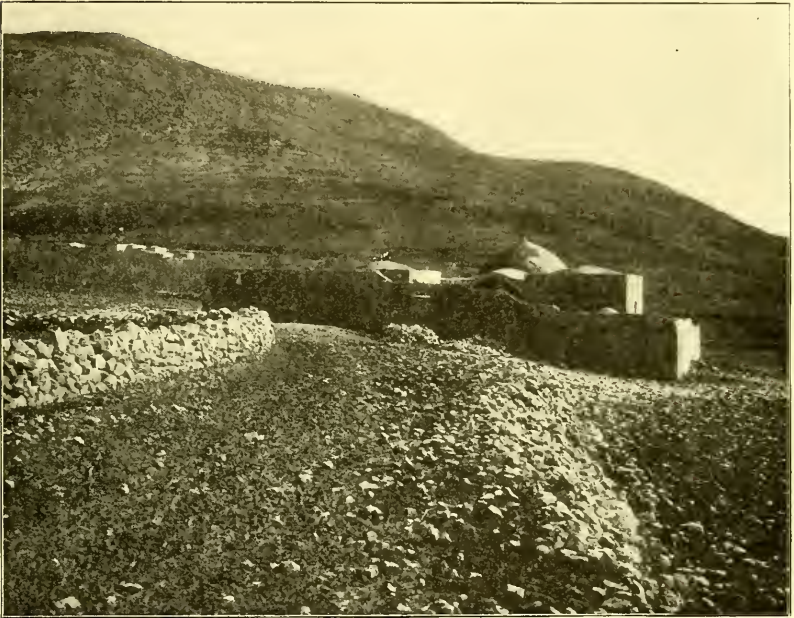
The fifth proof is found in the section beginning with: "If ye shall bring forth children." This section is divided in three stages. The first refers to the days of rebellion and the loss of the kingdom and the disappearance of the Shekinah, (compare Deut. iv. 25): "And ye shall corrupt yourselves," etc. The second concerns the necessity of repentance and God's satisfaction that its conditions have been fulfilled, (compare verse 29 of the same chapter): "Then if thou shalt seek," etc. The third deals with God's return to them with his pleasure, with rulership and kind doings. Compare verse 31: "For the Lord thy God is a merciful God," etc.

The sixth proof is derived from the disasters that would befall the enemy. Says Deut. xxix. 22, "And the last generation shall say," down to "They shall see the plagues of that land," including "And no grass shall grow therein." The references to the places which are the object of God's displeasure, are sufficient to convict of error those of Israel who have strayed from the truth. Deut xxix. 24 says: "All nations shall say, why hath God done thus unto this land?" and they shall confess their error and their forsaking the truth and their continued lethargy in falsehood, and it shall be answered as in verse 25: "Because they forsook the covenant of the Lord, the God of their fathers, which He made with them, when He brought them out of the land of Egypt." Also verse 27: "Therefore the anger of the Lord was kindled against that land." Those who will say these words are the faithful to the law of truth, and this will take place when the truth shall appear. Its appearance will have its signs, just as the appearance of falsehood has its own signs; and all will be recorded in its own place.

The seventh proof is discerned in the noted section beginning with, "And when all these things are come upon thee," designating thereby that, at the end of the days of falsehood, minds will be rectified, religions purified, good doings practiced and impurities washed away. With all these things, perfection is, however, to be obtained from God (whose is might and glory). Compare Deut. xxx. 6: "And the Lord thy God will circumcise thy heart and the heart of thy seed, that thou mayest love the Lord thy God," etc.

Then they shall come up and rule the land and truth shall triumph. Compare verse 3: "And the Lord thy God will return, 'with' thy *repentance*,² and pity thee and will gather thee again from among all nations." Also as far as "More than thy fathers."

The eighth proof is found in the section beginning with, "Give ear." Deut. xxxiii. 22 says: "A fire is kindled in my anger and it burns to the lowest pit." This is given after the extreme rebellion of Israel has been related, compare verse 24: "They have moved me to jealousy with that which is no God; they have provoked me



JOSEPH'S TOMB AND MOUNT EBAL.

with their vanities." Next to these words we read: "But I will move them to jealousy with those that are not a people; with a foolish nation will I provoke them." After that, the holy of holies of the enemy will be disgraced and truth will be triumphant; that is *Beth-iahzech*, *har-Gerizim*, *Beth-el*. Israel will have the kingdom: "I became kindled in the fire of my anger," etc., as far as "It is the fire that will burn," *Migdash Zerutah*. Compare verse 22: "It will eat up the land and its produces." It is the fire concerning which

² The High Priest renders *Shebooth ka* as "repentance."

we read xxix. 23: "All its land is burning; it shall not be sown nor shall it bear," etc.

What would also prove the second kingdom is Gen. xv. 17: "And behold a smoking furnace and a fire torch." This would show that the triumph of truth will proceed from God (who is exalted and honored) in having the form of these two symbols. The fire of the one will descend upon *Al migdash-Zerutah*, the other will descend upon *Al har-Gerisim* in order to purify it of the defilements of those who accept another sanctuary instead of it. Then will truth triumph and the kingdom be restored. Compare Deut. xxxii, 22: "It shall lick the foundations of the mountains." It is the fire



VALLEY OF SYCHAR AND ANCIENT TOMB.

that will descend upon mount Gerizim. Do you not see that when *Migdash Zerutah* were mentioned, the word *Tokel* was used, meaning annihilation; while with the mention of *Gerisim*, the word is *Telahet*? This distinctly means, "It will lick," that is, it will purify but not annihilate. The latter is used in the same meaning as *Tahiru baesh*, ye shall pass in fire, referring to purification. We have, indeed, two consecutive expressions that have nearly the same meaning; but God knows best! The use of *Gerisim* in plural is out of respect to it, and it should be, therefore, elliptically understood in the expression: "It will lick the traces of the mountains."

The ninth proof is found in the section beginning with "*Zoth habberaka*," i. e., "This is the blessing," in Deut. xxxiii. 4, which is: "They are sitting at thy feet and receiving thy words," etc. The reference is about the seed of our lord Abraham, namely, the children of Esau and of Ishmael, whom God invited, in the day of gathering, to enter into his service, to keep his law. Compare verse 2 of the same chapter: "And shone from Seir unto them," referring to the children of Esau, in harmony with Gen. xxxvi. 8: "And Esau dwelt in Mount Seir." Compare also Deut. xxxiii. 2: "And he glimmered from the mountain of Paran," meaning the children of Ishmael, in harmony with Gen. xxi. 21: "And he (Ishmael) dwelt in the wilderness of Paran." Thus, from these plain references one can not doubt that truth will appear in favor of Israel, through the fact that these nations shall return to its religion, though they had already refused, as it is without doubt, to enter its religion and to submit to its laws. But God (who is exalted) has informed us that they will submit themselves to the Law, for we read in Deut. xxxiii. 4: "They are sitting at thy feet and receiving thy words." This, however, will take place when God's pleasure shall be restored; when the clouds shall alight upon the Shekinah, in the house of God, on mount Gerizim. This is in fulfilment of Ex. xv. 17: "Thou, O God, hast made a sanctuary: O Lord build it up with thy might by the ever presence of the Shekinah and of offerings."³ The ever presence of the Shekinah is linked with God's eternity, as the next verse indicates: "The Lord will reign for ever and ever." They will say, "*Torah asher sy-zwah lanu Mosheh*," i. e., "The law which Moses commanded us," thereby confessing the veracity of the prophecy of our lord Moses (upon him be peace); that he was sent for the sake of truth to the whole world. They will also concede that God (may He be exalted) brought down the Law upon Israel, and thereby honored Israel above all nations and made him the prince of the whole world; for it is said in Deut. xxxiii. 4: "a possession of the people of Jacob." May God, who is exalted, bring the time near by His might and will. AMEN, LORD, AMEN!

The tenth proof is contained in chapter 34 of Deuteronomy, beginning with: "And Moses went up from Arabat Moab." Here we have one of the miracles which were performed by God, as He said in Exodus xxxiv. 10: "I will perform miracles with thee," etc. It is: "And the Lord showed him all the land" down to "As far as the great sea," and "To thy seed will I give," referring to the children of Moses (upon him be peace). This was not exclusive: The

³ The High Priest's rendering of the quotation is very loose.—A. Ben Kori.

mention of the fathers Abraham, Isaac and Jacob (upon them be peace) has already preceded. They were the people of the covenant, oath and promise for giving the land to their seed, and it is the twelve tribes that came out of the loins of Jacob. Therefore in saying to the apostle Moses (upon him be peace): "This is the land I swore to thy fathers to give to their seed," He meant that to each of them He made an oath. For example, He said to Abraham in Gen. xii. 7: "To thy seed will I give this land." To Isaac He said in xxvi. 3 of the same book: "To thee and thy seed will I give those lands." And to Jacob He said in the same book (xxxv. 12): "And the land that I gave to Abraham and Isaac, to thee I give; to thy seed give I the land."

We have now proved the establishment of the kingdom, its restoration and the reappearance of the Shekinah and its duration; but the things that are hidden belong to the Lord, our God, and those that are revealed are for ourselves and children.

As to the appearance and coming of the lord Christ, recorded in our chronicles, we regard its validity not from the viewpoint of our law, but as a matter of history. As to the Messiah, with whose coming we are promised, there are proofs and demonstrations in regard to his coming. As our learned men have explained in their voluminous commentaries, he will rise and perform miracles and demonstrations; he will uphold religion and justice. Among other proofs he will produce the following three:

1. The production of the ark of testimony, which is the greatest attestation for Israel. For Deut. xxix. 29 says: "It shall be there FOR THEE as a witness." This upholds strongly the veracity of our Torah; it has only twenty-two letters, in harmony with the numerical value of "B" and "K,"⁴ with no addition or detracton, and not as the Jews pretend, for their version possesses twenty-eight letters.

2. He will produce, at his hand, the staff which was given by the Creator (who is exalted) to our lord Moses (upon him be peace), about whose attribute a reference is made as follows: "And this shall be to thee as a sign," in order that miracles be performed thereby.

3. He must produce the omer of manna which our fathers ate, while in the wilderness, for forty years. This is the greatest proof, because, after all this period, it will be found to have undergone not the slightest change. When our ancestors, in the days when manna used to fall, would keep some of it till the morrow, it would become rotten and wormy. Therefore, it would be a proof none could deny

⁴ The components of "in thee" or "for thee." B=2, and K=20: total, 22.

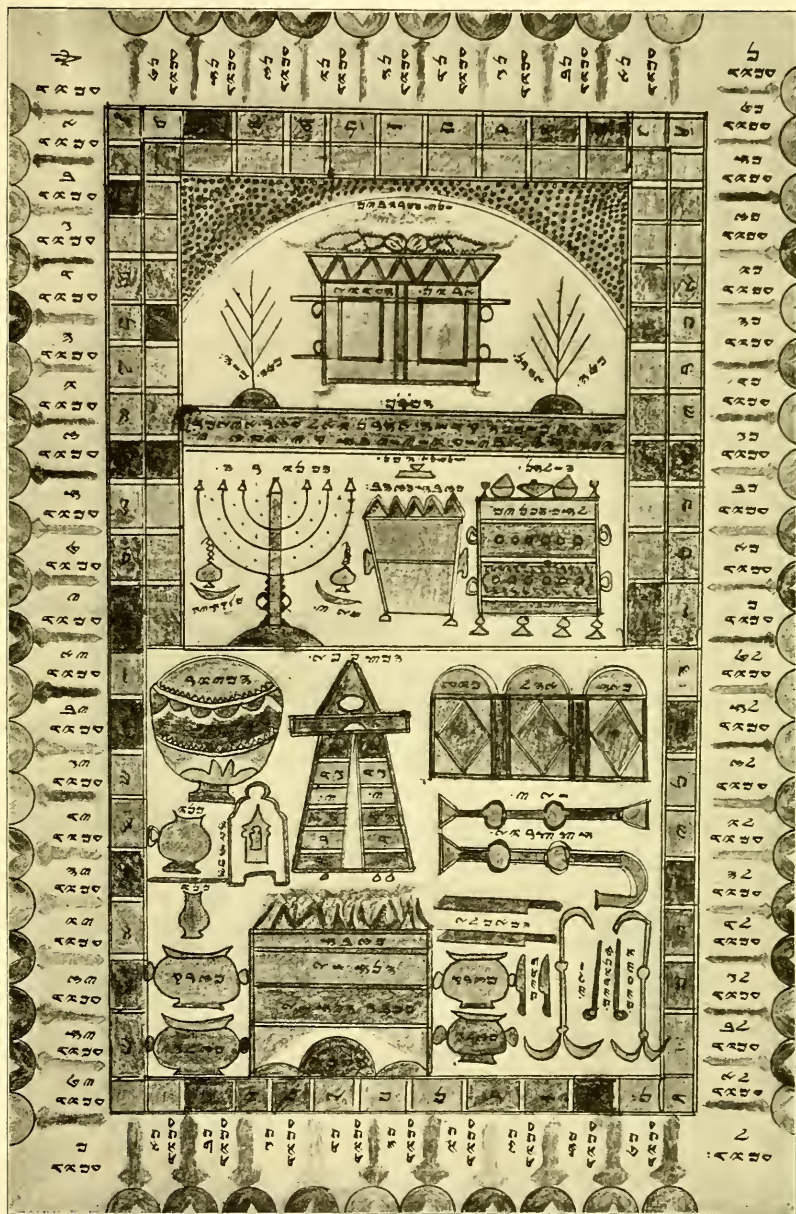


CHART OF THE TABERNACLE IN THE WILDERNESS.

With symbols of the temple furniture to be restored by the Messiah, as illustrated on the case of the Holy Scroll. From a drawing by the High Priest.

if it should appear sound after this long interval, and remain in its sound state. Thus the people of the second kingdom might see it, and confess reverently and increase in exalting and glorifying the Creator (who is exalted), for the power of producing such a marvel.

These three proofs must be verified by the Prophet; and without them his claim would be considered illegal. No matter could ever be sustained unless with two or three testimonies, in accordance with the saying of the holy Law: "Upon the testimony of two or three witnesses a matter is sustained." Without such proof he has no standing.

But how many have appeared and claimed the prophecy through signs and dreams, against whom the Law has warned us? Read: "If there arise in thy midst a prophet or a dreamer of dreams, and if he give thee a sign or miracle, and if the sign or miracle whereof he spoke unto thee take place, and then say unto thee, Come let us follow other unknown gods and worship them: listen not to the words of that prophet or dreamer of that dream." The foregoing is found in Deuteronomy xiii. 1. Verse 6 of the same chapter says: "If thy brother, the son of thy father or the son of thy mother, or thy daughter, or the wife of thy bosom, or thy friend, who is as thyself, would entice thee, saying: Come, let us worship other gods, that are unknown to thee and to thy fathers, from the nations that are around thee, whether near or far away from thee, thou shalt not listen," etc.

Testimonies similar to the foregoing are many in the Torah of the law, that is, the Old Testament, and so much is enough concerning this question.

This is all that my frail mind could suggest for this essay; and God knows best!



محمد هرون النكاهنة
 رسول بطانية السوء
 تاس

IN THE MAZES OF MATHEMATICS.

A SERIES OF PERPLEXING QUESTIONS.

BY WM. F. WHITE, PH. D.

IV. A QUESTION OF FOURTH DIMENSION BY ANALOGY.

AFTER class one day a normal-school pupil asked the writer the following question, and received the following reply:

Q. If the path of a moving point (no dimension) is a line (one dimension), and the path of a moving line is a surface (two dimensions), and the path of a moving surface is a solid (three dimensions), why isn't the path of a moving solid a four-dimensional magnitude?

A. If your hypotheses were correct, your conclusion should follow by analogy. The path of a moving point is, indeed, always a line. The path of a moving line is a surface *except* when the line moves in its own dimension, "slides in its trace." The path of a moving surface is a solid only when the motion is in a third dimension. The generation of a four-dimensional magnitude by the motion of a solid presupposes that the solid is to be moved in a fourth dimension.

V. LAW OF COMMUTATION.

This law, emphasized for arithmetic in McLellan and Dewey's *Psychology of Number*, and explicitly employed in all algebras that give attention to the logical side of the subject, is one whose importance is often overlooked. So long as it is used implicitly and regarded as of universal application, its import is neglected. An antidote: to remember that there are regions in which this law does not apply, e. g.:

In the "geometric multiplication" of rectangular vectors used in quaternions, the commutative property of factors does not hold, but a change in the order of factors reverses the sign of the product.

Even in elementary algebra or arithmetic, the commutative principle is not valid in the operation of involution. Professor Schubert, in his *Mathematical Essays and Recreations*, has called attention to the fact that this limitation—the impossibility of interchanging base and exponent—renders useless any high operation of continued involution.

VI. A FEW CATCH QUESTIONS.

What number can be divided by every other number without a remainder?

“Four-fourths exceeds three-fourths by what fractional part?” This question will usually divide a company.

Can a fraction whose numerator is less than its denominator be equal to a fraction whose numerator is greater than its denominator? If not, how can $\frac{-3}{+6} = \frac{+5}{-10}$?

In the proportion

$$+6 : -3 :: -10 : +5$$

is not either extreme greater than either mean? What has become of the old rule, “greater is to less as greater is to less”?

Where is the fallacy here?

$$1 \text{ mile square} = 1 \text{ square mile,}$$

$\therefore 2 \text{ miles square} = 2 \text{ square miles.}$ (Axiom: If equals be multiplied by equals, etc.)

VII. THE THREE FAMOUS PROBLEMS OF ANTIQUITY.

1. To trisect an angle or arc.
2. To “duplicate the cube” (Delian problem).
3. To “square the circle” (said to have been first tried by Anaxagoras).

Hippias of Elis invented the quadratrix for the trisection of an angle, and it was later used for the quadrature of the circle. Other Greeks devised other curves to effect the construction required in (1) and (2). Eratosthenes and Nicomedes invented mechanical instruments to draw such curves. But none of these curves can be constructed with ruler and compass alone. And this was the limitation imposed on the solution of the problems.

Antiquity bequeathed to modern times all three of the problems unsolved. Modern mathematics, with its greatly improved methods, has proved them all impossible of construction with ruler and compass alone—a result which the shrewdest investigator in

antiquity could have only conjectured—has shown new ways of solving them if the limitation of ruler and compass be removed, and has devised and applied methods of approximation. It has *dissolved* the problems, if that term may be permitted.

It was not until 1882 that the transcendental nature of the number π was established (by Lindemann). The final results in all three of the problems, with mathematical demonstrations, are given in Klein's *Famous Problems of Elementary Geometry*, translated by Beman and Smith (Ginn, 1897).

It should be noted that the number π , which the student first meets as the ratio of the circumference to the diameter of a circle, is a number that appears often in analysis in connections remote from elementary geometry, e. g., in formulas in the calculus of probability.

The value of π was computed to 707 places of decimals by William Shanks. His result (communicated in 1873) with a discussion of the formula he used (Machin's) may be found in the *Proceedings of the Royal Society of London*, Vol. 21. No other problem has been worked out to such a degree of accuracy—"an accuracy exceeding the ratio of microscopic to telescopic distances." An illustration calculated to give some conception of the degree of accuracy attained may be found in Professor Schubert's *Mathematical Essays and Recreations* (translation by T. J. McCormack), p. 140. Most of this computation serves, apparently, no useful purpose. But it should be a deterrent to those who—immune to the demonstration of Lindemann and others—still hope to find an exact ratio.

The quadrature of the circle has been the most fascinating of mathematical problems. The "army of circle-squarers" has been recruited in each generation. "Their efforts remained as futile as though they had attempted to jump into a rainbow" (Cajori); yet they were undismayed. In some minds, the proof that no solution can be found seems only to have lent zest to the search.

That these problems are of perennial interest, is attested by the fact that contributions to them still appear. In 1905 a little book was published in Los Angeles entitled *The Secret of the Circle and the Square*, in which also the division of "any angle into any number of equal angles" is considered. The author, J. C. Willmon, gives original methods of approximation. *School Science and Mathematics* for May 1906 contains a "solution" of the trisection problem by a high-school boy in Missouri, printed, apparently, to show that the problem still has fascination for the youthful mind. In a later num-

ber of that magazine the problem is discussed by another from the vantage ground of higher mathematics.

While the three problems have all been proved to be insolvable under the conditions imposed, still the attempts made through many centuries to find a solution have led to much more valuable results, not only by quickening interest in mathematical questions, but especially by the many and important discoveries that have been made in the effort. The voyagers were unable to find the northwest passage, and one can easily see now that the search was *necessarily* futile; but in the attempt they discovered continents whose resources, when developed, make the wealth of the Indies seem poor indeed.

GOETHE AND CRITICISM.

BY THE EDITOR.

GOETHE'S world-conception including his view of the divine power that acts as a dispensation in the universe, was mainly poetical. To be sure he was neither anti-philosophical nor anti-scientific: but he abhorred analysis, dissection, criticism, in brief all negativism, or in other words that process of thought which is treated with a sneer by Mephistopheles in "Faust" (I, 4):

"He who would study organic existence,
First drives out the soul with rigid persistence,
Then the parts in his hand he may hold and class,
But the spiritual link is lost, alas!"

Goethe was at sword's points with both extremes, the pietist or dogmatist, and the iconoclast or negativist. The former was represented among his friends by Jacobi, a wealthy privateer and, as an author, an able and worthy representative of the Protestant faith;* the latter by Wolf, a philologist and the first higher critic of Homer, and also by Friedrich Bahrdt, a liberal theologian and a rationalist.

Friedrich August Wolf, born at Haynrode, near Nordhausen, Germany, February 15, 1759, was perhaps the best classical scholar of his age. Having completed his studies at Göttingen, he held a chair as professor of classical philology at Halle from 1783 to 1807; whereupon he entered the Prussian government service at Berlin, and died at Marseilles, August 8, 1824.

The modern spirit of our classical schools which is now dominant at all the universities of both continents, Europe and America, may be said to date from him. He was the father of textual criticism, and his work *Prolegomena in Homerum* (1794) was the first attempt at a scientific treatment of the Greek national epic.

In spite of Wolf's great merit as a scholar and thinker, Goethe

*Cf. Alexander W. Craford, "The Philosophy of F. H. Jacobi," *Cornell's Studies in Philosophy*, No. 6.

had an intense aversion towards him because he had analysed the Homeric epics, denied their original unity, resolved them into several rhapsodies, and doubted the historicity of Homer's personality. Goethe's dislike of Christian liberal theologians and their higher criticism was practically based on the same reason, for the poet loved Christianity, even its mythology and legendary excrescences. He objected only to the narrowness of Christian exclusiveness which called all other religions pagan and would not allow him to love and revere the gods of Olympus.

Those who had attempted to critically analyse Christianity or the Christian Gospels, as Wolf treated Homer, became at once an object of Goethe's scorn, and the man upon whom he poured out the full vial of his sarcasm was Professor Karl Friedrich Bahrtdt.*

Bahrtdt was an unfortunate man mainly on account of the age in which he lived and the treatment he received as a liberal theologian, which finally proved his ruin and left him a physical and moral wreck. He was professor first at Leipsic in 1766-68, then at Erfurt in 1768-71, and finally at Giessen in 1771-75. Deposed for his rationalism he became director of the Philanthropin, a humanitarian school at Marschlins in 1775, whence he was called to Dürkheim as superintendent general and pastor, but the imperial council declared him incapable of holding ecclesiastical office and forbade him to publish any of his writings. Driven into exile he took refuge in Prussia where he lectured on philosophy and philology at Halle, 1779-89; but having published a satire in the form of a comedy entitled *Das Religionsedict* (1788) in which he castigated the Prussian church government, he was sentenced to one year imprisonment. The degradation in prison proved his ruin. After having served the sentence he was broken in spirit and character, and the only way left to him of making a living was by conducting a dram shop.

Nowhere is Goethe's dislike for a critical analysis in literature more forcibly seen than in his attack on Professor Bahrtdt's book entitled *Prologue to the Latest Revelations of God*. Goethe's satire is a dramatic sketch little known outside the narrowest circle of Goethe specialists. It has not been received into Goethe's volume of poetry but appears in the Cotta edition in volume XVI, pp. 171-175 among a number of smaller, mostly insignificant productions. So far as we know it has never been rendered into English, and so

* Born at Bischofswerda, Saxony, August 25, 1751; died near Halle, April 23, 1792.

we offer a translation of our own. The title which is a copy of the title of Bahrtdt's book, reads as follows:

“Prologue to the latest revelation of God interpreted by Dr. Karl Friedrich Bahrtdt.—Giessen, 1774.”

Here is Goethe's treatment of the subject:

(Professor Bahrtdt at his desk writing. His wife enters.)

Mrs. B. Come dear, to the party; we must not be late,
Nor make our friends for the coffee wait.

(Professor Bahrtdt without minding his wife raises his paper and looks at it.)

Prof. B. An idea happens to come to me,
Thus should I speak, if Christ I'd be.

(At that moment a trampling as of hoofs is heard outside.)

Mrs. B. (startled). What trampling hear I on the stair?

Prof. B. 'Tis worse than students I declare,
Like quadrupeds,—an awful din!

Mrs. B. What fearful beasts are coming in!

(At this moment the four Gospel writers enter with their four symbolical animals. Mrs. Bahrtdt shrieks. Matthew is attended by an angel; Mark, by a lion; Luke, by an ox; and over John hovers the eagle.)

Matt. We learn you are a brave good man,
And do for our Lord as much as you can.
In Christendom we are pushed about,
Hard pressed and almost crowded out.

Prof. B. Welcome dear sirs, but I'll say right soon,
Your visit is not quite opportune,
For a party of friends awaiteth me.

John. Children of God they surely be,
And we will be glad to join you there.

Prof. B. I fear they would be shocked and stare!
They are not accustomed, 'tis to be feared,
To flowing garment and untrimmed beard,
Nor are beasts admitted as visitors,
They would be driven out of doors.

Matt. In former days 'twas custom thus,
Since Christ, our Lord, appointed us.

Prof. B. Tut, tut! that can't be helped, and so
You can not to the party go.

Mark. But tell me, what do you expect?

Prof. B. I will be brief and quite direct:
Your writings are, I must confess,
Just like your beards and like your dress,

Or like old dollars, no longer at par,
 Whose mint-stamps at a discount are,
 Were they re-coined with copper alloy,
 All people would take them at par with joy.
 Thus you, if you wish to count again,
 And be acceptable to mén,
 You must become like one of us,
 Beard trimmed, well dressed and smooth,—just thus!
 In modern fashion and debonair,
 That changes at once the whole affair.

Luke. I see myself in such a dress!

Prof. B. You needn't go far for that, I guess,
 My own will fit you!

The Angel of Matt. What a sight!
 An evangelist in such a plight!

Matt. St. John has bidden us adieu,
 And brother Mark is leaving too.

(The ox of Luke approaches Bahrtdt and hurts him.)

Prof. B. Call off that beast that belongs to thee,
 Not even a lap-dog accompanies me.

Luke. I will go hence, for as I see,
 This house won't suit our company.

(The four evangelists and their train of animals exeunt.)

Mrs. B. What manners! I am glad they quit!

Prof. B. Their writings shall me pay for it.

* * *

This humorous scene contrasts the modern professor of theology who puts on style and belongs to society with the original roughness of the four evangelists.

Goethe objects to the higher criticism not from the standpoint of orthodoxy, but for purely literary reasons. He dislikes to have the Gospels modernized, because he prefers them to remain rugged, and even sometimes crude, as in part they are, for the same reason that he objects to a critical dissection of Homer. He prefers to enjoy a literary document of the past in its own native originality.

We may add that Goethe's objection to men like Wolf, the philologist, and Bahrtdt, the rationalist, was to a great extent unjust or at least onesided, for we need critique and negation, not as an end, but as a means to find a better and truer affirmation. This onesidedness may be the reason why the poem has been overlooked and almost forgotten. Liberals did not care to quote it, and dogmatists knew very well that Goethe's objection to higher criticism was not

prompted by orthodox loyalty. But the poem is characteristic of Goethe's positivism which condemned negativism in both parties, liberals as well as dogmatics.

In a brief poem entitled "The Critic," Goethe vents his wrath in these lines:

"I had a fellow as my guest,
 Not knowing he was such a pest,
 And gave him just my usual fare;
 He ate his fill of what was there,
 And for dessert my best things swallowed,
 Soon as his meal was o'er, what followed?
 Led by the Deuce, to a neighbor he went,
 And talked of my food to his heart's content.
 'The soup might surely have had more spice,
 The meat was ill-browned, and wine wasn't nice.'
 A thousand curses alight on his head!
 'Tis a critic, I vow! Let the dog be struck dead!"

Critics are mere yelpers, says Goethe in another poem, and their barking only proves that the person barked at is their superior in attainments or position.

"Our rides in all directions bend,
 For business or for pleasure,
 Yet yelpings on our steps attend,
 And barkings without measure.
 The dog that in our stable dwells,
 After our heels is striding,
 And all the while his noisy yells
 But show that we are riding."

MISCELLANEOUS.

SPIRIT PORTRAITURE.

COMMUNICATIONS FROM MR. C. W. BENNETT WITH REPLIES BY MR. DAVID P. ABBOTT.

MR. BENNETT TO THE OPEN COURT.

To the Editor of The Open Court:

I am deeply interested in the articles by Mr. Abbott about spirit mediums, because I have been investigating in that line myself, and am now writing to ask you to have Mr. Abbott explain a performance that is done in Chicago. A man in this city went to a Mr. B., a trumpet and also clairvoyant medium of Chicago, (he has been here and is one that I have criticized), and in a seance his mother's spirit urged him to get her portrait taken, as she was anxious for him to know how she looked now. The medium told the man of a lady in Chicago that could take spirit portraits, and he called on her. He says he wrote on a sheet torn from a new tablet that he carried with him asking his mother if she would come and sit for her portrait. This sheet he folded, and with two other blank ones torn from the same tablet, put into an envelope and held it under a book on the table. He had done all this by instructions from the lady, but she sat all the time clear across the room from him. She talked several minutes on other topics, then told him his message was ready. On opening the envelope the two blank sheets were written full, and *with ink*. His mother consented to sit. So the medium brought out a canvas about 18 by 30 inches stretched on a frame, and hung this on the wall near the man and in front of him. Then the medium retired across the room. Soon colors began to develop on the canvas, and he says in just twenty minutes by his watch the portrait was finished, all the colors developing from a clean, white canvas before his eyes, and no other person near. When he first touched it the paint, or what not, was still green and he blurred it. So he had to leave it a few days to dry before having it sent home. When it arrived it so pleased him that he sent the medium's price, \$40.00. He says it does not resemble his mother when she died, (an old lady), but thinks it resembles her when she was about 35, and she assures him that it looks like her as she is now.

I have seen the picture, and should call it an oil painting of a very good looking woman of about 35.

The medium who encouraged this man had met him in this city, and also twice in Chicago at the medium's home or office, and of course he posted the artist medium by telephone or otherwise as to the man's name, his mother's name and other matters. I think Mr. Abbott has already explained how the writing is done in the envelope. But how do they develop what appears to be an oil painting from a clean canvas right before the purchaser's eyes?

There is another portrait in this vicinity executed by the same Chicago medium in the same way, but I have not seen that. But I am told it is a fine oil painting. Now I wish you would have Mr. Abbott explain this portrait painting, and expose these frauds that are being perpetrated on innocent people in your big city.

COLDWATER, MICH.

C. W. BENNETT.

MR. ABBOTT TO THE OPEN COURT.

To the Editor of The Open Court:

Your letter enclosing one from Mr. Bennett came duly to hand. I think I know the name of the medium or mediums to whom he refers, as I have heard of their work from other sources. I may be mistaken as to this, as there are possibly others producing spirit portraits; but at least I have heard of only one "firm" doing this style of work.

Now I have never witnessed the production of one of their paintings, and to do so would be quite expensive; so I could hardly tell the exact means they use. However, I am familiar with some secrets which are doubtless the same, or about the same, as those that they employ.

I will first give a short account of the evolution of the "art" of producing spirit portraits. Like all good tricks, the secrets have been developed by a process of experiment and gradual evolution.

At the beginning when mediums were able secretly to secure pictures of the departed friends of some of their subjects, they would first secretly prepare the pictures and then produce them at a seance with very striking effect. At this time a cabinet was used in the production of the pictures. The medium would allow the cabinet to be very thoroughly examined; and, if a lady, would also allow a committee of ladies to examine her clothing. Her attendant would then hand her a blank canvas fastened onto a frame.

The medium would now exhibit this canvas to each spectator at close range, showing both sides of it, and would remind the audience that there were no appliances in the cabinet or in her clothing. She would then retire to the cabinet for a few moments, after which she would come forth with the canvas still on its frame, which could have been and frequently was marked; but on this canvas was now a portrait of the "dear one" of one of the spectators. This portrait was yet hardly dry.

It is needless to say that this always made a great impression with ardent believers. The secret was very simple. The painting was first prepared on canvas. This canvas was then placed over a clean canvas, and the two were tacked to a frame. The clean canvas underneath kept the paint from showing through, and from behind, this appeared as an unpainted canvas. Next, the medium tacked a clean canvas over the picture and did it so neatly that no one could detect the deception. This was the canvas that she exhibited to the spectators.

Now, on entering the cabinet, she simply pulled off the top canvas, removed the few tacks that held it, and secreted the same in a pocket under her dress. As she had already had her clothing examined, she need not submit to a second examination afterwards. Now, under her clothing, around her waist, was a belt next to her skin, this had a tiny pocket in it containing a small phial of poppy oil. This escaped detection on the examination, for the

reason that the medium appeared rather "modest" and the committee did not make too close an examination of her underclothing. Now, after removing the top canvas she secured this poppy oil and rubbed it over the painting. Then, concealing the phial, she came forth from the cabinet with the painting still damp.

Some mediums merely covered the painting with a solution of zinc white and water. This effectually concealed the picture, if only exhibited from a short distance. This could be removed by the judicious use of a damp sponge.

After this certain mediums invented a way to put portraits on a slate, and then by adroit substitution, to introduce this prepared slate into a stack of examined ones; they could thus sometimes get for a sitter a portrait of a departed relative instead of a message, or they could produce both. Some mediums use a very clever system of substitution of canvases, and I have heard somewhere of a mechanical easel designed especially for substituting them.

Now there was quite a demand for spirit portraits that the subjects could see appear on the canvas before their very eyes. *Believers are never satisfied and are continually looking for stronger and stronger tests.* The mediums are thus ever forced along the road of improvement in their methods.

Mediums now began experimenting with chemicals, to discover those that could be put on a canvas and that would remain invisible until developed. A number of chemicals were found; and the pictures formed did not resemble those made with oil paints, for they were really mere chemical stains. They thus appeared to be more "spiritual."

I will give the names of a few chemicals that have been used in this manner. If a canvas of unbleached muslin have a portrait painted on it with the solutions given below, it will appear to be unprepared, as the chemicals will be invisible when dry. If sprayed with a weak solution of tincture of iron, the picture gradually appears. Sulphocyanide of potassium is used for red, ferrocyanide of potassium for blue, and tannin for black.

If preferred the following solutions may be used: Sulphate of iron for blue, nitrate of bismuth for yellow, and sulphate of copper for brown. In this case spray with a solution of prussiate of potash.

Originally, when these were used, a canvas was first exhibited and shown to be apparently free from preparation. This canvas was then dampened and placed on an easel in front of a cabinet. A light was placed at such an angle back of the canvas as to enable the spectators to see through it. The other lights were then lowered, and the music started, while the medium entered the cabinet back of the canvas. Then through a tiny hole in the cabinet curtain, the medium, from behind, using an atomizer, secretly sprayed the canvas with the developing solution. The portrait gradually made its appearance before the spectators' eyes. The atomizer had to be kept screwed up tight, and the music covered the slight noise which it made.

A case is reported to me wherein the medium, after sitting for a time without results, proposed to hurry up the appearance of the portrait by making magnetic passes over the canvas. This he did; and at the same time he secretly sprayed the canvas from an atomizer concealed in his sleeve.

Before giving my ideas of the methods employed by the Chicago mediums, I will quote an extract from a letter I have received from a gentleman in Tacoma, Washington. This gentleman has an uncle who obtained a portrait of his little girl who is dead. The passage reads as follows: "My uncle

is certain that there was no fraud used in the production of the large wall portrait which he secured of his little girl, as he and other members of his family saw the picture gradually appear on the canvas, which was placed in a window. There was no possible chance of fraud, he avers. He has shown this picture, which is quite artistic, to many prominent persons, and before some local literary bodies. The portrait is a reproduction of a cabinet-size photograph which he had with him at the time, but to further mystify him there are some slight changes in the picture. Although he is very intelligent, he says that this picture was never made by mortal hands, or with paint or brush."

It is to be regretted that this description is so meagre of details. I should like to have known what opportunity there might have been for secretly photographing his picture or copying it; whether he had more than the one sitting or not; if the photograph were shown to the medium or left the sitter's hands at all; how soon after his arrival with the photograph he received the portrait; whether the portrait appears to be in oil paints, or is merely chemical stains, etc. It is, however, doubtful if one who was not familiar with the importance of these points would have noticed these things at all, to say nothing of remembering such apparently insignificant details.

In some of the advertising matter of the mediums to whom I refer, I have seen some statements the substance of which follows: They do not care to "pander to the caprice of carping skeptics"; they desire to give their services to honest investigators, and prefer to have an appointment made in advance either by telephone or otherwise when a sitting is desired; they desire to know, also, beforehand, what is the nature of the sitting required of them. All of this is perfectly proper for the convenience of the parties, but the latter part of it is certainly suggestive of preparation.

They also state that, originally, some dozen years ago, when they began developing this phase of mediumship, they had to produce the portraits in a closed cabinet, or in a dark box; but that of late they have become so *highly developed* that the portraits are produced in the daylight; that now the subject selects the canvas and the same is placed in the window with the top leaning against the window sash; the blind is then drawn down to the canvas top, and the *draperies* are arranged so as to let in no light except through the canvas; all other light is excluded from the room. Now, it is quite evident that the canvas might be sprayed from a concealed mechanism in the window casing. If so, the sitter could have no idea of what is employed, for under such conditions one could see through the canvas but faintly.

Let us suppose that in the window casing, concealed by the wood, are some tubes connected to a pressure tank of the developing chemical. Let us suppose that a number of tiny nipples are located along these tubes and almost penetrate the wood of the casing; that then there are some pin-holes in the wood over each nipple; that each nipple is set at the proper angle to spray the canvas at the proper places. Now when a concealed confederate turns on the pressure, it is evident that the picture will gradually appear. Other mechanisms may be used. The lower part of the window casing, known as the sill, may have a revolving trap that revolves behind the canvas, bringing up into position a spraying mechanism; or more probably, that is merely pushed up out of the way, so as to allow the tiny nipples which are trained on the canvas like miniature guns, to begin operating.

It is also possible that the mediums dampen the canvas before the experiment, with a sponge saturated with the developer, under the pretext of rendering it transparent, or of causing the "spirit paints" to adhere. In such case a developer might be used that would act very slowly, and then no spraying mechanism would be required.

It would be easy for the artist to prepare several canvases all alike before the sitting, so as to give the sitter free choice of canvases. The prices charged, viz., forty dollars, would justify the expense.

Naturally, mediums following this work as a profession and doing nothing else, would do much experimenting, and would greatly perfect their methods. They would doubtless learn to use many chemicals, and could thus produce the beautiful tints in which the pictures are now made. It is even possible that no spraying mechanism is used at present, but that they have discovered *chemicals which develop under the daylight which enters at the window*. The last would be the ideal method. To learn just what chemicals they use, an analysis of the painted canvas would be required.

Now, in the aforesaid advertising matter, I find a statement the substance of which is this: Spirits continue to develop on the "other side," therefore the portraits do not always look as the persons did in life; that when a perfect likeness is desired, it is well to bring a photograph for the sitter to look at during the sitting, and upon which to concentrate his psychic powers. This is to establish proper conditions so as to enable the "spirit artist" to make a good reproduction.

Now, suppose that when the sitter comes with a photograph, while he is holding it and looking at it, a secret "snap shot" of it be taken; or that the artist (mortal) view it through a small telescope from some concealed position. It is evident that after a short time the canvases could be brought in for the sitter to select one, and the sitting could begin. It might be necessary to make a failure at first, and then make a second trial for a portrait later, as such expedients are frequently resorted to in mediumistic work.

In case no photograph is brought, then the mediums doubtless adroitly get a good description of the departed, and the portrait looks "as the spirit does now in spirit life"; so that there is but a very faint resemblance. I know a medium who told me that he was personally acquainted with the "fine artist" who prepares these canvases. He told me the artist's name and said that he had talked with him frequently. The artist is of national fame, and could not afford to have his name known in connection with this work. Unfortunately, I neglected to write down the name, and have forgotten it.

In the aforesaid advertising matter, I saw some statement about leaving the portrait to be completed after the sitting. It will also be noticed in Mr. Bennett's letter, that the portrait to which he refers was "green" or damp, and was left to dry and be called for later. How easy it would be, in such case for the artist to copy the picture in oil on another canvas, or even to go over the original canvas with a coat of oil paints. This may be done in some instances. It will be noticed that Mr. Bennett says the canvas was hung against the wall. A spraying mechanism could have been concealed in the wall as easily as in the window casing; or there might even be a sliding panel in the wall. In the case Mr. Bennett mentions, the fact that the coloring material was yet "green," would indicate the use of a spraying chemical.

The reader may rest assured that the coloring matter on the portraits

was not created by any "spirit" especially for the occasion, but that it was in existence before the sitting, that it was applied to the canvas, not by a spirit, but by secret means, which is very simple and commonplace when understood. If one will but view such things without superstition, it will be much easier to realize that they are simply clever trickery.

OMAHA, NEB.

DAVID P. ABBOTT.

MR. BENNETT TO MR. ABBOTT.

DEAR SIR:

After writing to you the first time I heard of two other spirit pictures in this vicinity, and the weather moderating I have been able to go and see them. I tried to learn all the points you requested me to notice, and I am frank to say that, with these two there are several features your explanation to *The Open Court* will not explain. The mediums claim they do not know what the paint is, but they say a wet sponge will wipe it all off, leaving the canvas white. If that is so(?) of course it cannot be oil. It will be tedious for me to tell you all the details, but that is the only way I can make it plain to you.

The picture I had seen when I first wrote you was owned by a Mr. M. in this city; a portrait of his mother, not as he knew her but *as she looks now*, and that left a margin, as did most of the other things, so that your "reply" would be sufficient. But now Mr. M. has a picture of a daughter that died at birth. It is not only a beautiful work of art, as I judge, but it is angelic in form and features. But the picture looks like a girl of fourteen, while the child was born little less than nine years ago. The mother sees this error, but says spirits develop faster.(?)

The child had come to M. in several sittings, I am not sure if with other mediums or not, (he and his wife and little son have all developed as rapping writing and planchett mediums within the past year), but think it did. It told them they could get its picture. So he went to Chicago again this winter, taking a well-known business man with him. At the hotel M. took four leaves from a common note-sized tablet that lay on the office table, folded them and put them in an envelope with hotel card on the top corner, sealed it, put a one cent stamp over the seal, and then ran a pin through the corner so as to mark the sheets. I will say here that two of the sheets have no pinhole, and M. says he presumes he did not fold them exactly even, and the hole was made very near the corner edges and so missed two. He put the envelope in his pocket and the two men went to the mediums where, by their directions, he put the envelope on a slate that lay on the table, then put another slate over it, and held them together about ten minutes, the mediums not being near, and conversing on other topics in the mean time. Then one told him his message was ready. He took the envelope and put it in his pocket, without opening, though the mediums protested, wanting to know themselves what was in it. But he said he was not going to open it until he got home, as his wife was skeptical, and if there was anything in it worth while he wanted her to see it.

M. then told them he wanted a picture of his dead daughter taken by the side of his living son, now about twelve years old. They told him they could not include the boy without having his photo or having him present; but the photo need not be shown but kept in his pocket—only so it was in the room.

So they agreed on a less price for that picture, and later he is going with his son to have both painted together at a reduced rate. Now mark the frailties of human testimony: M. says his friend selected at random the canvas from a large pile lying in a corner of an adjoining room, all stretched on frames of different sizes, each person selecting the size he wants to pay for; and that his friend put the canvas on a window sill, and then they both sat down, and in ten minutes the picture was completed, the mediums not being near them. His friend tells me (separately) that M. selected the canvas himself and put it in the window. He did not say anything about the mediums, but when I asked him if they did not sit on each side of the picture, he at first said, "No," and then he said, "Perhaps they did!" Now in the other picture to be described later they sat on each side of the canvas, each holding it by one side, and the window shade was pulled down to the top of the canvas, "so as not to blind the eyes of the observers." And this is the way they picture it out in their catalogue which illustrates and explains their methods and terms.

When M. told me about his mother's picture he said they hung it on the wall, and that caused you to ask me several questions. But now M. tells me they put it in the window, and they sat one on each side holding it. See how he varies.

In the former case they kept the picture a few days to dry, and that gave you an idea that they could repaint it. But in this case they immediately delivered it to M. and he brought it home. He had requested that a flower be included in the hair of the girl, and that her name that has been given her since she passed over, be on the picture. Neither were on it and he complained. They told him it would be all right when he got home; and sure enough when he unwrapped it at home two white spots were in the hair, (golden locks hanging in curls, the flower being just over the right forehead), and about two days afterwards as the mother was looking at it the name gradually developed, in capitals about a quarter inch tall, *Jesemine*. Note the spelling. When he arrived, M. was surprised to find his son lying on a couch not well enough to go to school. He gave the envelope to the boy to open, and all the four sheets were written full on one side *with ink*. (I forgot to say that they put a small tin cover on top of the top slate with a little ink in it.) The first sheet was signed "Jesimine." (Two i's.) Among other things she said, "Do not worry about Ira's sickness, (the boys' name) he will have a short run of fever, but get well soon if you take good care of him." Now when M. left home the boy was well, and he did not know he was sick until his return—hence he says the mediums could not have learned it from him by mind-reading. And he had not told them the boy's name. Next followed a longer letter from one signed "Fulton," who told him several things about his business and patents. M. has invented a drying kiln, and made several patented improvements, and not having sufficient money to do it all and manufacture, took in some partners in Cleveland, where it is manufactured. He is having some trouble with these partners and this Fulton gave advice about that. He says this Fulton (he believes it to be the steamboat man) has told him all he knew about his invention from first to all the improvements. He says he has never told the mediums about his business nor about this Fulton. A third letter was from his mother, but signed "Per E. D. G." as all her letters are, but he does not know himself who E. D. G. is. They say the girl has taken the name of the flower, Jasmine, but the mother

noticed that it was spelled differently in the letter from the picture, and *neither* right if meant for that flower. There are only two spires of the flower in the picture, just two white leaflets pointing outwards from each other. But the picture is very handsome, and an ornament to the room, even though fictitious. The difficulties in my mind in this case that you do not explain are that the canvas is selected at random, so they could not prepare it in advance; they delivered it at once, so they did not have a chance to paint it afterwards; and the things told in the letter about the boy's sickness, etc., which W. says he kept in his pocket all the time.

The other case is a Mrs. B., whose son, sixteen years old, died last April from measles, followed by pneumonia. She is a Baptist and had no belief in spirits, but so grieved about her loss that some friends advised her to consult a medium, which she did. Among them was the one from Chicago, that I mentioned to you before, and who I believe is a "runner" for the artist mediums. Some one advised her to go and get his picture and *in one sitting the boy told her he would go with her so she could get an exact likeness*. She arrived in Chicago on a Saturday and told them what she had come for. They told her there were so many ahead of her that if she did not have objections to come *next day, Sunday*. She consented, and then *they suggested that she ask for a letter from the boy*, and she tore two leaves from a blank tablet they had, and they gave her an envelope in which she placed them, and then she placed them between the two slates, and they had her to put two large rubber bands around them, one each way. She asked why they did that, and they replied, so if she was a skeptic she could see that they did not do the work. On Sunday she went as agreed, but they were still having more that were ahead of her (she says), and after visiting some time she left. She assures me she did not tell them anything about her boy, his name, description, etc., at any of these interviews. On Monday she went and they not only got the picture but also gave her another long letter, (I think six note sheets written on one side) the paper being taken from a tablet as before, and put into an envelope, sealed, put between two slates, etc., as before. I have seen both letters. The penmanship in each is the same, and very similar to that in M.'s letter signed "Fulton." In these letters he says, among other things, "Do not mourn because I did not see sister before I died. I immediately went and saw her after I passed out of the body. And I am near you all and see you every day. I am also pursuing my studies just the same as when in school, only it is not so hard now for me to learn my lessons." Now, just before he died he asked to see his sister who was also dangerously sick in another room, but the doctor forbade their carrying her to him, and he died without seeing her. How did the mediums know of that incident? Again he says, "Goldie is past suffering now. She is here with me all the time; we are soul-mates now, and very happy together." Now Goldie was a little girl sweetheart of his when the family lived in another state some years before. The day before the boy died the girl got burned, and after much suffering died in June; the boy died in April. The mother assures me that not even any of the neighbors knew of this girl friend, nor of her tragic death—much less could these mediums have known it. Again, "Do not worry over that money. Use it for something that will be useful to you, and remember it as a present from me." Now, for several days before his sickness he left school to work for a neighboring farmer, and the mother thinks that work helped to

cause his death. So she has kept the money he earned in his pocket book just as he left it. She says none of the neighbors knew she was keeping it, much less the mediums. These are the most peculiar features of these letters.

When the picture was finished she told them she was sorry that he did not write his name on it, and immediately the name "Harry" appeared on his coat sleeve. Then she was sorry that she did not ask that some pin or jewel be put on his neck-tie, and immediately a little yellow crescent developed in the knot of his tie. She says the tie, collar and clothing are just like what he wore when in best dress. She tells me that the picture is a good likeness of her boy, and that all the neighbors think so too. She carried to Chicago a photo of this boy with his sister and brother, a group of three, Harry being the oldest, but all taken when he was twelve; but she did not take that photo from her pocket, she says. I noticed that in that on the photo Harry had his hair parted on the left side, while in the spirit picture it is parted in the middle. His mother said that for the last four years he had practiced parting it in the middle. So the mediums did not imitate the photo she had with her, whether they saw it or not. Now "Harry" was the name that developed on the picture, and it was the name signed on both the letters written before the picture was made. She is positive she did not tell his name.

I will not longer weary you, but do not see how I could describe what I have seen much briefer. To be more explicit in replying to your questions: The canvas is selected by the applicant, and so it does not seem apparent how they can be prepared in advance for each applicant, as in these cases one was for a child that died at birth, and the other a boy at sixteen. If the canvases were prepared with chemicals beforehand, the applicant might select one that was prepared for an old person, etc. The canvas is set in a window, the mediums sitting on each side, each holding to one side of it. The window shade is turned down to the top of the canvas. The canvases are not dampened before the sitting. How do these mediums find out names and conditions so as to make them appear in letters and on pictures, and tell such things as about the sweetheart Goldie?

These people here tell me that scientists and chemists have tested those pictures, and analyzed the paints, and been unable to find what they are. The mediums of course tell them this;—they do not know it from chemists themselves. The mediums say they do not know what the paints are themselves. It is done by the spirits, of course, and how should they know what material the spirits use(?)!

I really hope you will succeed in exposing this feature of spiritism, and that I shall be able to give the results to my readers not far in the future. If I can in any way be of farther aid to you command me.

Yours for truth,

COLDWATER, MICH.

C. W. BENNETT.

In a subsequent letter, in referring to a trumpet medium, Mr. Bennett says:

"I want to call your attention to the fact that it was the same B. of Chicago that I had mentioned as the one I believed was a "runner" for the portrait mediums. This helps to confirm my suspicions. This man has been here several times since that time M. met him, and had ample opportunities

to get all the information he needed about M. to enable the mediums to make his two pictures. It was B. also that first suggested (by spirit talk, of course) to that woman to get a picture of her boy."

SECOND LETTER FROM MR. ABBOTT.

To the Editor of The Open Court:

I am in receipt of this second letter from Mr. Bennett, and I can but say that it only confirms me more strongly in my opinion that my explanation is the correct one. This letter introduces some new features to be explained. One is the slate and billet test. Another is the means by which the mediums secured the secret information, These I will treat separately.

Now first in regard to the portraits. I am now quite certain that a spraying mechanism is used and that it is concealed in the window casing. Believers will acknowledge that the coloring matter is applied while the canvas is in the window. I agree with them. The difference is this, the believers think that it is created for the especial purpose and applied by an invisible, immaterial, spirit artist, who devotes most of his time to the business so as to enable some mediums to make a living, and also to convince more strongly than ever good believers. I think the coloring matter is manufactured by mortal man, and that a portion of it is applied to the canvas in an invisible spray while in the window. I think that part of it is applied beforehand by a mortal artist in secret, and that it is invisible until developed.

The portraits furnished Mr. M., who did not have pictures to be reproduced, do not resemble the spirits when in life. These canvases could be selected from the stock canvases, which are always on hand ready prepared. He would not have to wait for his sitting. The canvases from which he selected need not all have the same picture on them. Each one of the stock from which he selected could have on it an invisible portrait of a girl of about the right age, and it would make little difference which one he should select; for he could not tell, anyway, how his daughter would look when nine years old. Doubtless, the stock canvases contain portraits of girls of varying age, and the confederate in placing a number of them in the adjoining room, would naturally use some bearing portraits of girls of not quite the right age. This evidently took place, and the gentleman happened to choose one of a girl of about fourteen years of age. This made little difference, for the credulity of believers always supplies a ready explanation for such variations. The same explanation will apply to the gentleman's selection of a canvas for the portrait of his mother.

In the lady's case, the portrait must resemble a boy who recently died, and must resemble him nearly enough to be recognized. In this case a picture must be taken to the medium's house with the sitter. Now notice that this lady is not given a sitting until her third visit. I am quite sure that the "special canvases" had to be prepared for her, and that the artist had not completed them when she made her second visit. Also notice, that when the portrait for the lady was finished, she expressed regret that her son's name was not on the picture; after which it appeared. Then she regretted that there was no pin in his tie, whereupon one immediately appeared. Notice also that in the case of the gentleman, he had requested that a flower appear in the hair of the girl, and that her name appear on the picture. He was

disappointed that they were not there, and they also subsequently made their appearance. Thus in each case these sitters were given special "after effects" in response to their spoken wishes.

How very obliging this spirit artist is! How very convincing is his work! Is it not strange that he will not permit a subject to bring his own canvas? Does not this similarity in the mode of procedure in each case tell a story to the rational reader? Did any of my readers ever see the same sleight-of-hand trick performed over a few times, and note the absolute similarity in the mode of operation? Is it not a fact, in the language of the profession, that "this is in the game"? It is just such little improvements to a trick performed by a medium that, in the language of the profession, "makes the work strong." For myself, I am quite sure that these special effects were prepared on the canvases in advance, with a more slowly acting chemical; that by *suggestion* in the conversation, the mediums adroitly caused their subjects to request these little after effects. In performing tricks myself I have frequently resorted to just such expedients, and have thus sometimes made my work appear almost supernatural.

In the case of the gentleman, he requested these effects in advance before the sitting. His canvas was a stock picture, but the assistant in the adjoining room quickly applied the special effects to the canvas with the slow chemical. On reaching home the flower was found to have developed, but later the wife of the sitter saw the name appear before her. Possibly it was visible as soon as the flower was, but that she overlooked its location. Then when she did discover it, the psychological effect was as though it had suddenly developed before her eyes.

In the case of the lady, I think the conversation was so manipulated as to cause her to express her desire, a short time before the chemicals had time to develop. I am quite sure that two persons from the same town would not each, independently, if uninfluenced by suggestion, have asked for *special after effects of such similarity* to appear on the portraits. This feature is evidently considered pretty "strong" by these mediums, and is "worked in" very frequently.

It will be noticed that the gentleman selected a canvas and got his picture very readily; but that when he requested his living son's portrait to be made on the same canvas, this could not be done without a *second sitting, and the presence of the boy or his photograph*.

Next in regard to the means by which the mediums secured the secret information. When high grade mediums do a big business, it is very common for them to employ a "traveling person" as I have stated elsewhere. Is it not natural to suppose that these mediums do this, and that the medium B., who solicits (or has his spirit voices solicit) trade for them, receives part of the proceeds? Would this not partly explain the high prices charged? Honest spiritualists will tell most any one, that mediums as a class always greatly depreciate the work of other mediums, and are continually crying "fraud" against them. Many believers have expressed their regret to me of this frailty in the character of this class of persons. It is very unusual for a medium to advise a sitter to visit and spend money with another medium. To me it is as plain as day. The medium B. had been in the home city of these sitters many times. All believers, and those who were on the way to become believers, evidently had sittings. One of this medium's voices advised this

lady to get this portrait. This proves that the lady discussed the matter either with this medium or his voices. Evidently, this lady in her conversation and questions (written or otherwise), revealed to these spirit voices or this medium, all of the secrets (including the manner in which her son had lately worn his hair, etc.), which afterwards were used to such telling advantage. She has no doubt forgotten most of her conversations with this medium, and could not relate one thing in ten that passed between them. But it is a medium's business to write down and remember these things. It is also a very prevalent custom for mediums to exchange information thus secured.

I feel sure that this medium secured the lady's son's photograph, either with her consent for the purpose of "magnetizing it," or of getting *en rapport* with her son; or else that he secured it at some gallery secretly, and that he copied it with a kodak. How frequently do subjects take some memento as a lock of hair or a photograph of the dear one to a medium! How easily can a medium manage to have this done long before his voices ever advise a spirit portrait!

There can be no doubt that he furnished the lady mediums all of the vital information, names, etc., which these mediums afterwards used to such telling advantage. The reader need not doubt the fact that mediums obtain a complete knowledge of the little secrets, connected with the dead of their sitters. These things prey on the minds of those who are in grief, and are revealed to mediums in one way or another in private sittings.

I wish my readers could see a collection of written and signed questions which is in my possession. These were written by many persons who thought that they saw them burned before their eyes. They reveal all of the innermost secrets of their writers. Each writer believed that the medium never saw his writing, and in some instances report that he never touched the cards on which it was. If another medium were to appear and reveal this same information to these persons, they would undoubtedly certify that no one at all knew of these secrets. These were presented to me by a medium of my acquaintance, who is quite friendly with me.

As to the sickness of the boy, (whose name was probably furnished by B.), I should think this a mere prediction which would apply to any growing child; that, had the boy not been sick on the father's arrival, like most children he would at some later time have had an unimportant sickness; and that in such a case this prediction would have been applied by the gentleman to the event. On arriving home the boy happened to be sick, which accidentally made an immediate fulfilment of the prediction.

And now in regard to the slate test. I have elsewhere dealt very completely with these tests. I will not take up space here in doing so. In an article of mine, appearing in the *Journal* of the Society for Psychological Research I explain a test where, from some slates, possession is secretly obtained of a sealed envelope. This could be opened with steam, and the writing done, after which the envelope could be again sealed. In *Suggestion*, of September, 1901, there is an exposure of this same trick, or nearly the same trick, as that which these mediums performed.

It is quite evident that these sitters received information or instructions from some source in advance, which caused them to prepare the sealed envelopes. In the gentleman's case he prepared his at the hotel. Now the lady did not come with one prepared, so the mediums had her prepare a sealed

envelope *in exactly the same manner*. What a strange coincidence! This shows that this is a stock trick of theirs and is performed for most subjects. *The mode of operation is exactly the same in each case*. This fact alone shows that it is a trick.

It will be noted that one letter was signed, "per E. D. G." The recipient does not know any one whom these initials would indicate. Had the mediums' notes of information been more complete, or had they accidentally hit upon other initials, this might have been cited as a most convincing test.

I will not take up further space with my explanations; but I simply assure my readers that if any of them will take their own canvas with them, and *never let it out of their hands or sight*, they will get no picture.

OMAHA, NEB.

DAVID P. ABBOTT.

"A PUZZLING CASE."

To the Editor of The Open Court:

I am glad that your correspondent, R. W. M., was satisfied with Mr. Abbott's reply to "A Puzzling Case." It was highly satisfactory to me also; for like the man of good judgment and good sense that he is he declined to give an opinion upon something which, personally, he knew nothing about. Undoubtedly he believes that could he have witnessed the same performance, he could have detected trickery in it. But if he could not it would by no means follow that no trickery was practiced. True, I could detect none, and I am far from being the novice in such investigations that R. W. M. seems to suppose. My experience began, like his, in 1851-2, at a time when Broadway, New York, was flooded with three-cornered signs, each bearing the legend of "Spiritual Manifestations, Admission 25 cents." After two or three visits I was able to rap the raps and tip the tables with the best of them—especially when the sitters' questions were put with the rising inflection until the right one was indicated by a downward inflection of the voice. As thus: Was it one year? (no), three years? (no), four years! (yes). But when the sitting was over I always claimed it to be a humbug and showed how it was done.

O. O. BURGESS.

A SPIRITUALIST'S VIEW.

To the Editor of The Open Court:

I have been reading with interest in your magazine Mr. Abbott's "Half Hours with Mediums." These papers are excellent and needed to put people on their guard against imposture and will no doubt be welcomed by all true spiritualists.

What Mr. Abbott has elsewhere said upon the subject of spiritualistic phenomena I do not know. But in these articles he discusses the subject only upon one plane, that of magic and jugglery. And to conclude from these expositions that the sound of no footfall on the other side of the border has ever reached us would be a great mistake.

The experiences that justify the paramount claim of spiritualism are widespread and multiform. Spirit manifestation is not wholly foreign to the Old Testament, and something very like it holds an important place in the New. Many a family to-day has its border-land secret to reveal confidentially. What my parishoners told me of these mysterious occurrences in

their own homes led me to study spiritualism. I will briefly state some of my experience.

I was standing in the hall of a large building in Chicago with a medium, an absolute stranger to me. He remarked: "You somewhere either over a store or a bank officiated at the funeral of a little black-eyed girl." I had done so a few months before, over a bank in a village in Colorado. The medium claimed to be clairvoyant and to see the little girl holding a wreath of flowers for me.

A medium in Denver described to me very minutely a deceased lady relative of mine whom I had only seen twice and in her childhood and girlhood. The description included peculiarities of form and face, color of hair, eyes, and of the clothing she had worn. I knew nothing whatever of these details, but learned afterward that the description was very correct. I am completely colorblind, having never perceived any color whatever.

In their home on an aristocratic avenue in Boston, I was in conversation with a first-class physician and his wife who was a medium. They jointly informed me that they had had many materializations in their own home, that they frequently occurred unsought, and became such a nuisance that they had to be discouraged.

In Cherokee, Iowa, a gentleman and his wife informed me that after their daughter died, they could get no comfort from minister nor professional medium, that they then set apart a room in their own house in which to receive communications, that their circle was composed of only members of their own family and a few intimate friends, and that they were abundantly blessed with varied manifestations, including the frequent materialization of their daughter.

My consciousness and whole being has been filled almost to suffocation with the unmistakable presence of a dear friend some months deceased, who had promised me to return if possible.

On a still summer morning, in an upper room, in my own house, on the paper curtain of the window near me, I have heard a series of loud raps repeated as if for recognition. I was sole occupant of the house, and had been for nearly forty-eight hours.

These are facts. And I feel it my duty to give them publicity.

SOUTH LINCOLN, MASS.

S. R. H. BIGGS.

A PAGAN NUN.

As Christianity has its nuns so the pagans had their virgin priestesses whose sanctity was both greatly admired and highly respected by the people of all classes. Among the Homeric hymns is preserved a touching prayer of such a nun of pagan antiquity, and we translate these lines as follows:

"Chaste goddess, hear me that invoke thine ear,
 O thou who nourishest the growing year!
 Grant that thy maid her troth to no one plight
 And scorn all love, yet always take delight
 In converse with the thoughtful grayhaired sage
 Who past his prime has sobered down by age."

PROPHETS.

The evolutionists teach that before any species came into the world *as a species*, individual beings, prophetic of the coming *kind* of being, appeared.

There was a time, let us suppose, when the highest type of life on earth was something like the dog, in intellectual, physical and moral attributes. The spark was passed on to a new order of being; the intermediate links disappeared; but before that new species appeared *as a species*, isolated cases were known.

And before man appeared as a species there were individual beings prophetic of men. They disappeared; finally, man, as a species, appeared.

Man is evolving into another sort of being in the same manner, and it is only reasonable to suppose that this future species has had its individual forerunners, and will have others. This is the explanation of the Christs and the Buddhas. Indeed, they were prophets.

DON MARQUIS.

 BOOK REVIEWS AND NOTES.

DAS WORT DES BUDDHA. Eine Uebersicht über das ethisch-philosophische System des Buddha in den Worten des Sutta-Pitakam des Pali-Kanons nebst Erläuterungen. Von *Bhikkhu Nanatiloka*. Mit einer Einleitung versehen von *Karl Seidenstücker*. Leipsic: Grieben, 1906.

The interest in Buddhism is spreading, and the present pamphlet has been published by the President of the Buddhist society of Leipsic, Herr Karl Seidenstücker. He prefaces the book by complaining about the gross ignorance and prejudice that are current concerning Buddhism, and declares that it is remarkable how the most suitable world-conception could have been distorted to be mistaken for a mystical and haphazard view like Theosophy, Vedantism and so-called esoteric Buddhism. The author is a native German who became a Buddhist monk and studied under Buddhist priests in Ceylon. His book consists mainly in quotations from the ancient Buddhist canon. The contents are arranged according to Buddhist tradition under the headings of the Four Noble Truths, suffering, the cause of suffering, deliverance from suffering, and the paths that lead to deliverance. These four chapters contain in incidental headings almost all the current Buddhist doctrines. The Pali terms are sufficiently explained in their philological meaning as well as their pronunciation. In its general make-up the book reminds us of the Buddhist hand-book which the Open Court Publishing Company has published under the title *The Dharma*.

Dr. Vittorio Macchioro, of Camerino, Italy, publishes in the *Politisch-Anthropologischen Revue* an article in German on "The anthropological Foundation of the Decay of Rome in the Time of the Cæsars," and attributes the reasons to the mixture of the population of Rome with lower races. This is due partly to the great number of foreigners enlisted in the Roman army, but mainly also to the natives who mixed too freely with the aboriginal Italian families.

Plant Breeding

Comments on the experiments of
BURBANK & NILSSON. By

Hugo DeVries, Professor of Botany in the University of Amsterdam.
Pages, XIII + 351. 114 Illustrations. Printed on fine enamel paper. Cloth,
gilt top, \$1.50 net; \$1.70 postpaid. (7s. 6d. net.)



Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

Hybridization is the scientific and arbitrary combination of definite characters. It does not produce new unit-characters; it is only the combination of such that are new. From this point of view the results of Burbank and others wholly agree with the theory of mutation, which is founded on the principle of the unit-characters.

This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (H. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentenary of the birth of their founder, Benjamin Franklin, April, 1906.

*Second Edition. thoroughly Corrected
and Revised, with Portrait.*

Species and Varieties:

Their Origin by Mutation

By Hugo de Vries

Professor of Botany in the University of Amsterdam

Edited by Daniel Trembly MacDougal, Director,
Department of Botanical Research, Carnegie Institution of Washington
xxiii + 330 pages



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

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

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

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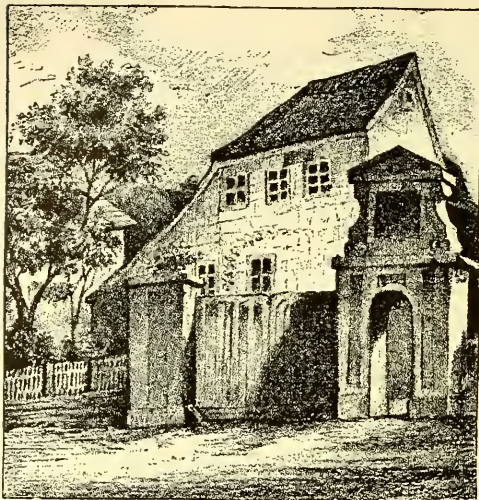
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indictment of the liquor traffic in Malta and elsewhere. Thewhite man's vices are the greatest obstruction to the mission work in the non-Christian world."—*Methodist Magazine and Review.*

Travels in Tartary, Thibet and China,

during the years 1844-5-6. By M. Huc. Translated from the French by W. Hazlitt. Second reprint edition. Illustrated with 100 engravings on wood. In one volume. 1900. Pp. 688. \$1.25 net. (5s. net.) Two vols. Pp. 688. \$2.00. (10s.)

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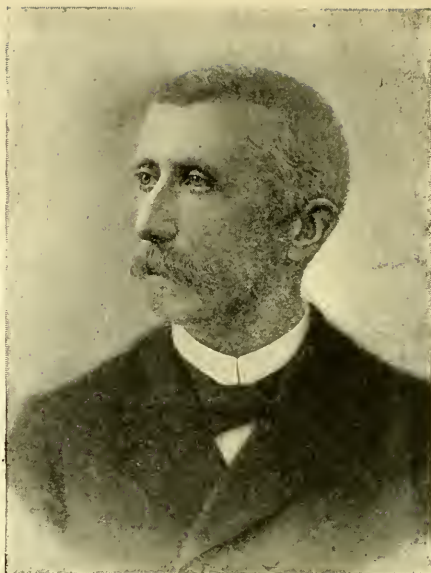
Essay on the Creative Imagination.

By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. \$1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled *An Essay on the Creative Imagination*.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although

the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.



Our Children. Hints from Practical Experience for Parents and Teachers. By Paul Carus. Pp. 207. \$1.00 net. (4s. 6d. net.)

In the little book *Our Children*, Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first inculcation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcefully illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergartners. Hints as to the first acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene, and similar problems.

Yin Chih Wen, The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the *Kan-Ying P'ien* in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the *T'ai-Shang Kan-Ying P'ien*, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the *Kan-Ying P'ien*, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents *Wen Ch'ang*, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. \$1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,



will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

The Praise of Hypocrisy. An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

This is not an attack on the church, nor even a mere criticism; it is the language of righteous indignation hopefully summoning the church to be honest with itself, to be loyal and faithful to its master.

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Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. \$1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology

of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of meta-geometry.

The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

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The Rise of Man. A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of *The Rise of Man*, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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Translated by Dr. Hugo Wernekke, Head Master of the Realgymnasium at Weimar, 1906. Pp. 133. Cloth, gilt top. 12 mo. 75c net. Postage 8c. (3s. 6d.)

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Aristotle on His Predecessors. Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

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Zarathushtra, Philo, the Achaemenids and Israel.

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. \$4.00 net.

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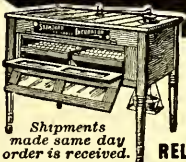
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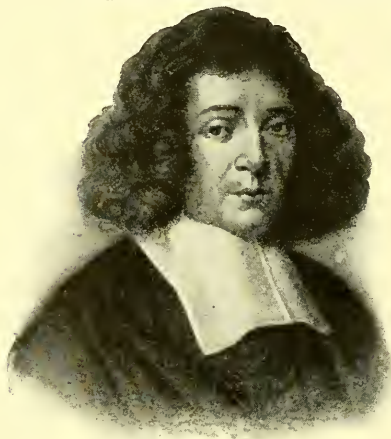
T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. \$1.50 net. (7s. 6d.)



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