

The Open Court

A MONTHLY MAGAZINE

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

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

Associates: } E. C. HEGELER.
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VOL. XV. (NO. 7)

JULY, 1901.

NO. 542

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ESSAYS ON NUMBER

- I. CONTINUITY AND IRRATIONAL NUMBERS.
- II. THE NATURE AND MEANING OF NUMBERS.

By *Richard Dedekind*, Professor of Higher Mathematics in the Collegium Carolinum, Brunswick, Germany. Authorised Translation by *Wooster Woodruff Beman*, Professor of Mathematics in the University of Michigan. Pages, 115. Portrait of Dedekind. Red Cloth, 75 cents. (Just published.)

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II. The Nature and Meaning of Numbers: Systems of Elements; Transformation of a System; Similarity of a Transformation. Similar Systems; Transformation of a System in Itself; The Finite and Infinite; Simply Infinite Systems. Series of Natural Numbers; Greater and Less Numbers; Finite and Infinite Parts of the Number-Series; Definition of a Transformation of the Number-Series by Induction; The Class of Simply Infinite Systems; Addition of Numbers; Multiplication of Numbers; Involution of Numbers; Number of the Elements of a Finite System.

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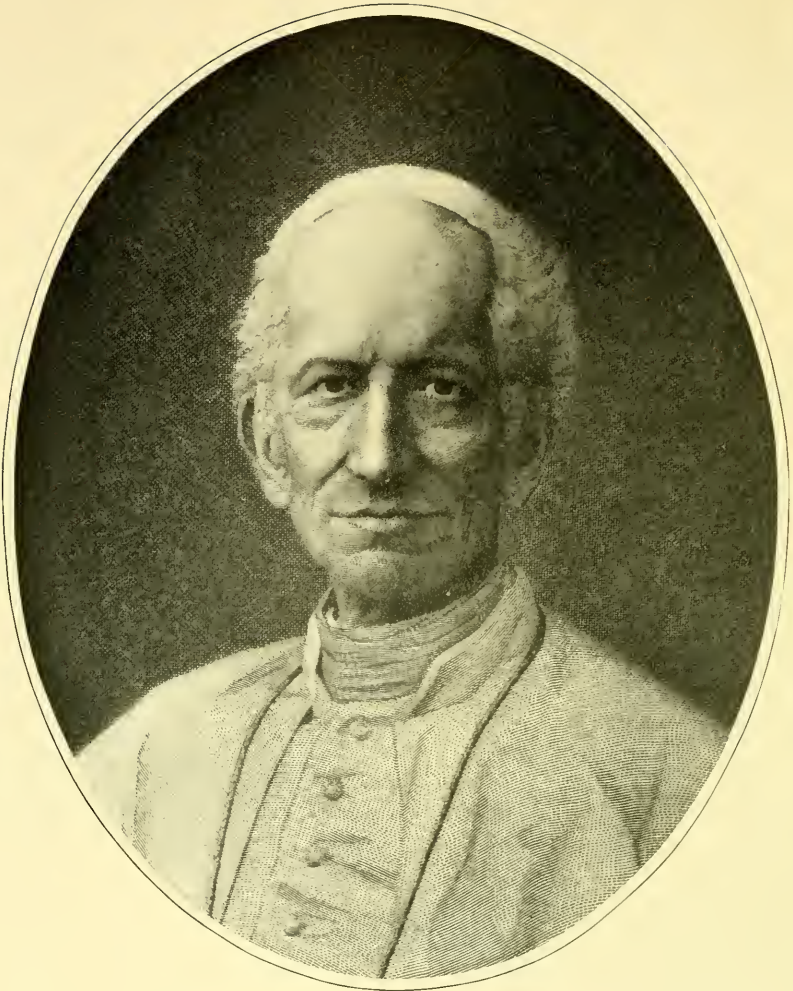
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THE LEGENDS OF GENESIS.¹

BY H. GUNKEL.

II.

THE LITERARY FORM OF THE LEGENDS.

THE beauty of the legends of Genesis has always been a source of delight to readers of refined taste, and it is not mere chance that painters have been so fond of choosing the subjects of their works from Genesis. Scholars have more rarely expressed appreciation of the beauty of these narratives, often perhaps for personal reasons, and perhaps often because the æsthetic point of view seemed to them incompatible with the dignity of science. However, we do not share this prejudice, but, on the contrary, are of the opinion that one who ignores the artistic form of these legends not only deprives himself of a great pleasure, but is unable properly to satisfy the scientific demands of the understanding of Genesis. Nay, more: it is no insignificant question for science to answer, in what the peculiar beauty of the legends consists,—a problem whose solution requires a thorough investigation of the contents and the religion of Genesis.

GENESIS IS PROSE.

The first question is, whether the form of the diction is prose or poetry. Aside from Genesis 49, which is a poem and not a narrative, and on that ground alone is out of place in Genesis, all that the book contains is prose in form. Detailed investigations of the nature of this prose have not been carried on. Meanwhile, at least this may be said, that this prose is not the common colloquial lan-

¹Continued from the May *Open Court*.

guage of every day life, but is more artistic in its composition and has some sort of rhythmical construction. Hebrew prosody is still a sealed book to us, but in reading Genesis aloud one feels an agreeable harmony of rhythmically balanced members. The translator of Genesis is constrained to imitate this balancing of sentences. Since the legends were already very old when they were written down, as will be shown hereafter, it is a matter of course that the language of Genesis is somewhat archaic; this too must be reproduced in the translation. In certain passages, the climaxes of the stories, the language rises into poetry, as is the case with the German *Märchen*, where the spells and charms are in poetic form. In the case of some of the legends we know variants both Biblical and extra-Biblical, notably of the stories of creation, of the Garden of Eden and of the Flood, which are in strictly metrical form. Inasmuch as these poetical variants are known to be older than the prose versions transmitted in Genesis, we are warranted in the conjecture that the poetic form of these legends is older than any prose form whatever. The older and strictly rhythmical form, which we must suppose to have been sung, would differ from the later prose form, which was recited, as does the ancient German epic from the later *Volksbuch* (book of popular legends), or as do the Arthurian poems of Christian of Troyes from the prose versions of Mallory's *Morte d'Arthur* or the Welsh *Mabinogion*.

GENESIS A FOLK-BOOK.

A second question is, whether these poetic versions are popular traditions or the productions of individual poets. Modern investigators have answered the general principle of the question to the effect that Genesis is popular oral tradition written down. We are able to explain clearly how such popular traditions originate. Of course, in the ultimate beginning it was always an individual who improvised or devised this or that poem. But it is characteristic of such popular traditions that we are never able to observe them in the germ, any more than we can in the case of language, but that they appear, wherever we hear of them, as primitive possessions inherited from the patriarchs. Between the poet who first conceived them and the time when they were fixed for transmission to posterity a long period elapsed, and in this period the legends were repeated from generation to generation and passed through many hands. Yet however faithfully such legends are transmitted they are inevitably altered in the course of the centuries. And thus

they finally become the common product of the people. This transformation of the legends was unconscious, at least in its earlier stages. Only in the more recent modifications is it reasonable to assume the operation of conscious art.

Both narrators and auditors regarded the legends as "true" stories. That this is true of the legends of the Old Testament is shown in the historical books of the Bible, where the narrators proceed by almost imperceptible degrees from legends to genuine historical narratives. It follows also from the legends themselves, which go about in all seriousness to account for actual conditions: because the woman was made from man's rib, therefore he longs for union with her; here we see that this story was no mere poetical figure to the one who told it, but an event that had actually happened. And furthermore, it is to be expected from the nature of the case: legends come from ages and stages of civilisation which have not yet acquired the intellectual power to distinguish between poetry and reality. It is therefore no slight error when modern investigators declare the legend of Paradise to be an allegory which was never intended to represent actual occurrences.—Moreover, for the very reason that the legend is the product of the whole people, it is the expression of the people's mind. And this is a point of greatest importance for our interpretation of the legends of Genesis. We are warranted in regarding the judgments and sentiments presented in Genesis as the common possession of large numbers of people.

THE CONTENTS OF GENESIS IN PRIMITIVE FORM.

Accordingly we should attempt in considering Genesis to realise first of all the form of its contents when they existed as oral tradition. This point of view has been ignored altogether too much hitherto, and investigators have instead treated the legendary books too much as "books." If we desire to understand the legends better we must recall to view the situations in which the legends were recited. We hear of such situations Ex. xii. 26 f., xiii. 14 f., Joshua iv. 6: when the children ask about the reason of the sacred ceremony then the father answers them by telling the story. Similarly we can imagine how the story of Sodom was told with the Dead Sea in view, and the legend of Bethel on the summit of Bethel. But the common situation which we have to suppose is this: In the leisure of a winter evening the family sits about the hearth; the grown people, but more especially the children,

listen intently to the beautiful old stories of the dawn of the world, which they have heard so often yet never tire of hearing repeated.

Many of the legends, as will be shown later, have such a marked artistic style that they can scarcely be regarded in this form as products of the collective people. On the contrary, we must assume that there was in Israel as well as among the Arabs a class of professional story-tellers. These popular story-tellers, familiar with old songs and legends, wander about the country, and are probably to be found regularly at the popular festivals.

We have seen (p. 386, *May Open Court*) that the transmitted prose narrative was perhaps preceded by a narrative in regular rhythmical form and intended for singing. In the case of these songs the circumstances of their presentation may have been different. From the precedent of the Babylonian poem of the creation, which in its form is an Easter hymn in praise of Marduk, we may infer that the legends regarding forms of worship go back to hymns for the sanctuary which were perhaps sung by the priest at the sacred festivals and on the sacred ground, cp. p. 281, *May Open Court*. But however this may be, the legends regarding sanctuaries as we have them now had certainly ceased to be sung, and, as their peculiarly colorless attitude shows, were not connected with the sacred place in this form, but belong already to popular tradition.

THE REAL UNIT IN GENESIS.

A new and fundamental question is: What unit is really the constituent unit in Genesis, the one which we should first apply ourselves to? For there are a number of different units in Genesis. The most comprehensive unit is the whole Pentateuch, then Genesis, and then the single collection of legends that preceded it; then the individual legends of which the book was composed. Among these a distinction has to be made between the independent individual legends, such, for example, as those of the flight of Hagar and the sacrifice of Isaac, and on the other hand certain groups of several legends constituting legend-cycles, such as the cycle which treats the destinies of Abraham and Lot down to the birth of their sons, or the one comprising Jacob's experiences with Esau and with Laban, or the one of which Joseph is the hero. All of these various units must be considered. But the first question is, which of these units is most important for our purposes, that is, which of them was the original unit in oral tradition.

This is a question that arises in many similar cases: Which is the elemental unit: the song-book, the individual group of songs

in it, or the individual song? Is it the gospel, the address, or the individual utterance that is reported of Jesus? The whole apocalypse, the separate apocalyptic documentary sources, or the individual vision? For the proper understanding of Genesis also it is of critical importance that this question be clearly met and correctly answered. Hitherto investigators have seemed to regard it as a matter of course that the original sources were the constituent units, though the true view has not been without witnesses.¹ Popular legends in their very nature exist in the form of individual legends; not until later do compilers put several such legends together, or poets construct of them greater and artistic compositions. Thus it is also with the Hebrew popular legends. The legends of Genesis even in their present form give clear evidence of this. Every single legend that is preserved in an early form is a complete whole by itself; it begins with a distinct introduction and ends with a very recognisable close. Compare certain specific cases: Abraham wishes to sue for a wife for his son; being too old himself he sends out his oldest servant,—thus the story opens. Then we are told how the old servant finds the right maiden and brings her home. Meantime the aged master has died. The young master receives the bride, and “he was comforted for the death of his father.” Every one can see that the story ends here.

Abraham is directed by God to sacrifice his son; this is the exposition (from 22 on), which makes an entirely new start. Then we are told how Abraham was resolved upon the deed and very nearly accomplished it, but at the last moment the sacrifice was prevented by God himself: Isaac is preserved to Abraham. “Then they returned together to Beersheba.” We see that the narrative always begins in such a way that one recognises that something new is about to begin; and it closes at the point where the complication that has arisen is happily resolved: no one can ask, What followed?

Similarly, the unity of the separate legends is shown in the fact that they are in each case filled with a single harmonious sentiment. Thus in the story of the sacrifice of Isaac, emotion is predominant; in that of Jacob's deception of Isaac, humor; in the story of Sodom, moral earnestness; in the story of Babel, the fear of Almighty God.

Many stories are entirely spoiled by following them up imme-

¹ Reuss, AT III., p. 73: “Originally the legends of the patriarchs arose individually without connexion and independently of one another.”—Wellhausen, Composition 2, p. 9: “Tradition in the popular mouth knows only individual legends.”

diately with new ones which drive the reader suddenly from one mood to another. Every skilful story-teller, on the contrary, makes a pause after telling one such story, giving the imagination time to recover, allowing the hearer to reflect in quiet on what he has heard while the chords that have been struck are permitted to die away. Any one, for instance, who has followed the story of Isaac sympathetically, feels at the close the need of repose in which to recover from the emotion aroused. Those stories especially which aim to give a reason for some present condition (Cp. the May *Open Court*, pp. 271, 276-283, *supra*) require a pause at the close so that the hearer may compare the prophecy and its present fulfilment; as evidence of this consider the close of the story of Eden, of the Flood, or of the drunkenness of Noah.

LEGEND CYCLES.

In later times there were formed of these individual legends greater units, called legend cycles, in which the separate legends are more or less artistically combined. But even here it is not at all difficult in most cases to extricate the original constituent elements from one another. Thus the legend cycle which treats Abraham and Lot separates clearly into the following stories: (1) The migration of Abraham and Lot to Canaan; (2) their separation at Bethel; (3) the theophany at Hebron; (4) the destruction of Sodom; (5) the birth of Ammon and Moab; (6) the birth of Isaac. The legend cycle of Jacob-Esau-Laban divides clearly into the legends of Jacob and Esau, of Jacob and Laban, the legends of the origin of the twelve tribes, with various legends interspersed of the origin of ritual observances. In the stories connected with Joseph, also, those of Joseph's intercourse with his brothers are clearly distinguished from those of Potiphar's wife, of Pharaoh's dreams, and those of the agricultural conditions of Egypt (Gen. xlvii. 13-26).

This leads to the practical conclusion for the exegete that each individual legend must be interpreted first of all from within. The more independent a story is, the more sure we may be that it is preserved in its original form. And the connexion between individual legends is of later origin in many cases, if it is not simply an hallucination of the exegete.

As an example of a primitive legend which is almost wholly without antecedent assumptions, take the story of Hagar's flight, Gen. xvi., for which we need to know only that there is a man named Abraham with a wife named Sarah; everything else is told

by the legend itself. An example of a later narrative is that of the suit for the hand of Rebeccah (chap. xxiv.): this legend is based upon a whole series of individual elements which belong to other legends, as the kinship and migration of Abraham, the promise of Yahveh at the migration, the facts that Isaac was his only son and the son of his old age, and so forth. Hence it is the individual legend with which we shall have to deal first in this treatise.

LENGTH OF LEGENDS.

What are the limits of such a story? Many of the stories of Genesis extend over scarcely more than ten verses. This is the case with the stories of Noah's drunkenness, of the tower of Babel, of Abraham's journey to Egypt, of Hagar's flight or the exile of Ishmael, of the trial of Abraham, of Jacob at Bethel and at Penuel. After these very brief stories we can classify a series of more detailed stories occupying about a chapter, such as the story of Paradise, of Cain's parricide, of the Flood, of the theophany at Hebron, of the betrothal of Rebeccah, of the deceit of Isaac by Jacob. Finally the legend cycles exceed this limit of space.

This matter of the compass of the legends constitutes a decided distinction between them and our modern productions. Even the most complex legend groups of Genesis, such as that of Joseph, are of very modest extent by modern standards, while the older legends are absolutely abrupt to modern taste. Now, of course, the brief compass of the old legends is at the same time a symptom of their character. They deal with very simple occurrences which can be adequately described in a few words. And this compass accords also with the artistic ability of the narrator and the comprehension of the hearer. The earliest story-tellers were not capable of constructing artistic works of any considerable extent; neither could they expect their hearers to follow them with undiminished interest for days and even weeks continuously. On the contrary, primitive times were satisfied with quite brief productions which required not much over half an hour. Then when the narrative is finished the imagination of the hearer is satisfied and his attention exhausted.

On the other hand our narratives show us that later times were no longer satisfied with the very brief stories of primitive construction; a more fully developed æsthetic faculty demands more scope for its expression. Thus greater compositions arose. This growth in the compass of legends was favored by the circumstance of their being written down; written productions are natu-

rally more discursive than oral ones, because the eye in reading can more easily grasp larger conceptions than the ear in hearing. Accordingly, this too is a measure of the relative age of legends, though a measure which must be used with caution: the briefer a legend, the greater the probability that we have it in its original form.

SIMPLICITY AND CLEARNESS OF PRIMITIVE LITERARY ART.

The brevity of the legends is, as we have seen, a mark of the poverty of primitive literary art; but at the same time this poverty has its peculiar advantages. The narrow limits within which the narrator moves compel him to concentrate his entire poetic power into the smallest compass; so that while these creations are small, they are also condensed and effective. And the moderate grasp which these small works of art have to reckon upon in their hearers results also in making the narratives as clear and synoptic as possible.

To make this last fact more evident, consider in the first place the balance of parts. Not only the longer of these narratives, but especially the briefest also are outlined with extraordinary sharpness. Thus, the story of Noah's drunkenness is constructed as follows: Exposition, Noah's drunkenness. I. the occurrences: (1) Canaan's shamelessness; (2) the filial respect of Shem and Japhet; II. the judgments: (1) concerning Canaan; (2) concerning Shem and Japhet.—Or take the story of the Garden of Eden, chap. iii.: I. the sin: (1) the serpent tempts Eve; (2) the woman and the man sin; (3) as consequence, the loss of their innocence; II. the examination; III. the punishments: (1) the curse upon the serpent, (2) upon the woman, (3) upon the man; IV. conclusion: the expulsion from the garden.

By means of such plain and beautiful analyses the narratives gain in clearness, that is, in the prerequisite of all æsthetic charm: the whole is analysed into divisions and subdivisions which are themselves easily grasped and the relation of which to one another is perfectly plain. And these outlines are never painfully forced, but seem to have come quite as a matter of course from the nature of the subject. Consider, for instance, in the story of Eden how perfectly the outline corresponds to the contents: in the fall the order is: serpent, woman, man; the examination begins with the

last result and reverses the process, the order here being: Man, woman, serpent; the punishment falls first upon the chief sinner, and accordingly the original order is here resumed: serpent, woman, man. Hence the modern reader is advised to heed the systematic arrangement of parts, since the analysis will at the same time give him the course of the action.

Furthermore, the narrator of the legend, unlike the modern novelist, could not expect his hearers to be interested in many persons at once, but on the contrary he always introduces to us a very small number. Of course the minimum is two, because it takes at least two to make a complication of interests: such are the cases of the separation of Abraham and Lot, of Esau's sale of his birthright, and of the story of Penuel; there are three personages in the story of the creation of the woman (God, the man and the woman), in the story of Cain's fratricide (God, Cain and Abel), in the story of Lot in the cave, and of the sacrifice of Isaac; there are four in the story of Eden, of Abraham's journey to Egypt, of Hagar's flight, of the deception practised upon Isaac by Jacob.

There are indeed narratives in which more personages take part, as in the case of the detailed story of the suit for the hand of Rebecca, and especially in the stories of the twelve sons of Jacob. Yet even here the narrators have not been neglectful of clearness and distinctness. In very many cases where a number of persons appear, the many are treated as one: they think and wish the same things and act all alike: thus in the story of the Flood and of the tower of Babel all mankind are treated as one person, so also with the brothers Shem and Japhet, with the three men at Hebron and at Sodom (according to the original version of the story), Lot's son-in-law at Sodom, the courtiers of Pharaoh, the citizens of Shechem (Gen. xxxiv. 24), the brothers of Dinah (xxxiv. 25), the citizens of Temnah (xxxviii. 24), and in many other cases. This is in accord with the conditions of antiquity, in which the individual was much less sharply distinguished from the mass of the people than in modern times. At the same time, however, this condensation of several persons into one is due to the inability of the narrator to catch and depict the actual distinctions among individuals.

How limited in those days the capacity of even an artistically developed narrator to depict character is shown in the conspicuous instance of the story of Joseph: the narrative presents Joseph and the eleven in conflict; among the others the story distinguishes Joseph's full brother, Benjamin, the youngest; of the remaining

ten Reuben (Judah) is recognised separately. But this is the extent of the narrator's power to characterise; the remaining nine lack all individuality; they are simply "the brothers."

Further simplicity is attained by means of the arrangement of parts, which, as we have noted, resolves the story into a number of little scenes. And in these scenes it is rare that all the persons of the story appear at once, but only a few, usually only two, are shown us at once. Compare the scenes of the story of the suit for Rebecca; the first scene shows Abraham and his servant, the second shows the servant alone on the journey and at the well, the third the servant and the maiden, the fourth the maiden and her family, the fifth (and principal) scene shows the servant together with the maiden in her home, the sixth the servant returning home with the maiden, the last their arrival at the tent of Isaac. Or, another instance, the story of the exile of Ishmael (xxiv. 4 ff.) shows in succession: Sarah hearing the laughter of Ishmael, and persuading Abraham; Abraham expelling Hagar; then Hagar alone in the wilderness with the child, and finally her rescue by the angel. The story of Jacob's deception (xxvii.) treats first of Isaac and Esau, then of Rebecca and Jacob, next of Jacob before Isaac, and of Esau before Isaac, of Esau's hatred of Jacob, and finally of Rebecca's advice to Jacob.

The narrative takes especial pains to motivate this succession of scenes; and yet it does not hesitate to simply drop a personage on occasion, as in the case of the serpent after the temptation, or of Rebecca after the death of Isaac. By means of this analysis the narrative gains great clearness; the hearer is not constrained to keep a confusing group of people in view, but he sees them in succession; thus he has time to inspect them at leisure and to familiarise himself with them. Only once, at the climax of the action, do all the persons appear together: thus in the story of Eden, in that of Noah's drunkenness, and in the story of Joseph at the close. But even here the narrators considered grouping necessary. They would not have been able to conduct a conversation between a number of persons at once. Thus at the end of the story of Eden God does not reprove all the participants in one common address; but he turns first to the serpent, then to the woman, then to the man. And elsewhere also it is the nature of the style to divide up the conversation into so many dialogues.

CHIEF AND SUBORDINATE PERSONAGES.

The survey of the various personages is further facilitated by a very distinct separation of leading and subordinate parts. The hearer does not have to ask many questions to learn which of the personages should receive his especial attention; the narrator makes this very plain to him simply by speaking most of the chief personage. Thus in most of the legends of the patriarchs the patriarchs themselves are as a matter of course the chief personages. In the following cases the personages of their respective stories are arranged in the order in which they interest the narrator: Cain, Abel; Abraham, Sarah, Pharaoh (Genesis xii. 10-20); Abraham, Lot; Hagar, Sarah, Abraham (chap. xvi); the servant and Rebecca are the chief personages in chap. xxiv., the others being all of second rank; in chap. xxvii. the chief personages are Jacob and Esau, while the parents are secondary; in the story of Jacob and Laban these are the chief personages, the women secondary. In this classification sympathy and veneration are not to be confused with interest; the artistic interest of the narrator is greater in Cain than in Abel, in Hagar than in Sarah; in chap. xxiv. the servant is the chief personage while Abraham has only a subordinate part.—In many cases it is the destinies of a single leading personage that we pursue, noticeably in the case of the stories of Joseph.

DESCRIPTION OF CHARACTERS.

In attempting to discover the method by which characters are depicted we are first struck by the brevity with which subordinate personages are treated. Modern literary creations have accustomed us to expect that every personage introduced be characterised if possible with at least a few touches as an independent individual. The method of the primitive saga-man is entirely different. The personages whom he considers altogether or temporarily subordinate receive little or no characterisation. In view of the primitive feeling on the subject it is a matter of course that not much attention was paid to slaves. The attendants of Esau (xxxii. ff.) or of Laban (xxxi. 23) are introduced merely to show their masters' importance, and have no further significance. The narrators did not even consider it necessary to mention the sin of the two chamberlains of Pharaoh (xli. 1), or the feelings of Dinah (xxxiv.), or those of Sarah on the journey to Egypt (xii. 10 ff.). Hirah, the friend of Judah (xxxviii. 1, 12, 20), is not characterised; the sin

of Er (xxxvii. 7) is not specified; nothing is told of Shuah, the wife of Judah (xxxviii. 2-12), that is really characteristic; the same is true of Joseph's steward (xliii. 16), of Potiphar, and others.

And even the characterisation of the chief personages is remarkably brief according to our notions. Only a few traits, often but one, are ascribed to them. Cain is jealous of his brother, Canaan is shameless, Shem and Japhet respectful. In the story of the separation of Lot and Abraham, the former is greedy, the latter conciliatory. In the story of Hebron, Abraham is hospitable, and in the migration he is obedient to the will of God. In the story of Penuel, Jacob is strong and brave, in the affair with Esau he is crafty, in the story of Joseph he is fond of the children of Rachel. In the somewhat complex story of the Fall the serpent is crafty and evil, the man and the woman are guileless as children, the woman is fond of dainties and gullible, the man follows his wife. Even in the case of God each individual story as a rule speaks of but one single quality: in most of the legends he is the gracious helper, in others, as the stories of Paradise and Babel, he is the lofty sovereign whose concern is to keep men within bounds.

We are struck by this paucity in the legends, since we are familiar in modern compositions with portraits made up of many separate traits and painted with artistic detail. The art of the primitive story-tellers is very different. True, it is based upon the actual conditions of primitive ages in one respect: the men of antiquity were in general more simple than the many-sided men of modern times. Yet it would be an error to suppose that men in those earlier days were as simple as they are represented to be in the legends; compare in evidence of this the character sketches of a somewhat maturer art in the second Book of Samuel. With this example in mind we shall recognise also that there is some other ground for the brevity of the legends of Genesis than that abbreviation of the real which is inevitable in every artistic reproduction of life.

POPULAR LEGENDS TREAT MEN AS TYPES.

It is, on the contrary, a peculiar popular conception of man that we meet in Genesis. This conception was unable to grasp and represent many sides of man, much less all; it could see but a little. But so much the more need had it to catch the essential traits of the individual, wherefore it constructed types. Thus in the story of the flight of Hagar, Hagar is the type of the slave (xvi.) who is too well treated, Sarah of the jealous wife, Abraham

the type of the conciliatory husband. Rachel and Leah are types of the favorite and of the unloved wife; in the story of the migration of Abraham to Egypt, or the story of Joseph, Pharaoh acts like the typical Oriental king in such cases; his courtiers are courtiers and nothing more; Abraham's servant, chap. xxiv., is an old and tried servant; Isaac, in the story of the deception, is a blind old man, and Rebecca a cunning, partial mother; Abraham in his migration and in chap. xxii. is the type of the pious and obedient man. A number of figures are the types of the races which are said to be descended from them: the shameless Canaan, the generous but stupid Esau, the crafty Laban, the still more crafty Jacob (cp. the *May Open Court*, p. 274).

Doubtless it is another sign of the lack of creative grasp when the legends thus present to our eyes species instead of individuals; but the narrators have made a virtue of necessity. Within the limited sphere assigned to them they give us extraordinary achievements. The types which they had the opportunity to observe they have depicted with a confidence and a clearness similar to those displayed in the national types preserved to us by the Egyptian painters. And for this very reason many of the old legends still fascinate the modern reader, and even the unlearned reader; they often reproduce universally human conditions and relations which are intelligible without interpretation unto this day. To the special student, however, they yield much greater pleasure, for to him they furnish the most intimate revelations regarding primitive conditions and sentiments.

As a natural conclusion from this simplicity of the characters represented we recognise that the art of these popular legends was far from undertaking to show any development in the characters, such as improvement or degeneration. Not that primitive times ignored the possibilities of such changes; the denunciations of the prophets as well as historical evidence prove the contrary. But the art of the story-teller is far from equal to the task of depicting such an inward change. All that modern exegetes claim to have found in Genesis in this line is simply imported into the sources: Jacob's dishonest character did not change at all; and Joseph's brethren are not at all reformed in the course of the story, but simply punished.

While, therefore, the individual legends recognise in the main only one quality of the personages involved, the legend cycles are able to give more detailed descriptions, although after a peculiar manner. The characteristic instance is, of course, the portrayal

of the figure of Joseph in the cycle of legends devoted to his history. Here each individual legend brings out one or two sides of his nature: one legend (xxxvii.) tells us that he was loved by his father and therefore hated by his brethren, and that he had dreams; another (xxxix.) tells us that everything thrived under his hand, and that he was fair and chaste; a third (xl.) that he could interpret dreams; and a fourth (xli.) that he was crafty; and so on. Combining all these individual traits we get finally a complete portrait.

Furthermore, the narrators are exceedingly grudging in the outward description of their personages: they reveal nothing regarding hair, complexion, eyes or garb. In all this they seem to take the normal Hebrew type for granted. And wherever they deviate from this rule in their description, it is done for specific reasons: Esau is red and hairy (xxv. 25) clearly because he is a type of the Edomite; Joseph wears his long garment with sleeves (xxxvii. 3) as a badge of the love of his father; Leah had "tender eyes" and Rachel is beautiful of form (xxix. 17) to explain why Jacob rejects Leah and loves Rachel.

Now if we ask what principle the story-teller follows when he does emphasise definite characteristics of his personages, we discover that the characterisation is generally subordinated to the action. The particular quality of the person is emphasised that is necessary for the development of the action; all others are ignored. The story of the deception practised by Jacob tells how the latter, following his mother's counsel, induces his father to bless him instead of Esau: here Jacob is crafty, he practises deception; Esau is stupid, he lets himself be cheated; Isaac is easily deceived, is blind; Rebekah is cunning, she gives the deceitful advice and is partial to Jacob. This is further portrayed in a more detailed narrative: Jacob is a shepherd who dwells at home with his mother, Esau a hunter whose venison the father is fond of. The modern story-teller would add a quantity of further traits to give color and life to the figures, but the primitive story-teller rejected all such details. It is very easy to see what the æsthetic interest of the narrator was: he cared above all things for the action; the portrayal of figures was for him only a secondary matter.

[TO BE CONTINUED.]

ROME.

BY F. W. FITZPATRICK.

WITH a new king over "United Italy," too young a man to remember the stirring events preceding 1870, and with a new Pope in St. Peter's chair, as in the natural course of events there must soon be, to whom that period can be but a rather vague memory, there may be entertained a hope that a better understanding and friendlier relations may obtain hereafter 'twixt Vatican and Quirinal than there have been, while the occupants of both palaces were men who had passed through those troublous times, who had played important parts in them, and who had come out of them thoroughly prejudiced and embittered against each other. Aye, there are some people even sanguine enough to hope that this new Pope, through the grace of God, superior diplomacy, or a power lent him by other nations, may wrest to the See of Rome the temporal power over its old Dominions, that its Bishop may again be King in deed as well as in name.

These latter good people are, I am afraid, overly sanguine. True, the Papacy has been dispossessed of its temporal power, and had it again restored many a time, twice even in the past century; but this last dispossession, methinks, is final. One is as justified in expecting to hear Rome ring again with the shouts of "Ave Cæsar" as he is in expecting to ever hear that "Eternal City" again acclaim a pope as its ruler.

I will go a step farther and say that though we may hope that, under these changed conditions, new and younger régimes, friendlier relations *may* obtain between these great contending parties, the hope is based upon no very rock-like foundation. In fact, we may feel reasonably sure that neither this nor the next generation will witness such a change, desirable as it may seem, for the simple reason that neither party can possibly recede from the position

created by its predecessors, a position that neither, indeed, would be justified in receding from, or in changing in any way, and that neither party, its protestations to the contrary notwithstanding, really *desires* to change, strange as that may seem.

Possibly this is treading upon thin ice. Prejudice is such that some people dislike even to hear the name of the Pope mentioned, while there are others who deem it blasphemous to speak that august name except in profoundest reverence. Then, too, the subject may be considered abstract, and we all know how intolerant are our twentieth-century readers of anything of that sort. Still, there are at least thirty millions of thinking Catholics more or less interested in this subject, and surely as many more of other sects who may take a passing interest in it, as well as many unprejudiced students of events and conditions, so that, after all, this brief, dispassionate review of the conditions as they are may not go absolutely unread.

Some may think it was the high-handedness of Pius IX., the last of the Sovereign Pontiffs, that brought about this last and final overthrow of the "temporal power"; others say it was the Italian Revolution of 1860, and still others lay the blame at the door of Garibaldi and of his, one time, not over-zealous superior, Victor Emmanuel, while many claim this undoing of the Pope was the work of the great Cavour. Beyond all these, and still beyond, is the real cause. Modern Thought is the real culprit. As Leroy-Beaulieu aptly puts it ". . . a papal monarchy, the very embodiment of the conservatism of the Middle Ages, is absolutely an impossibility in this nineteenth century that has seen the secularisation of every state accomplished. . . ." For three hundred years has the tendency been that way, the work going on, and the climax was but the logical sequel of that process of evolution. The fact that Rome was in Italy amounted to little. Had the papal kingdom been in any other land or "an island in the sea," the result would have been the same. That structure was sure to crumble, of its own weight and spite of the stays, the props, the flying buttresses that other nations might have applied—for a time.

Undoubtedly the political necessities of Italy on the one hand and the undiplomatic moves of Pius IX., while basking under the scant protection of "Napoleon the Little," on the other, hastened the end.

The world witnessed then a strange paradox indeed: a people in revolt against its many rulers, seeking not to establish a republic, but still clamoring to become subjects of a king whose rule

was to be over "United Italy." State after state petitioned to be allowed to fly the flag of the Sardinian King, Victor Emmanuel II. Tuscany, Modena, Parma, and even the papal Romagna so changed their fealty. The Pope, conscious of the trend of affairs, interposed all of his mighty power in the way of the Republican-Monarchical wave that was sweeping over Italy. He hurled allocutions, ex-communications, and irregular troops, some claim even brigandage, in the way, and he comprehended in his wrath not only those he supposed his enemies, immediately surrounding his territory, but aimed his bolts at the Swiss, the German governments, all those who were not absolutely *with* him. Even then Cavour seems not to have had his eyes turned towards Rome except in protest. Later, in sheer self-defence, he had to threaten a retributive war unless the Pope ceased his direct attacks against and still more dangerous attempts at undermining Italian Unity. These protests availed not. The Pope was misled by the hollow protests many powers made against any interference with the Holy See,—and France's was the merest echo of a protest.

Rattazzi, Cavour's successor, was the first to think of Rome as essential to Italy's peace, and the impetuous Garibaldi the first to plan its downfall; he planned it, advocated it, and set about accomplishing it in spite of the king but with the sanction of the people. Then came the evacuation of Rome by its French garrison, a threatened revolution in Italy, the Revolution of Paris and consequent withdrawal of all moral as well as physical protection of Rome by France, a loud and fierce demand for Rome and all Italy to be one, and particular petitions from the papal subjects for annexation. We are told that the Roman people voted for this under the coercion of Italian bayonets. History does not bear out this contention, and indeed we know that the papal states were grossly mismanaged. To the Church as a spiritual government over one hundred and eighty millions of souls we bow in respectful admiration of its methods and discipline; but, for the Church as a temporal government over even but three million people, history will justify us in withholding all but the veriest modicum of commendation.

The appeal from the Romans to be freed from the papal "yoke," as they called it, found its way to the Italian Parliament while it was in Florence, if not indeed while it was still in Turin, and at a time when papal bayonets were the only ones that could possibly be used in coercing them.

There were a few little brushes between the two armies, but after one day's siege of Rome by General Cadorna, with 4,000

troops, Pius IX., realising the hopelessness of resistance and wishing to avoid bloodshed, ordered his 9,300 soldiers to surrender. The Italian army then entered the Eternal City, on the 20th of September, 1870, and the people acclaimed it as their deliverer!

All Italy demanded that Rome be the capital of the "new Italy." Barring religious sentiment, it was the best political move to make. Italy ruled from anywhere but Rome were a hollow mockery of kingdom, while to govern that ancient country from the city of the Cæsars was but just and meet. We may regret the political necessity but can offer no logical reason why it should not have been done.

Rome became the capital of Italy July 3, 1871. Was it a harsh and unjustifiable measure, or was it merely the inevitable result of war and other complications, matters little to us just now, but Parliament deemed it expedient to take it, to absorb the summer palace, the cathedrals, the art-treasures, all the emoluments, lands, and buildings that for centuries had been the popes', for the use and profit of the new kingdom (many of these palaces and churches had been built, restored, or added to by that "protector of the arts," Pius IX., from funds that that Pontiff could as well have turned to his personal use, therefore was much of this property in a sense personal property, rather than crown lands), leaving to the Pope the rather bald privilege of remaining in Rome (all Christendom would have *sincerely* protested against his expulsion) and enjoying the rather insalubrious and malarial Vatican and Lateran palaces and their respective great Basilicas. It also voted the Pope a sum sufficient in its estimation to maintain the semblance of a Court—money that neither Pius IX. nor Leo XIII. ever touched—and was shrewd enough to accord him all the honors and liberties due a monarch in his own right. To the Italian Parliament and king—I place them in that order advisedly—the Pope is in no sense a subject; they are punctiliousness itself in treating him as rather an unwelcome guest, but a peer to them, a monarch in his own right, nevertheless.

Neither Pope ever took advantage of that alleged liberty, and both elected to remain within the confines of the Vatican. Hence the generally accepted reference, the "Prisoner of the Vatican." It is misapplied, in that the prisonership is purely voluntary, a justifiable, dignified, and perhaps necessary, reclusion, but voluntary withal.

For thirty years have there been more or less vigorous appeals from this or that quarter for the "restitution of the temporal power

of the Pope." Like the Chinese question, it is one of those matters upon which all nations never can agree at the same time, hence is it bound to remain an unsettled one. Unlike the Chinese question, however, it is one in which but one or two outside countries can have the slightest material interest, therefore is it only brought out of the national closets, a poorly articulated skeleton, at such times as it may be of value in scaring this party into submission, or to placate that other one, after which temporary use it is comfortably tucked away again. It is, we are justified in calling it, merely a religious question then, a sectarian one, if you wish. Yet, just such immaterial, very spiritual questions have before now plunged the world into very material if not even bloody strife. The possibility of 180,000,000 people uniting in demanding something of one government, through their respective governments, is hardly to be set aside as of no importance.

For years I have followed with the greatest interest what the Catholic press, their best writers and deepest thinkers, have said and written anent this subject. To-day there seem to be making more strenuous efforts than heretofore, louder protests against Italy, more clearly defined demands, in fact there appears to be a well-planned and directed propaganda, wherever there are Catholics, for the restoration of the Church to its old temporal glory. Of all that has been said and written, however, I think the palm should be awarded to Archbishop Ireland, of St. Paul, for the clearest and most concise and succinct statement of Catholic hopes and ideas that has yet been given us. I refer to his sermon upon the "Temporal Power of the Pope," delivered at St. Patrick's church here in Washington, Sunday, December 9th last.¹ It was a masterly oration, indeed, and, given in the inimitable style of that arch-master of the art, it must have carried conviction to almost his entire audience.

I would that space permitted me to quote that sermon in its entirety.

Reduced to the lowest denomination in words, the learned gentlemen stated that as the Catholic Church is a divinely created organism, having received its mission direct from Christ, and He having made Peter and the latter's successors His representatives on earth, and they having established their basis of operations at Rome, the capital of what was then the civilised world, those successors must therefore have a right to independence and conse-

¹The Archbishop's article in the March *North American Review* covers exactly the same ground as did that sermon, varying from it but little in wording and not at all in substance.

quent temporal sovereignty. In other words, we are to infer that, in legal parlance, the right to rule and a deed to Rome were given to the popes directly by God.

The Archbishop fears that the endeavors of the Pope towards establishing amity and justice between nations must be greatly weakened by the Pontiff's being, in a sense, dependent upon the king and Parliament of Italy. He fears that nations, ever jealous and suspicious of any interference with their affairs, might suspect that when the Pope counsels his adherents, their citizens, to do thus and so that advice might be inspired by Italy and be merely a mask or coloring for some political scheme favoring that country and perhaps detrimental, if not positively endangering, the country whose people the Pope was then addressing. He fears that possibly some future pope might yield to Italian blandishments or coercion and even play the part of cat's paw to Italian intrigue among Catholic nations.

If present conditions continue, we were told, and a weak man ever occupy St. Peter's throne, then the papacy would degenerate to the point where the pope would be little better than the court-chaplain to the king of Italy.

"The Church," said he, "has ever stood for freedom of conscience . . . it has sent a message of truth to barbarous lands . . . it has smitten with spiritual weapons the despots of peoples who fain would wrest from them their heaven-born liberties . . . it has summoned Christendom to stem the advancing flood of Mohammedan barbarism. . . . It has rights, God-given rights, the rights of God's Church, and the rights of its papacy. At times, true, it has not enjoyed those rights. . . . We can wait. We, the children of a day, who live but a little while, despair if things are not righted under our eyes. Not so the papacy, which is eternal; it is patient, it can bide its time. Some day it will again enjoy all its rights as it did of yore, when the pope virtually ruled the world! . . . Other Churches than the Catholic do not demand civil independence and temporal power for their chieftains, because no other Church than the Catholic is a world-church; no other Church than the Catholic aims at being at the same time universal and one; no other Church than the Catholic fulfils the injunction of the Saviour, 'Teach all nations!' . . . The whole life of the Church is dependent upon the independence of the successor of St. Peter from all subjection to temporal rulers or temporal governments. . . ."

The Prelate compared the Rome of old, the Rome of the popes, to our District of Columbia, in that both were removed

from the possibilities of any interference on the part of governors or legislatures of special states. He did not question the right of the Italians to pull away, as they did, from petty princelings and foreign domination to form a "United Italy," but he deplored that the Italian government did not leave Rome as a District of Columbia in Italy, that it changed the historical and providential conditions of the Church, by establishing its capital at Rome. The papacy was thereby despoiled of its influence and shorn of its dignity in the name of Unity. He contended the government should have respected history and the wishes of the Pope, and remained somewhere outside of Rome. And he demanded in the name of history that Italy restore Rome to the Pontiffs. "Rome must again be a world-city, not merely an Italian city. It must be the capital of a world-wide spiritual empire, the city of the papacy; for that reason does the Pope continue to demand, vain as the demand may seem, the restitution of the temporal power, and for that reason also should all good Catholics, the world over, exert every means in their power to that end."

The Church has other claims, other arguments, than these, but let us first glance at what the Italians and the other opponents of the "temporal power" answer to the sermon, the argument of the Archbishop. Say they, they are no more opposed to the Pope's tracing his right to rule his followers, spiritually, to a divine gift than they have to Emperor William's theory of the "divine right of kings," provided neither forces those theories down unwilling throats and that their respective peoples are willing to accept such assertions as Gospel truths. But they do contest and claim invalid the suppositious divine deeding of Rome to the Church. And we have to admit that when it failed to hold Rome by arms, the Church lost all record of that deed. It would be exceedingly difficult, not to say impossible, to find any court on earth that would recognise the validity of such a claim and order Rome back to its old rulers, the popes, any more than it would now recognise any Spanish claims to sovereignty over the Philippines. And unfortunately for the Church, it is these terrestrial courts that are regulating affairs these days, irrespective of any alleged but invisible, unproducable divine documents.

As for the lessening of the papal influence for good with other nations, on account of their fear of the pope's furthering Italian interests and schemes, making himself a tool of that country, instead of a great, good, and impartial friend of all men, how much more suspicious would they be if, and were they of old when the

pope was a king himself, with his own temporal interests to further, his kingly and human ambitions to foster, secret alliances to form, and advantages to gain by pitting one country against the other? A great many Catholics, American and foreign, and high dignitaries of the Church, claim, as do the outside opponents to its temporal power, that the Church is stronger, more impartial, chastened, purified, and exalted by reason of that loss of temporal power than it ever was before. The loss was not over-powering, the Catholic world did not suffer, it was more of a personal loss to a few, one might call it, while the gain in spiritual influence by divorcing the Church from State and political affairs, was tremendous and a benefit to the Catholic world. "Agitation for the restoration of the 'temporal power' must necessarily result in producing division and disorder in Italy and even imperil the peace of Europe."

I am still giving you the substance of what is contended by the opponents to the "temporal power."

They claim that it is well for Christendom that advanced thought *has* set the papacy where it belongs, over merely a spiritual realm. It has always "demanded its rights," as the Archbishop said, and has used them, whenever it could, to dethrone kings, to annex territory, to parcel out kingdoms to favorites, to stir up strife, and to wage wars at others' expense and what not in those lines, as well as simply to "smite despots with spiritual weapons." The Church has been a hard mistress in her palmy days. Her rights? Why, she is fully satisfied with but one, and that is to sweep aside all opposition and to dominate the world, with kings and peoples at her beck and call. Not "God-given rights," but the intensely human right to satisfy the most overweening ambitions and fiercest passions. That is what "temporal power" has led to formerly. The trouble is the Church is magnificently egotistical, it recognises no other rights but its own, and it has a divine mission and right to own all things. Away with all others' claims! And there are prayerful souls who still hope that some day all these usurped rights will be restored to mother-church!

The Archbishop's reference to history's sanctioning the restitution of Rome to the pontiffs as a sort of District of Columbia affair was, claim his opponents, an unfortunate argument. They answer it by a parallel. Spain, say they, held Cuba for centuries. That possession was sanctioned by right of conquest, history, sentiment, everything else. When she mismanaged it and we took it

away from her, we ought, at least, to have left her Havana, for sentimental, historical reasons. She should have been permitted to hold and rule that city, regardless of our laws, Cuban wishes, and the rest of it, because, forsooth, of her long and unwise rule of that miserable country!

The illustration is not an inapt one. We can imagine the results of such magnanimity on our part. Similarly would Rome be, if restored to the Pope, not "the Capital of a world-wide spiritual empire," but a very hot-bed, a constant leaven causing fermentation, and trouble, and strife all about. The Italian king might as well abdicate at once as to turn Rome over to the Pope. He would have little time indeed to correct municipal abuses and relegate men like Casale—the "Dick Croker" of Naples—to oblivion, and such other wise reforms. His attention would be all taken up in holding unto his crown. Even with the Pope safe behind the walls of the Vatican, he is a constant menace to the Italian Monarchy and Unity. Monsignor Ireland laments that the papal press, its Italian organs, have been suppressed. What could the Italian government do? Those sheets from merely abusive became absolutely seditious. It meant either their suppression or trouble.

* * *

As matters are to-day, the most complex situations have constantly to be faced. Not the least of these are the social or court matters of both parties. Other sovereigns, or princes, or high functionaries of the courts or governments, exchange visits; but whenever any one of these thinks of visiting Italy it becomes a question of the greatest moment as to whom he will first call upon, the Pope or the King, if, in fact, he can call upon the other at all after once showing a preference for the one. As a result Rome sees fewer foreign notables than does any other European capital. And this exchanging of visits means so very much in European politics.

To the uninitiated it may seem strange that in so Catholic a country as Italy—for it *is* Catholic—there is no clerical party. The fact is that Catholics are forbidden by the Church to take any part whatsoever in politics. They, of course, do indirectly help one or the other existing parties, and both of these, the *reds* and the *blacks*, make high bids for that indirect but nevertheless powerful support of the clergy and the faithful.

One would think that it would be politic for the Catholics to take a hand in State affairs. They are powerful enough. I mean the supporters of the papacy in *all* its claims and ideas. The great

majority of Italian Catholics are Catholic in religion only. Of course, the picture of St. Peter's successor metamorphosed into a party leader is hardly a pleasing one to contemplate, but one would think that the surest, if not the most direct, way back to temporal power. But there again is a two-edged weapon. A political party, even if victorious once, is never assured of a continuous tenure of power. And the papacy knows too much to expose itself to the ups and downs of party strife; besides, such participation in politics would hurt it with other nations, it would too closely identify it with Italian affairs and make it too essentially an Italian institution, it would still further antagonise the king and the supporters of Italy's unity. Yes, such a party, by judicious alliances, might even hope to overthrow the monarchy which is at best "a house of cards," but, strange as that may seem, its fall might involve the papacy in even worse troubles than the latter labors under now; unknown ones, anyway, and they are always dangerous. The Pope can take no "gambler's chances." No, the Pope cannot afford to take a hand in politics; better far the dignified isolation of the Vatican.

A priest, a bishop, a cardinal, may be Italian, French, American, but when once a man becomes pope he should forget his nationality, he is catholic, the chief supreme of all Catholics. He can have no politics, save the Church's own interests, nor can he ally himself to any nation, party, or movement of any sort, unless it be most evident that such alliance be purely in the interests of universal Catholicism. And of all parties or governments Italy's is the last he can with any consistency affiliate with.

It is a notable fact, too, that the Church, day by day, is growing less and less Italian in its organisation. Leo XIII. raised more foreigners to the Sacred College than ever did any of his predecessors, and the effect is already visible in the broadening of Catholic policy. There is little danger, however, of any other nationality soon acquiring the ascendancy at headquarters. Note that of the twelve recent "creations" of cardinals by Leo XIII., ten were Italians, the two others being Austrians. Many of us had hoped that one American, Archbishop Ireland, would have been of that number.

It must not be imagined that Italy dictates to or meddles overmuch with the papacy, even though the Pope be "the prisoner of the Vatican." Certainly not to the degree of justifying one in saying that the Pope is a subject of the King. Italians were too shrewd politicians to force such a condition: it would, if nothing

worse, have made Italy responsible for the Pope's acts and utterances *vis-à-vis* other nations and have involved the country in no end of squabbles. True, Crispi forbade a Conclave from assembling outside of Rome, as had been proposed, and, true, the government showed most pitiable weakness, if not a criminal neglect of its obligations, in the arrangements made for the translation of the ashes of the dead Pontiff, Pius IX., from St. Peter's to St. Lawrence's, in July, 1881, when, as the procession was wending its way, in the dark of night, the government permitted a counter-demonstration, almost a riot, and half-heartedly and just barely saved those ashes, by a tardy police interference, from profanation at the hands of the mob. Still, to all intents and purposes, the Pope has a wee kingdom of his own inside the Vatican, and rules it jealously. Note, for instance, the affair Martinucci, an architect who, having some dispute with the Papal Court in 1880, sued it before an Italian tribunal. The latter, and later virtually the Supreme Court of Italy itself, found that the Italian Courts *had* jurisdiction over even the internal affairs of the Vatican, but they took good care, much to Martinucci's chagrin and cost, never to render a verdict, much less to ever enforce once. And to this day there has never been the slightest indication on the part of the Vatican, that it recognised the Italian laws as applicable to it or to its affairs any more than have the makers of those laws sought to enforce them there.

At the beginning of this paper I said that neither party really desires to change the relations that exist between the Vatican and the Quirinal. I will qualify that by adding that whatever they may desire it would be the poorest policy for either or both to cultivate friendlier relations. And neither dares to aggravate existing conditions, for any step in that direction would, more than likely, lead into still worse complications. Mistakes were made before. Experience has made both parties exceedingly wary.

If friendly, one or the other would absorb the other. It is a good deal like trying to maintain the parity of monetary metals,—according to some authorities. Italy might be benefited by a sort of amicable alliance with the Pope, or even his friendship. That might strengthen her hands and pave the way to still stronger ties on the outside; but one or the other of the two factions would eventually be in the ascendancy. Either the Quirinal would have a sort of mortgage on the Vatican, and, as Archbishop Ireland fears, the Pope would have to become virtually a court chaplain, or else the King would be reduced to no better than a feudal lord

or major-domo to the Pope. There is no middle-ground, and both know it.

Nor would any open rupture be wise. Should the King make things so uncomfortable that the Pope *had* to seek shelter elsewhere—and it is the former's most earnest desire that the successor of St. Peter would find more congenial, healthful surroundings than Italy, or at least Rome, can offer—there would be such a hubbub raised by the Catholic peoples the world over, that their governments might be forced into an interference in favor of the Holy Father,—an unknown, a dangerous territory, perhaps a boundless morass!

And so with the Pope. As Leo XIII. learned, so must his successor learn to read signs. The first was quite content to ask, to sue for things that Pius IX. refused even to consider when offered him. Leo would have been satisfied—and so will this new pope be—with Italy's control of Rome, anything the latter wanted, if it would *only* remove its capital from the Holy City. That is the bone of contention. Yet, all the Pope could do would be to stir up such strife as would disturb the existing government. A full-fledged Republic might possibly be the result. Some may say that anything were better than a king, and that "the tiara of Peter is a crown that revolutions do not tear from its wearer's head." Nor is "the heir of the fisherman of Galilee necessarily bound to or to support monarchies or kings." Other popes, in the Middle Ages, have thrown their strength towards the people in their opposition to the emperors of the North and the kings of the South. But conditions have changed. Catholicity, and consequently the papacy, is synonymous with all that is conservative. Any move or inclination towards a republic or democracy on the part of the Pope would be looked at askance by other monarchs. They all need the fullest conservation of monarchical power and must stand together, Catholic and Protestant, and the Pope must be with them. It would be a dangerous precedent to establish, and to retain their friendship and moral support the Pope can well afford to set aside his personal interests and ambitions. Yes, that very reciprocal antipathy of the papacy and democracy, the two opposite poles of society, is, as a witty Frenchman puts it, "the very best lightning-rod the king of Italy can have over his palace."

All sorts of solutions to the problem have been thought of. Pope Leo has been repeatedly urged to take up his residence elsewhere, and, at times, has seriously debated that possibility with his "cabinet," or official family and friends. He said his position in

Rome was intolerable and could not continue. We all remember the New York Herald's active urging, a few years ago, that he should accept sanctuary in the United States. Canada was also spoken of, and England, and Switzerland. But all these are impossible. The Holy See must be and ever remain in Europe, and in the centre of Catholic Europe at that. Nor do the larger, stronger countries offer an acceptable domicile, and for most obvious reasons. The purchase of Monaco and the turning of that little principality into a Catholic Headquarters, detached from all European politics and influences, essentially the spiritual capital of the world—what a transformation would there have to be in that place!—is the proposition that has met with most favor. There would be perfect liberty, a pleasant place, admirably situated geographically, healthy by contrast with Rome, particularly the Vatican, altogether an ideal spot for the purpose. But where would be the associations? The Pope abandon the tombs of the Apostles, the bones of the martyrs in the catacombs? Perish the thought! The "Pope of Avignon" was a hollow-enough title, but the "Pope of Monaco" would have absolutely no significance, no prestige, an empty, meaningless title. And such things go for so much in the Church.

Besides, to be forced out of Rome is one thing, something Italy will take mighty good care not to do, but to "flee from Rome" is quite another matter. It would be playing right into the king's hands, a tacit acknowledgement of impotency, surrender.

No man can predict the final result of all this. It would seem—and few who have not lived long in Italy can have any appreciation of the exact conditions that could not continue for months anywhere else, that have obtained and will continue there for years,—that both Pope and King have been condemned by obdurate Fate to exist, for perhaps another generation's time, in the present abnormal situation. There appears to be no human help for it. And for the peace of Italy, aye, of the whole world, may they be able to bear the trying ordeal!

The liberalising of the Church, its acceptance of the modern tendencies as something to be worked with rather than obstructed at every step, may go far towards solving the tangled problem. Or, perchance, may there arise some day another Solomon who will mete out perfect justice, and before whose court all these vexed questions may be settled satisfactorily to all men as well as to the high-contending parties.

Whatever the outcome, I think that even in the Church the great majority of thinkers will subscribe to Lyman Abbott's *résumé* of the question, "That a state is purer for not being dominated by a Church, and a Church is stronger for not being supported by a state."

SEVEN.

BY THE EDITOR.

THE ancient Babylonians identified seven of their great gods with the seven planets; but we must remind the reader of the fact that the ancient astronomers knew only those five planets which were visible to the naked eye; the word *planet*, however, had then another connotation, meaning a celestial body that moved freely about in the heavens. Thus it is obvious that the sun and the moon were counted among the planets.

The fixed stars were supposed to be attached to a hollow globe, which was accepted as a sufficient reason for their rotation in unison. All the other celestial bodies that possessed a motion of their own, i. e., the planets, were conceived as having their several separate spheres, each one revolving according to the arbitrary will of its ruler, the Sun, the Moon, Jupiter, Venus, Mars, Mercury and Saturn.¹ Happily for the number seven two new planets, Uranus and Neptune, were discovered in due time when, owing to a change of our astronomical science and its terminology, the sun and the moon ceased to be regarded as planets. The old belief, however, unfortunately falls to the ground because the earth must now be counted among the planets, which would raise their number to eight,—without counting the planetoids, about three hundred altogether.

In India, the number seven also played an important part, and Buddha no doubt utilised the sacredness of the number to enforce thereby his own views of morality on his disciples. The Buddhist canonical scriptures teach us that there are seven jewels of the law, which when united make up the bright diadem of Nirvâna. They are: (1) Purity; (2) calmness; (3) comprehension; (4) bliss; (5) wisdom; (6) perfection; and (7) enlightenment.

¹ St. Paul's notion of the seven heavens to which he alludes in his Epistles, is apparently based upon the astronomical views of his time. For an illustration of this conception see p. 418.

There is in addition another mode of utilising the number seven in Buddhistic ethics, which appears in the enumeration of the seven points which constitute religious endeavor: (1) Earnest meditation; (2) the great struggle against sin; (3) the aspiration for saintship; (4) the acquisition of moral power; (5) the production of the organs of spiritual sense; (6) the attainment of wisdom; and (7) the leading of a life of righteousness.

The number seven plays an important part in Buddhist folklore. There are seven kinds of miraculous property, the sword, the snake skin, the palace, the garden, the robes, the bed, and the shoes. They are endowed with magical qualities; the shoes for instance "convey the wearer one hundred miles without fatigue and across water without wetting, the snake skin cannot be wetted



THE SEVEN JEWELS OF BUDDHIST FOLKLORE.

by water, nor shaken in the wind, neither become warm in heat, nor cold in freezing weather. The sword confers invincibility, etc. A world monarch is possessed of seven jewels, which are described by Col. L. A. Waddell as follows:¹

"The seven gems² are the attributes of the universal monarch (*Cakra-vartin Raja*), such as prince Siddharta was to have been had he not become a Buddha. They are very frequently figured on the base of his throne, and are:

"1. The Wheel. The victorious wheel of a thousand spokes. It also represents the symmetry and completeness of the Law. It is figured in the early Sanchi Tope.

"2. The Jewel (Skt., *Ratna*; Tibetan, *Norbu*). The mother of all gems, a wish-procuring gem (*Cintamani*).

¹*The Buddhism of Tibet*, p. 389.

²Cf. Hardy's *Man*, p. 130, and Alabaster's *Wheel of the Law*, p. 81.

"3. The jewel of a Wife (Skt., *Stri*; Tibetan, *Tsun-mo*). 'The Jasper-girl' who fans her lord to sleep, and attends him with the constancy of a slave.

"4. The gem of a minister (Skt., (?) *Girti* or *Mahajana*; Tibetan, *bLon-po*), who regulates the business of the empire.

"5. The (white) Elephant (Skt., *Hasti*; Tibetan, *glan-po*). The earth-shaking beast, whom as a symbol of universal sovereignty the Buddhist kings of Burma and Siam borrowed from Indian Buddhism. It seems to be Indra's elephant Airāvata.

"6. The Horse (Skt., *Ashva*; Tibetan, *v Ta-mch'og*) It seems to symbolise the horse-chariot of the sun, implying a realm over which the sun never sets, as well as the celestial *Pegasus*-steed, which carries its rider wherever the latter wishes.

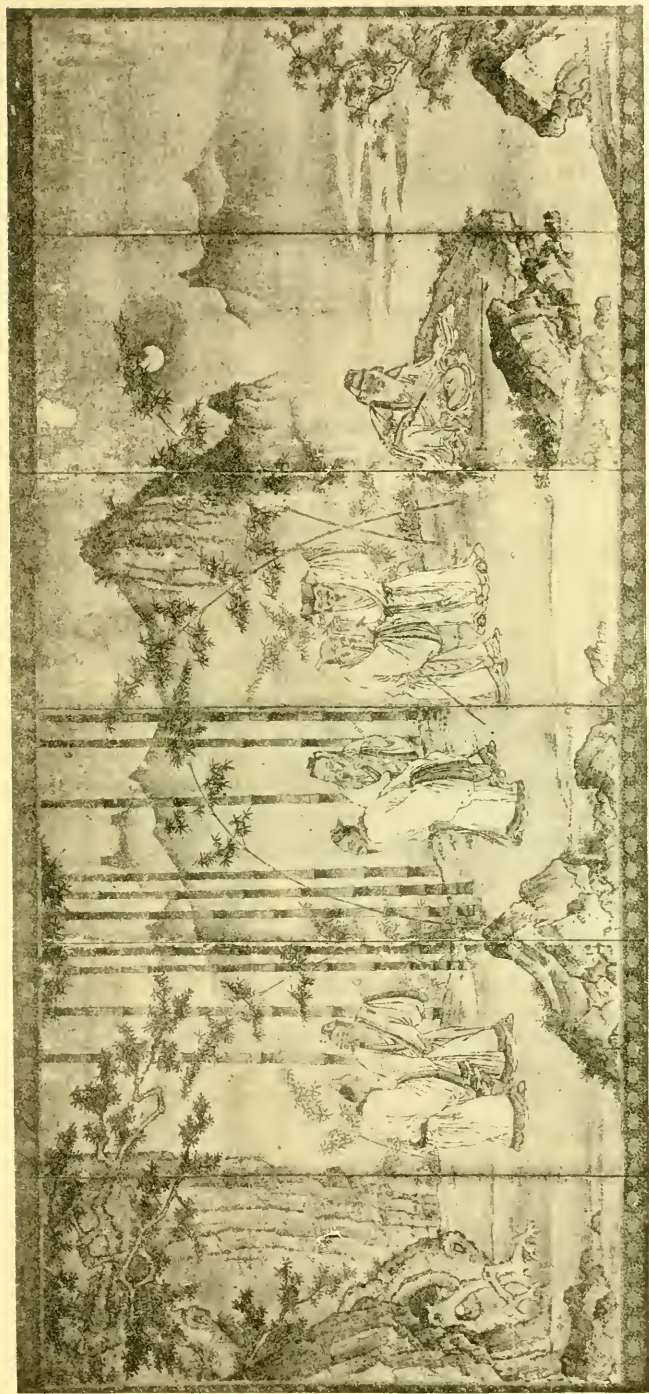
"7. The gem of a General (Skt., *Kshatri* or *Senapati*; Tibetan, *d Mag-d pön*) who conquers all enemies."

As the Greeks speak of seven sages so do the East Indians of the seven rishis (i. e., inspired men of great sanctity) and Hindu folklore discovers them in the seven stars of the Great Bear. The Chinese, too, know of the seven wise men who spurned the temptations of the world and retired to the bamboo grove where they led a life of undisturbed rest and happiness.

The awe of the number seven could only be enhanced when the first notions of mathematics dawned on the thinkers of mankind and when geometricians discovered that the relation of the radius to the circumference of the circle could be roughly expressed by the number seven; or, what is the same, that the relation of the diameter to the circumference is approximately expressed by the number three and a half.

The number three and a half (viz., seven halves) plays an important part in eschatologies and other prophecies as being the determinant of cycles of history. Almost every important period, be it one of trial, expectation, punishment, or other dispensation, is supposed to be three and a half days, weeks, months, or years. Such periods of "three and a half" are calculated in different ways according to the notions of the various prophets.

Daniel makes the prophecy that the Jews shall be given into the hands of an enemy who is plainly recognised as Antiochus Epiphanes, for "a time and [two] times and the dividing of time," which makes three and one-half (chap. vii. 25). And the same computation is made for the scattering of the holy people: "It shall be for a time, times, and an half" (chapter xii. 7). The conclusion of the Book of Daniel introduces the same notion of a cycle of three and one-half years. The prophet says: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two



THE SEVEN SAGES IN THE BAMBOO-GROVE.

A favorite subject of Chinese literature and art, characterising Celestial preference of retirement and meditation to the activity of a life devoted to the public weal.

hundred and ninety days,"—viz., little more than three and one-half years (chap. xii. 11).¹ Again, the interruption of the sacrifice is stated to be one-half year-week, that is to say, three and one-half years (Daniel ix. 27).

According to the Revelation of St. John (Chapter xi) the holy city will be trodden under foot by the gentiles for forty-two months which is three years and a half (verse 2). Then two witnesses clothed in sack cloth will prophesy "a thousand two hundred and three score days" (verse 3), which is again three years and a half, counting twelve months of thirty days (i. e., $\frac{7}{2} \times 30 \times 12$). The prophets are killed by the beast and their bodies remain dead for three days and a half (verse 9). But after three and a half days the spirit of life from God re-enters them (verse 11). The same method of calculating events by this old-fashioned method of squaring the circle by assuming π equal to seven halves is met with again and again in the eschatological books of that age. Power is given to the beast for forty-two months (Rev. xiii. 5), and the Jews of the time when Christ lived believed that the famine in the days of Elias lasted three and a half years,² which does not agree with the reports of the Old Testament, where we read that it ceased *in* the third year.

The same mode of calculating a cycle as being three times and something more appears to have determined the time of the sojourn of the prophet Jonah in the belly of the big fish, from which he escaped on the fourth day, for the statement is made (i. 17) "and Jonah was in the belly of the fish three days and three nights."

A last yet dim echo of the archaic calculation of π still lingers in the determination of the time which Christ was said to have passed in the domain of death. A passage in Matthew ascribed to Christ himself which must have been written before the Church had determined to celebrate the death of Christ on Passover eve and the day of his resurrection on the next Sunday, reads as follows:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

The question, Why Sunday was celebrated among the gentile Christians as the day of resurrection in spite of an explicit prophecy which would have fixed the date on Tuesday, is not germane

* 1 See Hilgenfeld, *Jüdische Apok.*, pp. 32 et seq. Neither Hilgenfeld nor any other scholar offers an explanation for the constant recurrence of the number $3\frac{1}{2}$ for the computation of cycles, and we recommend our theory of $3\frac{1}{2}$ as the ancient approximation of π , to the consideration of scholars working in this field.

² Compare Luke iv. 25 and James v. 17 with 1 Kings xviii. 1.

to our present inquiry, but it is obvious that the day of the sun which was traditionally the religious holyday among the pagans of Asia Minor at the time when Paul began to preach, recommended itself to the early Christians as the best choice for church services.

In Greece the number seven was not less esteemed than in Asia and Egypt. Pythagoras looked upon seven as the symbol of light, and it designated for him the opportune time (*καιρός*), perhaps for the very same reason that it played such an important part in the eschatologies of Jews, Christians, and Gnostics. Seven times the radius of any circular motion constituted in any rough computation the duration of a whole cycle, and thus seven stands for π and governs all those relations that depend upon this important and mysterious number. Following in the footsteps of his



THE SEVEN PRIESTS OF DIONYSOS-SABAZIOS.

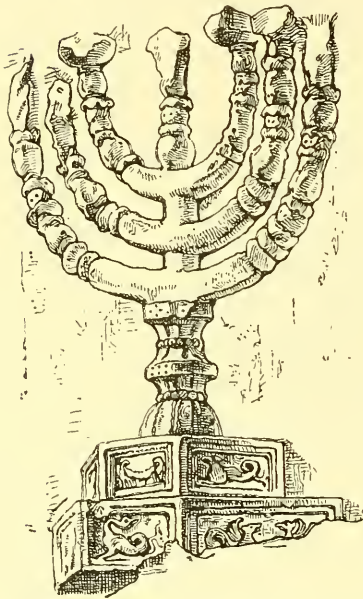
(From the Tomb of Vibia. After Maas.)

master, Philolaos, a Pythagorean of the fifth century B. C., claims seven for the symbol of spiritual light or intelligence.

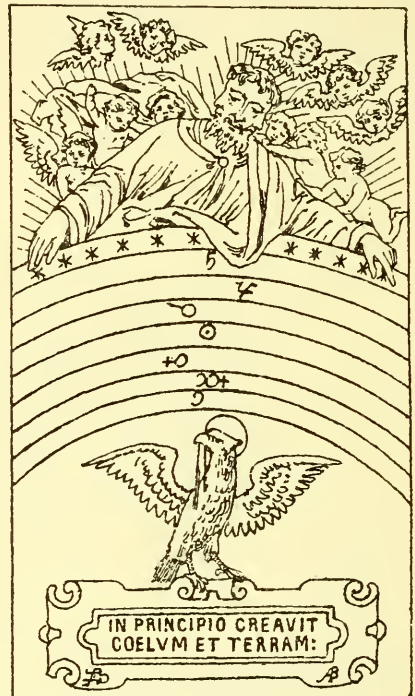
It is perhaps no accident that seven priests of Dionysos partake of the Dionysian Eucharist in the frescoes of the tomb of Vibia.

It appears that the Jews developed their notion of the sacredness of seven on the same lines as the Babylonians and the Persians. It is well known that a seven-armed candlestick stood in the temple at Jerusalem, and we cannot doubt that its seven lights were representative of the seven divine messengers of Yahveh, who are the same as the seven rulers in the starry heavens of the more ancient religions of Mesopotamia.

In the Bible seven is a number of great significance. In the first chapter of Genesis we read that God rested on the seventh day from his works, and he consecrated it as a Sabbath (Gen. ii. 2-3). "Whosoever slayeth Cain, vengeance shall be taken on him seven-fold" (Gen. iv. 15). Noah was commanded by God, according to the priestly account of the Deluge, to take seven pairs of all clean animals into the ark (Gen. vii. 2-4). Jacob served seven years for Leah and seven other years for Rachel (Gen. xxix.). Jacob bowed before Esau seven times (Gen. xxxiii. 3). Pharaoh saw in a dream seven



THE SEVEN-ARMED CANDLESICK OF
THE TEMPLE AT JERUSALEM.
(From the Arch of Titus.)



THE SEVEN HEAVENS OF CHRISTIANITY.¹
(French MS. of the XVIth century.
Didron.)

well-favored and fat-fleshed kine and seven other ill-favored and lean-fleshed kine (Gen. xli. 2-3). Joseph mourned for his father seven days (Gen. l. 10). The Lord smote the river Nile for seven days (Ex. vii. 25). The children of Israel were commanded seven days to eat unleavened bread (Ex. xii. 15). The law demanded

¹ The seven heavens show the signs of the seven planets. They are covered by the vault of the fixed stars, above which is the dwelling-place of the trinity.

that a Hebrew slave should serve six years and in the seventh he should go out free for nothing (Ex. xxi. 2). In the temple service the priest had to dip his finger in the blood of the sacrificed bullock and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary (Lev. iv. 6). A woman after the birth of a male child was unclean seven days (Lev. xii. 2). The Lord threatens to punish the people for disobedience with all kinds of terrors, and if they will not yet for all this hearken, then he will punish them seven times more for their sins (Lev. xxvi. 18). Balaam requested Balak to build seven altars and prepare seven oxen and seven rams (Num. xxiii. 1). In Deuteronomy we read among the curses on disobedience, that the children of Israel will flee before their enemies on seven ways (Deut. xxviii. 25), but if they hearken unto the Lord their enemies shall flee on seven ways (Deut. xxviii. 7). The walls of Jericho fall on the seventh day before the blast of seven rams' horns, blown by seven priests, after having compassed the city seven times (Josh. vi. 4). Bathsheba's child died on the seventh day (2 Sam. xii. 18). Because David had numbered the people, the children of Israel were punished, and a choice was given him between seven years of famine, three months of flight, and three days of pestilence (2 Sam. xxiv. 13). Naaman became clean of his leprosy by bathing seven times in Jordan (2 Kings v. 10-14).¹ Job's friends mourned with him seven days and seven nights (Job, ii. 13). Seven days is the time of mourning for a dead person (Sirach xxii. 13). The psalmist sings that seven times a day he does praise God (cxix. 164). In Proverbs xxiv. 16 we read that a just man falleth seven times and riseth up again.

In Hebrew to swear an oath is the same word as seven, and the reason can only have been that the number seven played an important part in swearing or making solemn contracts. Thus we read (Gen. xxi. 22-31):

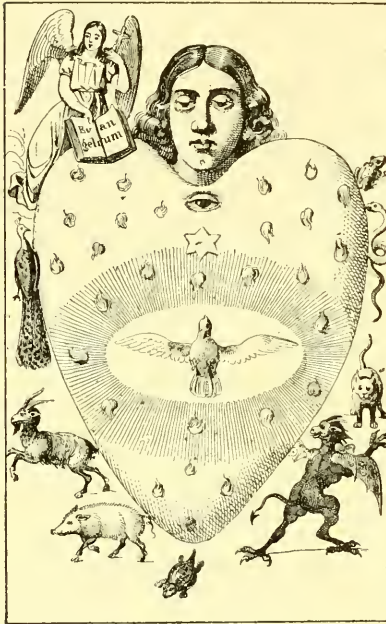
"And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven Ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba; because there they *swore* both of them."

The word שבע *shaba* = "to swear," is the verbal form of שבע *shaba*, "seven," the latter being obviously akin to the Sanskrit *sapta*,

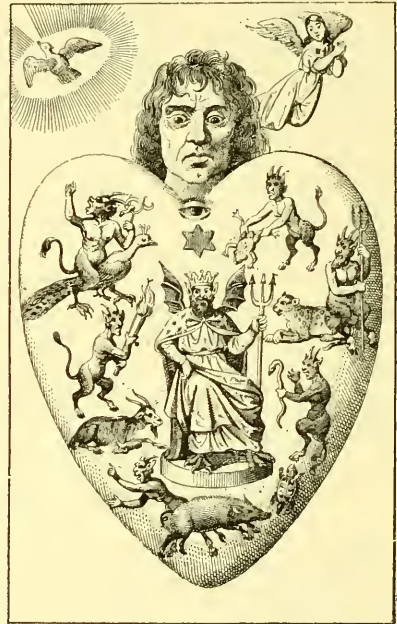
¹Conf. also Lev. xiii. 33; when healed a leper had to be confined for seven days before he was declared clean.

Zend *hapta*, Persian *heft*, Greek *ἑπτά*, Latin *septem*, and English *seven*. A solemn declaration of truth consisted in "sevening" it, be it by repeating it seven times, or offering a sevenfold sacrifice, or calling in seven witnesses. Herodotus tells us (in Book III., 8) that in Arabia the two men making a contract had their hands cut with a sharp flint, and seven stones placed between them were stained with tufts of their mantles dipped in their blood.

In the Book of Esdras we read that before the day of resurrection the world will be turned into silence for seven days, and no man will remain.



THE UNCLEAN SPIRIT CAST OUT FROM THE HUMAN HEART.



RETURN OF THE UNCLEAN SPIRIT WITH SEVEN OTHER SPIRITS MORE WICKED THAN HIMSELF.¹

According to the Book of Tobit there are "seven holy angels who present the prayers of the saints and go in before the glory of the Holy One." Corresponding with this idea of seven holy angels seems to be the doctrine of the seven evil spirits who take possession of the soul, as related in Luke xi. 24-25, where Jesus is reported to say:

¹ Reproduced from *Geistlicher Sittenspiegel*, Würzburg, 1732. See *History of the Devil*, pp. 354-358.

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished.”

It is not impossible that the idea of the seven holy angels before the throne of God and the seven other wicked spirits, more wicked than the unclean spirit, is a reminiscence of the seven Ighigs and the seven Anunnaki of the Babylonians.

The belief in the sacredness of seven found support in Greece in the fact that the Greek language had seven vowels, *e* and *o* being represented twice as short and long. The seven vowels $\alpha \epsilon \eta \iota \omicron \upsilon \omega$ were by the Greek Gnostics supposed to be related to the seven planets. Prof. Richard Wünsch says :

“We learn from the Church Fathers that the Gnostics, particularly the followers of Markos, chose the seven vowels to indicate the rhythm in which the seven spheres participate in the harmony of the universe. Now these seven spheres are the sun, the moon, and the five planets, and each of these heavenly bodies is ruled by a particular guardian spirit, an ‘archon.’ The names and nature of these archons are very different within the various Gnostic sects; they are mostly creatures of the demiurgos, are hostile to the human soul and try to detain it in their realm when, after the death of the body, it enters upon its journey to God, but they are overcome by the soul if it is initiated into the mysteries of Gnostic philosophy and the magic formulæ which even the archons must obey. Sometimes indeed these archons are treated as the equals of the archangels so that the writing out of the vowel series was equivalent to an apostrophe to the archangels; most familiar and perhaps most striking in this connexion is the inscription in the theatre at Miletus :

$\alpha \epsilon \eta \iota \omicron \upsilon \omega$: Thou holy one, protect the city of the Milesians and all the inhabitants thereof

$\epsilon \eta \iota \omicron \upsilon \omega \alpha$: Thou holy one, protect, etc.

This appeal appears seven times, and then collectively in conclusion :

Ye archangels, protect, etc.

Sometimes the archangels are connected by name with the planets and the vowels; Kopp, *Palaeogr. crit.*, III., 334, 335 : *a* Luna-Gabriel, *ε* Mercury-Michael, *η* Venus-Arael, *ι* Sol-Raphael, *ο* Mars-Samuel, *υ* Jupiter-Zadagieli, *ω* Saturn-Kafriel.

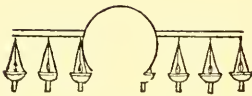
The Christian Church adopted the Gnostic doctrine of the seven celestial regions. St. Paul speaks of the seventh heaven. Further, there are “the seven spirits which are before the throne of Him which is and which was and which is to come,” reminding us of the seven Ighigs of the Chaldæans.¹ Not only is the number seven frequently referred to as a sacred number by St. John the Divine in the Revelation as well as by the Church fathers, but we have also the evidence of the Christian monuments.

Christ is represented on a lamp found in the Catacombs as the

¹ See illustration on p. 336 of *The Open Court*, No. 541.



ORNAMENTATION OF A
LAMP FOUND IN THE
CATACOMBS. (Twin-
ing, *Symbols and
Emblems*, plate 14.)¹



SEVEN LAMPS REPRESENTING
THE SEVEN GIFTS OF THE
SPIRIT. (From a French
MS. of the Apocalypse,
fourteenth century, in the
British Museum.)



10.

SEVEN DOVES AS THE
SEVEN GIFTS OF THE
SPIRIT. (From a MS.
of the fourteenth cen-
tury, of Old English
devotional poetry.)

¹ The good shepherd is represented with seven sheep. Seven stars over his head and the symbols of sun and moon indicate an influence of Mithras worship; but the dove on the ark and the two pictures of Jonah, as lying under the gourd and swallowed by the fish, are evidences of the Christian character of the whole composition.

Good Shepherd who carries a lamb in the usual style, and is surrounded by seven sheep which are supposed to represent the seven Churches of the Revelation. About the Good Shepherd appear the figures of the sun and the moon, and between them are the seven stars. On the right side of the Good Shepherd we see a small box representing the ark of Noah, with a dove standing upon it; the picture on the left side is meant to represent Jonah under the gourd vine.

The Christian view of the seven heavens ruled by the seven planets remained unaltered until the Copernican world-conception took its place and caused the old Christian pictures of the universe to be regarded as mere archæological curiosities.

Is it a mere accident, or are we confronted with echoes of older traditions, when we find the number seven regarded as sacred throughout all mediæval Christianity? There are frequent pictorial representations of the seven gifts of the Spirit. The names of these seven gifts are not always the same; they vary considerably in various illustrations and are not always specified, since their several names are either supposed to be known or taken to be indifferent. But there is a general agreement as to the number of them, being the same as the Buddhist jewels of the law.

Theologians discovered seven penitential psalms in the bible, and the schoolmen of the Middle Ages classified the scientific aspirations under seven heads as the seven liberal arts.

The seven gifts of the Spirit are represented¹ either as seven doves surrounding Christ, or the Virgin Mary.

The seven-fold nature of the spirit of the Saviour is also indicated in the Revelation of St. John, where the lamb is represented with seven horns and seven eyes. In the same book we read: "Worthy is the Lamb that was slain to receive (1) power, (2) riches and (3) wisdom and (4) strength and (5) honor and (6) glory and (7) blessing," which are seven qualities.

In a manuscript Bible of the twelfth century, now in the British Museum, we find a picture of the seven gifts of the Spirit, represented in female heads; the spirit of wisdom is placed at the top, and wears a crown on her head. Besides the name of the gift, each representative figure bears an appropriate sentence, and the circle of these seven little figures is completed by a hand representing the presence of God the Father sending out twelve rays of light corresponding to the twelve Apostles. The figures of Faith,

¹Louisa Twining's *Symbols and Emblems of Early and Mediæval Christian Art*. New Edition. 1885. London: John Murray, Albemarle St. Plates, 27, 29 and 30.

Hope and Charity occupy the centre of the circle, and Charity being the greatest of the three is distinguished by a crown. The other six gifts are understanding, the strength of patience, the bliss of piety, the wisdom of counsel, the knowledge of temperance, and the power of the Lord.

Another manuscript represents the seven gifts of the Spirit as seven doves which are the gifts (1) of wisdom; (2) piety; (3) strength; (4) counsel; (5) understanding; (6) cleverness (called



FAITH, HOPE, AND CHARITY SURROUNDED BY THE SEVEN GIFTS OF THE SPIRIT.

From a MS. Bible of the twelfth century, in the British Museum.

(After Louisa Twining's *Symbols and Emblems*, Plate XXIX.)

connyng); and (7) fear of God (dreede). A poem accompanies this picture, which Louisa Twining translates as follows :

“ In this desert wild and waste,
 Seven fowls are flying with flight,
 That are the seven gifts of the Holy Ghost,
 That nowhere but in clean hearts will light,
 And dwell there, if they find them chaste,

And give them ghostly strength and might,
 So big and bold¹ that they then haste
 To pray to God both day and night."

Besides the seven gifts of the spirit, Christian theologians enumerate seven virtues (which consist of a combination of the three Christian virtues of St. Paul and the four Greek virtues of



From a MS. of the eleventh century, in the British Museum.



From a MS. of the Psalter of St. Louis, Library of the Arsenal, Paris, thirteenth century.

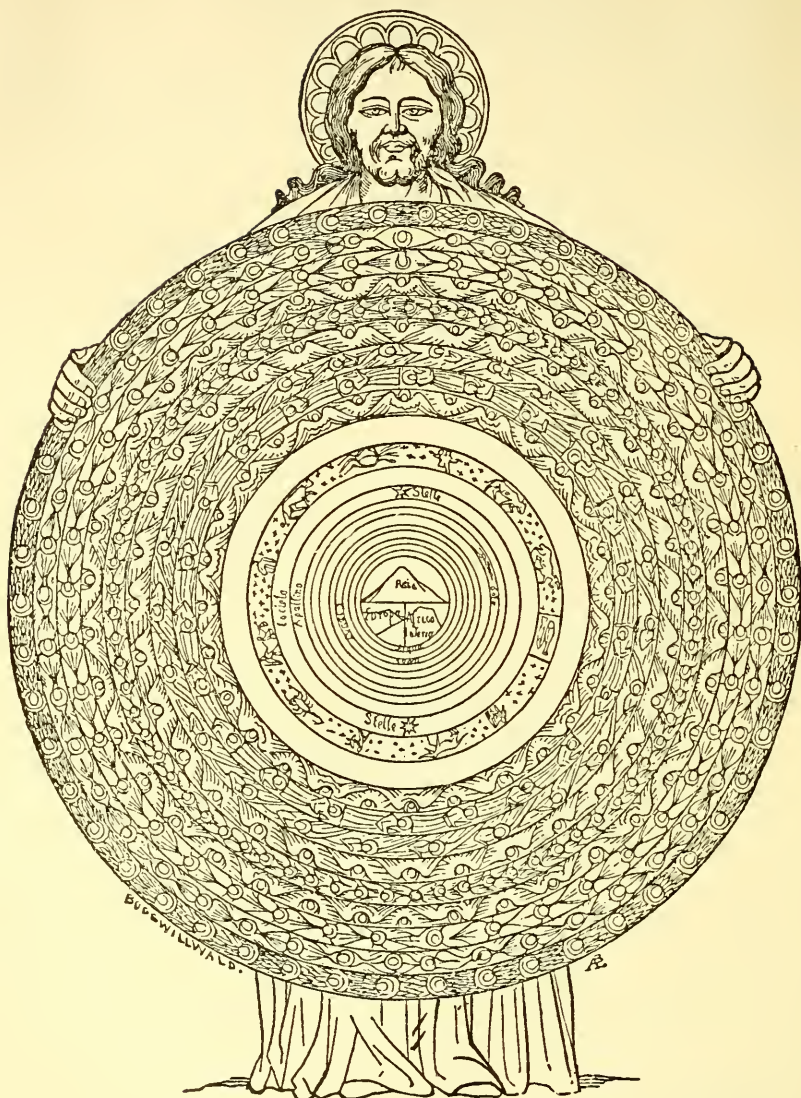


From a painted window in the Abbey of St. Denis, twelfth century.

CHRIST WITH THE SEVEN GIFTS OF THE SPIRIT.

Plato) and seven deadly sins. The Roman Catholics to this day preach sermons on the seven dolours of Mary, and the legends of the saints tell the story of the seven sleepers of Ephesus.

¹ "These words are not quite clear in the original, but I believe this is the meaning of them."
 —Louisa Twining.



GOD SUPPORTING THE WORLD, CONSISTING OF TWICE NINE SPHERES.
 (By Buonamico Buffamalco.)¹ Fresco in the Campo Santo of Pisa.

¹ This picture is the embodiment of the Christian world-conception of the fourteenth century. A sonnet accompanies the fresco and explains that nine choirs of angels surround the world, in whose inner circles the constellations roll round the earth which occupies the centre of the universe.

When the spheres of the sun and the moon were added to the seven spheres of the planets, the number nine grew more and more prominent, and its sanctity was the more firmly established as it was regarded as the product of three times three.

A picture in the Campo Santo represents God holding in his hands the world. There are nine spheres of angelic life corresponding to the nine spheres of the planets, the sun and the moon. The two realms are separated by the sphere of the fixed stars with the zodiac, and the center of all spherical domains is the earth with its three continents, Europe, Asia, and Africa.

Seni, Wallenstein's astrologer, explains the cabalistic significance of numbers in Schiller's drama, *The Piccolomini*. Speaking to a servant who places eleven chairs in the Duke's reception-room, he says :

"Eleven is a bad number ; set twelve chairs. Twelve signs are in the zodiac, five plus seven. The holy numbers are contained in twelve."

"Eleven means sin. Eleven transcends the ten commandments."

In explanation of the holiness of five, Seni says :

"Five is the soul of man. As man is a mixture of good and evil, so five is the first sum of odd and even."

One, among the Pythagoreans, is the number of essence. Two is otherness involving diversity of opinion or difference. Three is mediation or atonement, and completeness, indicating beginning, middle, and end. Four is the square, meaning squareness or justice ; it also signifies the four quarters of the earth. Five, represented in the five fingers of the hand, stands for a small group. Being a combination of odd and even, it signifies marriage in the Pythagorean system, and also man as a combination of matter and mind, or of good and evil, as explained by Seni in the above quotation. Six, i. e., a half dozen, is an important number in the duodecimal system of Babylonia but has otherwise no particular meaning. We might consider it as the number of the surfaces of a die, meaning luck or chance. Eight, the first cube, indicates solidity. Nine, the treble triad, the number of the threefold trinity of Babylonia, is believed to be the most efficient number for incantations. The three times three is still used in our lodges by the freemasons and other fraternities.

The symbolism of numbers attributes to seven a peculiar sanctity. Being the sum of three and four, it means the All as ensouled by God. Three means the Deity ; four, the world, and thus seven is the sum of the two and represents the entire cosmos, God and the world.

BUDDHA'S DISCOURSE ON THE END OF THE WORLD;¹

OR, THE SERMON ON THE SEVEN SUNS.

Now first translated from the Pâli by ALBERT J. EDMUNDS.

PREFATORY NOTE.

A late expansion of this discourse is given by Warren, in his *Buddhism in Translations*, from Buddhagosa's *Way of Purity*, a Pâli compendium of the fifth Christian century.² When Warren wrote, the Pâli original had not as yet appeared in the edition of the Pâli Text Society, which is printed in Roman letters.

It is well known to New Testament scholars that the great Eschatological Discourse in the Synoptical Gospels (i. e., the Sermon on the Last Things, delivered upon the Mount of Olives) is a blending of historical and spiritual vaticination. As I pointed out in 1893,³ the Evangelist Luke attempted to separate the spiritual prophecy from the historical prediction, putting the former into his seventeenth chapter, and the latter into his twenty-first. But Luke evidently understood even the physical cataclysm to refer to the siege of Jerusalem and the destruction of the Hebrew State. Even Mark and the editor of Matthew probably understood the same thing, though our English translations of Matthew make his "consummation of the æon" the "end of the world." After the siege, the early Christians evidently made this Eschatological Discourse refer to a cosmical convulsion. But the only words which can justly apply to such a thing are those in all three of the Synoptists: "Heaven and earth shall pass away, but my words shall not pass away."⁴ We have therefore used this verse among our parallels to Buddha's present discourse, but have reserved the text of the Gospel prophecy for a forthcoming translation from the famous *Anâgata-bhayâni*, selected by Asoko among his favorite texts. Its subject is the decline of religion.

¹ Sixth Series of Gospel Parallels from Pâli Texts.

² On p. 323 of Warren's book our present Sutta is quoted by name.

³ Haverford College Studies for 1893: *Our Lord's Quotation from the First Book of Macca-bees*.

⁴ The second clause indicates the application of this verse: the passing of heaven and earth does not belong to the subject of the discourse, but is used as a standard whereby to gauge the perpetuity of the oracles of Christ.

THE END OF THE WORLD.

Mark xiii. 31. Heaven and earth shall pass away, but my words shall not pass away.

2 Peter iii. 10. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the heavenly bodies (or elements) shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up (or, discovered).

Rev. xxi. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

NUMERICAL COLLECTION VII. 62.

Thus have I heard. At one season the Blessed One was staying at Vesâli, in Ambapâli's grove. And the Blessed One addressed the monks, saying: "Monks!" "Lord!" answered those monks, in reply to him. The Blessed One spake thus:

"Impermanent, O monks, are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things, and emancipate therefrom. Sineru, monks, the monarch of mountains, is eighty-four thousand leagues¹ in length and breadth; eighty-four thousand leagues deep in the great ocean, and eighty-four thousand above it.

Now there comes, O monks, a season when, after many years, many hundreds and thousands and hundreds of thousands of years, it does not rain; and while it rains not, all seedlings and vegetation, all plants, grasses, and trees dry up, wither away and cease to be. Thus, monks, constituent things are impermanent, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one therewith and emancipate therefrom.

And, monks, there comes a season, at vast intervals in the lapse of time, when a second sun appears.

After the appearance of the second sun, monks, the brooks and ponds dry up, vanish away and cease to be. So impermanent are constituent things! And then, monks, there comes a season, at vast intervals in the lapse of time, when a third sun appears; and thereupon the great rivers: to wit, the Ganges, the Jamna, the Rapti, the Gogra, the Mahî,—dry up, vanish away and cease to be.

At length, after another vast period, a fourth sun appears, and thereupon the great lakes, whence those rivers had their rise: namely, Anotatto,² Lion-leap, Chariot-maker, Keel-bare, Cuckoo, Six-bayed, and Slow-flow, dry up, vanish away, and cease to be.

¹ e. e., yojanas, a yojana being about eight miles.

² I am not sure of the meaning of this word and its Sanskrit equivalent *Anavatafta*, but it is said to mean "without warmth at the bottom."

Again, monks, when, after another long lapse, a fifth sun appears, the waters in the great ocean go down for an hundred leagues; then for two hundred, three hundred, and even unto seven hundred leagues, until the water stands only seven fan-palms' deep, and so on unto one fan-palm; then seven fathoms' deep, and so on unto one fathom, half a fathom; waist-deep, knee-deep, ankle-deep. Even, O monks, as in the fall season, when it rains in large drops, the waters in some places are standing around the feet of the kine; even so, monks, the waters in the great ocean in some places are standing to the depth of kine-feet. After the appearance of the fifth sun, monks, the water in the great ocean is not the measure of a finger-joint. Then at last, after another lapse of time, a sixth sun appears; whereupon this great earth and Sineru, the monarch of mountains, reek and fume and send forth clouds of smoke. Even as a potter's baking, when first besmeared, doth reek and fume and smoke, such is the smoke of earth and mountains when the sixth sun appears.

After a last vast interval, a seventh sun appears, and then, monks, this great earth, and Sineru, the monarch of mountains, flare and blaze, and become one mass of flame. And now, from earth and mountains burning and consuming, a spark is carried by the wind and goes as far as the worlds of God; and the peaks of Mount Sineru, burning, consuming, perishing, go down in one vast mass of fire and crumble for an hundred, yea, five hundred leagues. And of this great earth, monks, and Sineru, the monarch of mountains, when consumed and burnt, neither ashes nor soot remains. Just as when ghee or oil is consumed and burnt, monks, neither ashes nor soot remains, so it is with the great earth and Mount Sineru.

Thus, monks, impermanent are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things and emancipate therefrom. Therefore, monks, do those who deliberate and believe¹ say this: 'This earth and Sineru, the monarch of mountains, will be burnt and perish and exist no more,' excepting those who have seen the path.

FORMER RELIGIONS ECLIPSED BY THE RELIGION OF LOVE.²

Matthew v. 17, 18, 43, 44. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto

¹ Translation uncertain. The word *saddhātā* is not in Childers, and I can find no equivalent in Sanskrit; but the various reading, *saddhāvratā*, indicates the sense.

² There is no break in the Pāli, but the present division is made for the sake of another Gospel parallel.

you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

* * *

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy : but I say unto you, Love your enemies, and pray for them that persecute you.

“In olden times, O monks, there was a religious teacher (or Master) named Sunetto, founder of an order, and free from indulgence in lusts ; and he had several hundred disciples. The Master Sunetto preached to his disciples the doctrine of fellowship with the world of God ; and those who understood all his religion in every way, when he preached this doctrine, were born again, upon the dissolution of the body after death, to weal in the world of God. Those who did not understand all his religion in every way, were born again, upon the dissolution of the body after death,—some into fellowship with those angels who transmute subjective delights into objective and share them with others ;¹ some into fellowship with the angels who delight in subjective creations ; some into that of the angels of Content (*Tusitâ*) ; others with the *Yâmâ* ; others again with the angels of the Thirty-three ; others into fellowship with those of the Four Great Kings ; and yet others into fellowship with Warrior magnates, Brahmin magnates, householder magnates.

“Now Sunetto the Master, O monks, thought to himself : ‘It is not fit that I should allow my disciples to have such destinies as these repeatedly : what now if I practise the Highest Love?’ Whereupon, monks, the Master Sunetto practised Benevolence (or, love-meditation) for seven years, and for seven æons of consummation and restoration he did not return to this world.² Yea, monks, at the consummation of the world³ he became an Angel of Splendor, and at the world’s restoration he rose again in the empty palace of the Brahmâs. Yea, then, O monks, he was a Brahmâ, the Great Brahmâ (or, God), conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was he Sakko, the lord of the angels ; many hundreds of times was he a king, a righteous world-ruler and emperor, victorious to the four seas, arrived at the security of his country, and possessed of the seven treasures. Moreover, he had more than a thousand sons, heroes, of mighty frame, crushers of alien armies ; he dwelt in this ocean-girt earth,

¹ I have been guided here by Warren, p. 289, and Lafcadio Hearn, *Gleanings in Buddha-fields*, p. 245.

² See Itivuttaka 22, translated in April, 1500, where Gotamo relates the same of himself.

³ Itivuttaka has *æon*.

overcoming it, staffless and swordless, by righteousness. But even the Master Sunetto, though thus long-lived and long-enduring, was not emancipated from birth, old age, death, grief, lamentations, pains, sorrows, and despairs; I say he was not emancipated from pain. And why? Because of not being awake to four things (*dhammâ*) and not seeing into them. What four? The Noble Ethics, the Noble Trance (*Samâdhi*), the Noble Wisdom, and the Noble Release (or Emancipation). When these, O monks, are known in their sequence and penetrated into,¹ the craving for existence is annihilated, its renewal is destroyed: one is then reborn no more."

Thus spake the Blessed One, and when the Auspicious One had said this, the Master further said:

"Morality, Trance, Pure Reason, and Supreme Release;

"These things are understood by the celebrated Gotamo.

"Thus enlightened (*buddho*) by supernal knowledge, he told the doctrine to the monks.

"The Master, who made an end of pain, the Seeing One, hath passed into Nirvâna."

¹"Known in their sequence and penetrated into," represent the same words before translated: "being awake to," and "seeing into." So, again, "Pure Reason" (*Pannâ*), in the verse below, appears above as "Wisdom."

A CHIEF'S VIEW OF THE DEVIL.

BY THE EDITOR.

THE last number of *The Open Court* contained a letter from the Rev. J. J. Emmengahbowk (The-Man-Who-Stands-Before-His-People), a native clergyman of great distinction among the Ojibways, an Indian tribe that has been distinguished in its history for moral earnestness and friendliness toward the whites. We need not say that our correspondent speaks the language of his people, and his knowledge of English has been acquired, not in early childhood, but in school and by his intercourse with government officials and other English-speaking people.

His letter appealed to the editor for several reasons, and the attention which it attracted in several circles proved that its publication was justified. It might have appeared advisable to correct the mistakes in the letter, but our readers will agree with us that it was a document, and on that account it was important to leave it in the exact shape in which it was received. We felt confident that our readers would not misunderstand or misjudge our motives, and we appreciated at the same time the nobility of our correspondent's character, who defined the idea of evil in terms of which a modern philosopher or a clergyman of white congregations need not be ashamed. The editor purposely abstained from making any comments on the letter, and it is a great satisfaction to him that the *Chicago Evening Post* published an editorial communication by Mr. Justin W. McEachren which brings out the significant points of the Rev. Emmengahbowk's letter to such an extent that we take pleasure in republishing it :

"There is both humor and food for reflexion in the copy of a letter appearing in the miscellaneous department of the current *Open Court*. This quaint communication comes from the White Earth Indian reservation, and is from the pen of

Rev. J. J. Emmengahbowk (the Man-Who-Stands-Before-His-People). It has to do with Dr. Paul Carus's *History of the Devil*, published not long ago, and makes a request with which the good doctor doubtless has complied before this.

"To the simple mind of this Ojibway chief it is difficult to understand how a man 'can make a picture of an object unless he saw it.' Dr. Carus presents an absorbing study, a remarkable and scholarly work, embellished with illustrations of his satanic majesty from the earliest Egyptian frescoes, from pagan idols, old black-letter tomes, quaint early Christian sculpture, down to the model pictures of Doré and Schneider. To the ordinary scholar this is instructive and suggestive; but to the Indian it is actual. How could any person print such pictures of the devil unless he had seen him, had 'talked with him as a friend'? No wonder the pagan Ojibway chiefs are interested. They have their conceptions of the 'evil spirit,' just as they have of a Supreme Being—Gitche-Manito. They can understand the pictures which go with Dr. Carus's text. Would 'the gentleman be so generous to give his book to the inquisitive chief'?

"This Emmengahbowk is a remarkable character. Of the people before whom he stands Dr. W. Thornton Parker says: 'Their religious character is one of their most conspicuous traits, and we are bound to acknowledge and respect them for it. A people devout and with a strong and genuine belief in the "Great Spirit," in the "Mighty Creator," in the "loving attentive Father,"—a people devoted to their country, to their nation, to their homes (humble though they be), to their families, and whose love for their children is beautiful beyond description,—such a people demonstrate beyond a doubt that their religion is practical, genuine and worthy of recognition. These people are an inspiration to the palefaces who have met them.'

"And when Dr. Parker asked Emmengahbowk, the beloved Indian priest of the Episcopal mission at White Earth, Minn., what actuated him in risking his life to save paleface woman and children from capture and death, he answered: 'They have been kind to me, and I could not bear to have them harmed: and it was my duty as a Christian.'

"Truly, such a conception of manliness and duty should be an 'inspiration to palefaces.'

"It will be noticed from Emmengahbowk's ingenuous letter that he does not share the pagan chief's views on the 'History of the Devil.' To him the evil allures by some promised good. The devil to this priest, no matter how he may be pictured, is dangerous because appearing in an attractive guise. But to the inquisitive pagans he is a personality as various as their imaginations. While they would like to see the devil in proper person, they are almost equally curious to know something about a man who can 'make pictures of the devil,' who has talked with him as a friend. Emmengahbowk's faith and Christian enlightenment prompt him to say he never has seen the evil one nor dreamed of him, nor imagined his appearance; but to his questioners, still held by the fancies and nature interpretations of primeval times, 'sometimes he comes with all the beautiful form like any human being, sometimes in the form of a mountain, and other times in the form of a beautiful green leaf, of course with all their enticing bait, or other word allure.'

"And just here is where Emmengahbowk's quaint missive becomes instructive. The Indian's conception of the devil is safer than that of the early fathers of the Church. To these children of the forest the most trying temptations to evil are baited with promise of good. To the early Christians—and not a few modern ones—evil was painted in the most repellent of colors; the devil was a repulsive monster; sin was something abhorrent. Not so with the Indian's idea. They picture

the evil spirit as something which allures. They must look closely at what seems most attractive to them because it may conceal the cloven hoof. To them evil is dangerous because often pleasing, and they expect to combat the devil through their fancies of the beautiful—'the mountain' and the 'beautiful green leaf' rather than in such pictures as those of the Egyptian frescoes, pagan idols, or even the drawings of Doré. Surely this is safer—not to dwell upon results—than the one-time popular conception of forked tail and cloven hoof seen through a lurid sheen of fire and brimstone."

PROFESSOR TIELE ON BABYLONIAN MYTHS.

BY THE EDITOR.

THE cuneiform texts of the Babylonian creation-story, the Deluge-legend, and other myths which reappear in rationalised versions in the Old Testament, are the product of a late phase in the religious development of Mesopotamia. To be sure, they are much older than the Biblical versions of the same tales, but they no longer bear traces of a mythological religion; they exhibit traces of advanced thought, of philosophical reflexion, of a literary art which is conscious of the mythological nature of the material. At the time they were written, the thinkers and poets of Babylonia had become monotheists, who utilised their national myths for the sake of teaching their hearers a lesson in the same way that the sages of Greece, Socrates and Plato, did.

We quote Professor Tiele's opinion of the Babylonian myths which we hope will be helpful:¹

"The well-known story of Istar's descent to hell is quite unmistakably a nature-myth, most vividly describing her journey to the underworld in search of the fountain of the waters of life. Having been detained there, taken prisoner and afflicted with all manner of diseases by Allat, the goddess of death and queen of the realm of shades, the generative and creative powers of the world forthwith ceased, so that the gods took counsel with one another and resolved to demand her release. Ea now created a miraculous being, a sort of priest, called "his light lighteth," who is commissioned to seek for the fountain of life and whom Allat with all her vituperations and maledictions cannot withstand. The goddess is set free, returns to the upper world, and calls back to life her dead lover, Dumuzi (Tammuz) by sprinkling him with the water of immortality.

"Though this myth did not undergo either a cosmogonic or an ethical transformation, it has been converted into a story of a purely anthropomorphic character, containing episodes and points of detail of which the original physical significance is often very much obscured, evidently for the purpose of strengthening the belief in immortality. Also, the story of the flood, which we possess in different versions, and which is itself composed of quite heterogeneous materials, distinctly

¹ Translated from C. P. Tiele, *Babyl. Assyr. Geschichte*, pp. 535-538.

betrays its polytheistic authorship, and its origin from a nature-myth, notably when compared with the closely related Biblical variant. But the mythological stage was far removed from the author's time. There is a fund of ingenuous humor in the manner in which the gods are made to play their parts; their actions are stamped with jollity and good nature—think but of the wailings of Istar that she had begotten men forsooth but fishes never; of the crafty subterfuges by which Ea justifies toward Bel his conduct in having wrested his favorite from the doom which the latter had ordained for him; hear but the reprimands which the wise Ea showers upon the head of Bel for his foolish wrath, and the proclamation of the great Istar that he has forfeited his share of the sacrifice; and afterwards observe how he tacitly admits his wrong by leading out, along with his own kin, the man at whose rescue he had been so incensed, and by raising him to rank among the gods. From all this, it is plainly manifest that the narrator used the mythical material which he had at hand solely for the purpose of depicting the destruction of a sinning humanity, and of delivering the warning that the gods still had at their disposal, in famine, pestilence, and the wild beasts of the field, this means to punish wrongdoers.

"In Berosus's version, the myth is still more obscured. The god that caused the flood, Kronos, that is Bel, is also the same that rescued Xisuthros; but the chief object here is to tell the story of the rescue of the sacred books. So far as we can judge from the fragments that have been recovered, ancient nature-myths are always at the bottom of the so-called Epic, of which the story of the flood is an episode. The hero, who has not without reason been compared with Nimrod, the great hunter, and who shows considerable resemblance to Samson and the Western Hercules, was at the start certainly a god, and not a king. His battle with the Elamite King Humbaba, whom he vanquished with the assistance of Eabani, a half-human being, his battle with Istar, whose hand he had scorned, and who appears here as the queen of Uruk, and several other episodes, are not legendary history, but myths localised in legends. The twelve tablets certainly appear to correspond to the twelve months; but the manner in which the gods and demi-gods here act and converse, the irreverence of address, for example, to which the great goddess Istar is forced to submit, shows that the time of the origin of the myths which the poet treated lay far behind him in the past.

"The Babylonian priests and scholars did not reject myths, but used them for the purpose of inculcating their doctrines. The story of the sources is not yet advanced far enough to justify us in speaking at this day of a Babylonian dogmatology. Unquestionably traces of a theology of some sort are not wanting there. It is clear from numerous examples that the Babylonian and Assyrian religion was dominated by the theocratic dogma of the Semites, who believed in the unbounded supremacy and omnipotence of God, softened only by their confidence in His justice, mercy, and compassion. This dogma dominates all the deeds of the kings, who looked upon themselves as the executors of his divine will; they cherished an unwavering belief in a just and providential government of the world, and particularly in a moral world order, although this world order was conceived with all their national limitations, as is scarcely otherwise conceivable in antiquity.

"There is also no doubt that the Babylonians believed in a personal immortality, of which there is ample evidence in the epithets which were applied to certain of their gods, their mythical conception of the underworld where the fountain of life was situated, various passages from their sacred hymns, and finally their solicitous care of their dead."

MISCELLANEOUS.

THE DATE OF DEUTERONOMY.

To the Editor of The Open Court:

Kindly answer in the earliest number possible of *The Open Court* briefly, directly, and without sending us to books:

1. If Deuteronomy was written in or about the days of Josiah, how comes it that Joshua, who lived eight hundred years before him, and Amaziah, who lived two hundred years before him, obeyed laws or directions which are found in Deuteronomy only?
2. Were not the prophets enemies of only immoral priests, and denouncers of rituals and festivals only when unaccompanied with right conduct, instead of being as you state (p. 159) "enemies of priests and denouncing the established rituals and festivals as immoral and ungodly"?

REV. DR. H. PEREIRA MENDES.

EDITORIAL REPLY.

It is impossible to give any satisfactory reply to the two questions of Dr. Mendes without reference to books; otherwise, the defense of De Wette's position would require the writing of a whole book on the subject. We can only repeat: the theory that Deuteronomy must have been written in the age between the reigns of Hezekiah and Josiah, viz., not in the days of Moses but some time before 621 B. C., may be regarded now as almost universally accepted. For a summary of the question, from a conservative point of view, see for instance President W. R. Harper's articles in the current numbers of the *Biblical World*. See also the Book of Joshua in the *Polychrome Bible*, page 44, edited by the Rev. W. H. Bennett, professor of Old Testament languages and literature, Hackney and New Colleges, London. In the *Encyclopædia Britannica*, XVIII., pp. 505-515, *s. v.* Pentateuch, Professor Welhausen sums up the belief of scholars as follows: "As regards Deuteronomy and the Jehovist there is tolerably complete agreement among critics. Some, indeed, attempt to date Deuteronomy before the time of Josiah, in the age of Hezekiah (2 Kings xviii. 4, 22), or even still earlier; but on the whole the date originally assigned by De Wette has held its ground."

We shall try, however, to satisfy Dr. Mendes and give an answer to his questions in concise outlines.

The institutions and religious views of Deuteronomy can easily be explained as a product of the time immediately preceding Josiah's reign. They were not established facts of history in the time between Moses and Josiah. They are utterly

disregarded by Samuel, Saul, and David and other prominent Israelites, on occasions when they ought to have been minded and mentioned.

The first question, how it is possible that Joshua, who lived 800 years before Josiah, could have obeyed the laws of Deuteronomy, is easily disposed of. The Book of Joshua, like the five books of Moses, is a compilation from mainly two ancient sources, viz., a Judaic (*J*), or southern and an Ephramitic (*E*) or northern, history of Israel. These two accounts, (*J*) and (*E*), were combined into one book, (*JE*). The combination of the two accounts was edited by a harmonising redactor, (*RJE*), and was supplemented by additions written in the Deuteronomic age, (*RD*), viz., the time of Josiah, about 621 B. C.¹

The Book of Joshua as it now lies before us is a product of these influences and redactions. Accordingly, the portions of Joshua which show traces of the Deuteronomic spirit must be regarded as Deuteronomic additions some of which were made for the purpose of proving the Mosaic authorship of Deuteronomy.

In reply to the second question, I will gladly concede that the prophets objected to the established rituals, sacrifices, and festivals which were the main function of priesthood in the olden times, on account of the immorality connected therewith. But we cannot be blind to the fact that the prophetic denunciations are sometimes very uncompromising. The prophets do not limit their censure to the immoral features of the ancient forms of worship, but denounce the feasts and Sabbaths themselves, together with incense and oblations, as abominations and iniquity. Although sacrifices are a recognised institution of the Mosaic law, Isaiah says (i. 11-14):

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."

Jeremiah expresses the same sentiment: "Your burned offerings are not acceptable, nor your sacrifices sweet unto me."—vi. 20.

Amos is still more emphatic in his condemnation of feast days, solemn assemblies, sacrifices, songs, and music. He says (v. 21-23):

"I hate, I despise your feast days, and I will not smell in your solemn assemblies.

"Though ye offer me burnt offerings and your meat offerings I will not accept them; neither will I regard the peace offerings of your fat beasts.

"Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."

I publish the questions of Dr. Mendes because he means them as a protest against the theory of the late date of Deuteronomy, and thus wishes to indicate that he, a prominent rabbi and a Hebrew scholar, still holds to the doctrine of its Mosaic origin. I gladly comply with his wish, but I declare at the same time that it will be impossible for me to enter into a controversy on the subject. I am, after all, only a student of the Hebrew language and literature, not an investigator and

¹ The italicised letters in parentheses are technical abbreviations of the Old Testament scholars.

a scholar. I have come to the conclusion that the view of the late date of Deuteronomy, which I find almost unanimously accepted by Hebrew scholars, is based on sound arguments.¹ If our venerable correspondent desires to attack this position, he is kindly requested to attack, not me, but scholars of first rank, who hold this view. To refute me would have no effect upon the critical school of Biblical scholars. Yet should there be one among them who is willing to make an elaborate reply, I shall be glad to open the columns of *The Open Court* for a ventilation of the question.

COUNT GOBINEAU.

At first sight it seems strange that a Frenchman should become an object of enthusiasm in German circles; but such is the case with the Gobineau Society which counts among its members a number of aristocratic names, and even princes of distinction, in addition to professors, especially such as take an interest in anthropology, and a great number of employees of the German government. The secret probably lies in the revival of race interest, which is the main ideal of Count Gobineau.

Count Gobineau, a Norman nobleman born at Ville d'Avray in 1816, claims to be a descendant of Attar, one of the Norman invaders, who, banished from home in Norway, succeeded in seizing the country of Bray, where his family have remained in possession of large tracts of real estate to the present day.

Count Gobineau received his education in Biel, Sweden, and in Baden-Baden. He served as ambassador several times under Napoleon III. He was secretary to the French embassy in Bern, Hanover, Frankfort, and finally in Persia. To the latter country he was later appointed ambassador. When the fisheries question between England and France as to the right to fish on the Newfoundland coast had to be settled, he was appointed commissioner by the French government. In 1864, he was ambassador to Athens; in 1868, he went in the same capacity to Rio de Janeiro, Brazil, where he became an intimate friend of Dom Pedro. In 1870, he temporarily withdrew from politics, and devoted his energies to the local interests of his home in Normandy, acting as Mayor of Tyre and member of the general council of his *arrondissement*. In 1872, he re-entered the diplomatic service, and accepted the position of ambassador to Norway and Sweden. In 1877, he withdrew definitively from politics, and devoted the rest of his life to a translation of the *Kushnam*, a heroic poem of Persia. In 1880, he became acquainted with Richard Wagner. In 1882, he died among strangers in Turin, while on a journey.

The characteristic work of his life is a book the title of which may be regarded as the key-note to his literary labors; it is entitled *Essay on the Inequality of the Human Races* (4 volumes, Paris, 1853-1855; second edition, 1884). The Count believes, and there is certainly a grain of truth in it, that race is of paramount im-

¹ See for instance the article "Deuteronomy," pages 1079-1093, Vol. I., of the *Encyclopædia Biblica*, edited by the Rev. T. K. Cheyne and Dr. J. Sutherland. The article is written by the Rev. George F. Moore, professor of Hebrew in Andover Theological Seminary, Andover, Mass., and as it is impossible to give even a meager summary of the arguments, we merely quote the following sentence: "Modern critics are, therefore, almost unanimous in the opinion that the law-book, the discovery and the introduction of which are related in 2 Kings, 22 f., is to be sought in Deuteronomy; and they are very generally agreed, further, that the book was written either in the earlier years of Josiah, or at least under one of his next predecessors, Manasseh or Hezekiah."

portance in history. Degeneration, according to Gobineau (and here he probably goes too far), is assumed to be due to a mixture of higher races with lower races. Certainly there are other reasons to which the degeneration of the classic nations must be attributed, although the importation of lower races from Africa and Asia may have contributed a little; but Gobineau is decidedly mistaken when he finds in this the key to a comprehension of the course of history which is supposed to explain the succession of different predominant races and the extinction of effete civilisations.



COUNT GOBINEAU.
1816-1882.

Gobineau apparently is first a nobleman and then a historian and anthropologist. His anthropology is a justification of the pride of his nobility; this may be seen in one of his first books, the *History of Jarl Ottar, the Conqueror of the Country of Bray and His Descendants* (Paris, 1879), which is the story of his own family.

Gobineau wrote on cuneiform literature, first a lecture on the cuneiform texts (Paris, 1858), then a treatise on cuneiform literature (2 volumes, Paris, 1864), both of which may be regarded as out of date now. During his journeys through Asia,

he found occasion to study the history and religions of Asiatic nations, embodying his experience in several books, the most important of which are *The Religions and Philosophies of Central Asia* (Paris, 1865; second edition, 1866); *the History of the Persians*, and *Three Years in Asia*. His experiences in Newfoundland were recorded in a memoir entitled *A Journey to the New World and Souvenirs of the Voyage* (Paris, 1872). In addition to these anthropological and geographical studies, Count Gobineau wrote poetry, among which we note a novel, *The Pleiads*, and his Asiatic novels.

Gobineau is almost forgotten in France, and his spirit revives in Germany, where his numerous friends show a great anxiety to republish his books partly in the French original, partly in German translations.¹ No doubt the main reason for this interest is the reawakened pride of the Germans, who, since their victories over the French in 1870, begin to feel that they are the elect race of the world. Gobineau himself, though a good Frenchman, cherished a very strong pride in his Norman blood, and so felt himself akin to the Teutonic races. He reminds us of Desmoulin who has lost confidence in the French race on account of its heterogeneity, and has become an Anglomaniac, believing in spite of his French descent in the superiority of the Anglo-Saxon races.

It is interesting to find a man like Gobineau neglected by his own people and taken up by their hostile neighbors. It is a symptom of the times, and we hope that the movement in favor of Gobineau's *Inequality of the Races* will lose its eccentricities and contribute its mite toward a better comprehension of the race problem.

Considering the importance which is at present attributed to Gobineau's works in certain influential German circles, it would be desirable to have them subjected to a careful and appreciative, but at the same time critical, review, which ought to be of great interest for the United States of America, where the mixture of the races has been more pronounced than in any other country in the world.²

P. C.

ST. JOSAPHAT OF INDIA.

To the Editor of The Open Court.

In connexion with the article on "The Holy Saint Josaphat of India" in the *May Open Court* attention should be called to the edition of two English versions of the legend with an introduction by Mr. Joseph Jacobs, entitled "Barlaam and Josaphat," London, 1896. It is to be noted that while St. Josaphat figures in the

¹ A German edition of his chief work, translated by Prof. Ludwig Schemann, and just completed, is published in four volumes by Frommanns Verlag of Stuttgart. This translation, which bears the following German title *Versuch über die Ungleichheit der Menschenrassen*, is done with great care and faithfulness. The translator resisted the temptation to bring the work up to date and offered it to the public as he states in the fourth volume, for exhibiting "*das Weltbild eines Grossen*"—the world-picture of a great man from a point of view natural but never before understood. Such, he adds, it will remain. "The oftener I read this work on race, the more I discovered antiquated passages and trifling errors in detail, which, however, do not disturb the great truth of the entire work."

The third French edition of *Les Religions et les Philosophies dans l'Asie Central* appeared but last year in Paris (Leroux, 1900).

² Persons interested in Gobineau and the Gobineau movement should address themselves to the Secretary of the Gobineau Society, Herr Professor Ludwig Schemann, Freiburg i. B., Germany.

Catalogues of the Saints, this is not equivalent to formal canonisation, and it is therefore not exact to say that Buddha has been canonised as a Saint of the Catholic Church.

This is not an isolated instance of the evolution of a pagan deity into an unofficial Christian saint. The shrine of Guadalupe is the most famous in Mexico. Here was originally worshipped the Aztec goddess of Maize. A miraculous appearance of the Virgin to the Indian, Juan Diego, was the "machinery" whereby the transformation to a Christian shrine was accomplished, the details of which form a most interesting chapter in the history of religions.

An account of the worship as a saint in the church at Mixistlan, Mexico, of a wooden idol originally representing the god of water appeared in *The Open Court* for July, 1899.

EDWARD LINDSEY.

WARREN, Pa., May 16, 1901.

EDITORIAL COMMENT.

For details concerning Barlaam and Josaphat as saints, see E. Cosquin's article in the *Revue des questions historiques*, XXVIII., 583-585, and the work of the Archimandrite Sergej, *Pobnyj mesjacestov vostoka*, II., 1, 305 f., 2, 364 f.

Josaphat is first mentioned in the *Manœa*, a voluminous Greek collection of names of saints under the date of August 26th (Lipsius, *Die apokryphen Apostelgeschichten*, I., 187), and in the official *Martyrologium Romanum* of Cardinal Baronius, published 1583 A. D. The Regensburg edition of 1874 mentions him on page 149 under August 3d, with these words:

"Apud Indos Persis finitimos passio sanctorum monachorum et aliorum fidelium quos Abener rex, persequens Ecclesiam Dei, diversis afflictos suppliciis cædi jussit."

And under November 27th (p. 237):

"Apud Indos Persis finitimos [commemoratio] sanctorum Barlaam et Josaphat, quorum actus mirandos sanctus Joannes Damascenus descripsit."

"Professor Rhys Davids (on p. xxxix of his *Buddhist Birth Stories*) translates the latter quotation with these comments:

"When the increasing number of Martyrologies threatened to lead to confusion, and to throw doubt on the exclusive power of the Popes to canonise, Pope Sixtus the Fifth (1585-1590) authorised a particular Martyrologium, drawn up by Cardinal Baronius, to be used throughout the Western Church. In that work are included not only the saints first canonised at Rome, but all those who, having been already canonised elsewhere, were then acknowledged by the Pope and the College of Rites to be saints of the Catholic Church of Christ. Among such, under the date of the 27th of November (p. 177 of the edition of 1873, bearing the official approval of Pope Pius IX., or p. 803 of the Cologne edition of 1610) are included 'The holy Saints Barlaam and Josaphat, of India, on the borders of Persia, whose wonderful acts Saint John of Damascus has described.'"

BOOK REVIEWS.

GESCHICHTE DER PHILOSOPHIE IM ISLAM. Von T. J. de Boer. Stuttgart: Fr. Frommann's Verlag (E. Hauff). 1901. Pages, 191. Price, bound, 5 M.

Little has been done so far for the investigation of the history of the philosophy of Islam. Herr de Boer offers in the present volume a concise synopsis of Moslem

philosophy, and he has succeeded in giving us interesting as well as instructive pictures of a movement which, though it seems to have died out, has contributed not a little to the higher development of Christian philosophy, where it became a factor the effects of which continue even to the present day.

The author reviews the cradle of Islam philosophy, which is ancient Arabia. He sketches the significance of the first caliphs, the character of the Arabian tribes, the influence of Greece on the one hand and of India on the other. For some time the Syrian Christians were the teachers of Islam philosophers, but they yielded at an early date to Neo-Platonism and to the theology of Aristotle, who was destined to dominate the whole development of independent spirits among the Moslem thinkers.

We cannot enter into details, and therefore pass over in silence De Boer's discussions of Neo-Platonic influence and philological studies which dominated the schools of Basra and Kufa. The various chapters on the doctrine of duty, on ethics and politics, the development of the doctrine of dogma, of mysticism, the rise of nature philosophy, the formation of brotherhoods such as the Karmates, are descriptions of interesting historical phases, but the most fascinating phenomena of Moslem philosophy are the lives and doctrines of the philosophers Kindi, Farabi, Ibn Maskawaih, Ibn Sina, commonly called Avicenna, and among the philosophers of the West Ibn Roschd (Averroes) of Cordova; the latter is perhaps the most interesting, and for all further development of Western philosophy the most important of all philosophers.

The story goes that Ibn Roschd was introduced to Prince Abu Jaaqub Jusuf, who asked him for his views concerning Heaven. The philosopher replied guardedly that he did not know enough philosophy; but the prince showed in his conversation so much knowledge of the subject, quoting from Aristotle, Plato, and other philosophers, as well as Moslem theologians, that Averroes grew bold and no longer hesitated to disclose his opinions. He gained the favor of Prince Abu Jaaqub Jusuf, and exercised a most powerful influence upon the philosophy, first of Spain and afterwards of the entire Christian world. Abu Jaaqub Jusuf appointed him court physician, and gave him the office of judge in his native city. But times changed, and philosophy became suspected in Spain. In his old age Ibn Roschd was banished, and his writings were publicly burned.

Averroes recognised in Aristotle the master of all philosophy. He looked up to the Greek sage as an incarnation of the highest possible wisdom, a kind of supernatural personality whose authority when seemingly in error would in the end always be justified.

To us the philosophy of Islam is of great importance on account of the influence which it exercised upon Christian thought in the Middle Ages. Aristotle became known to the schoolmen through the Moslem philosophers, especially through Averroes; and in Aristotle they recognised, as did their Spanish teacher, the highest authority of human wisdom. This idea continued to produce a problem which led to many compromises between theology and philosophy, between religious truth and secular science, between revelation and worldly wisdom. In the thirteenth century Averroes began to exercise a most powerful influence in Paris, which was then the centre of Christian thought. In the year 1256, Albert the Great wrote against Averroes. Fifteen years later, St. Thomas Aquinas opposed the disciples of Averroes, whose head was Siger of Brabant, member of the faculty of Brabant. The latter recognises revelation, but in spite of it, reason maintains about the same position as in the system of Averroes. The problems

which Islam philosophers have introduced into the Christian world never ceased to provoke new controversies, and led finally to the establishment of a declaration of independence of the sciences. While thus Aristotle, the ideal of Averroes, ceased to be the norm of worldly wisdom, the scientific idea, which after all was the potent factor of the original Aristotle, was re-instituted in its full rights and is to-day fully recognised by our naturalists in their researches.

The picture which T. J. de Boer gives is, considering the enormous extent of the subject, brief and may be regarded as a mere sketch; but it is well done and will be welcome to all those who are interested in a comprehension of philosophical thought.

P. C.

THE ARITHMETIC PRIMER. An Independent Number Book Designed to Precede any Series of Arithmetics. By *Frank H. Hall*, Author of "The Arithmetic Readers," "The Arithmetic of the Farm and Work-Shop," "The Werner Arithmetics," "The Hall Arithmetics," and a Monograph entitled, "Arithmetic: How to Teach It." New York, Chicago, and Boston: Werner School Book Co. 1901. Pages, xx, 108. Price, cloth, 25 cents.

Mr. Frank H. Hall has produced an admirable book in his little *Arithmetic Primer*, which may be described as a parent's and teacher's manual designed for oral instruction in first and second grade work. In his selection and adoption of the best features of the leading American and European systems of arithmetical instruction he has preserved in our judgment a balance that is nothing less than commendable, and in both its psychological foundations and its technical development his method leaves but little to be desired. It is natural and practical and should certainly not fail of efficiency.

The precise form which a book of this character takes is largely a matter of taste; so long as they are typical, the details are in a sense indifferent; and the wealth of illustrative material employed and the consequent outcome of the work must depend after all on the ability and the resources of the individual teacher; where the latter are lacking even the best method can produce only tolerable results. The full resources of paper-cutting and folding, of constructive work, and notably of the simple mathematical recreations, have in our judgment not been fully exploited even in our best elementary works; and the monotony and banality of the usual subjects of exercises of these books are still to be greatly reduced by taking more advantage of such devices. To do everything in any one book is, however, impossible; it would sacrifice brevity and simplicity, which are the chief aims, and obscure the purpose of the instruction. Most of this, therefore, must be left to individual initiative. It is sufficient to have indicated possibilities; and this, in the main, Mr. Hall has done. We wish that every parent and teacher whose ideas need forming and enlightenment on this subject could read Mr. Hall's introductory chapter and apply the spirit of his method. His advice will be found to be both intelligible and helpful, and the instructional technique of the book easily mastered.

T. J. McC.

HELEN KELLER SOUVENIR, Commemorating the Harvard Final Examination for Admission to Radcliffe College, June 29-30, 1899.—Volta Bureau, Washington City.

Helen Keller has of late been very prominently before the public, not only because her having been deprived since childhood of the senses of both hearing and sight and of the faculty of speech has elicited general sympathy, but also because

her successful education, which to a great extent has compensated for the deficiencies of her physical equipment, appeals to the sense of the marvellous and has become a source of wonderful stories concerning her accomplishments. The volume before us, commemorating her final examination at Harvard, is apt to set the public aright concerning the true state of affairs. One of her teachers, Miss Sullivan, says: "Helen Keller is neither a phenomenal child, an intellectual prodigy, nor an extraordinary genius, but simply a very bright and loving child, unmarred by self-consciousness or any taint of evil." On the one hand, the marvellous capacities of Helen Keller have been greatly exaggerated, and on the other hand due credit is to be given to her teachers as well as to her own energy in accomplishing the extraordinary feat of passing an examination for admission to college. Whatever assistance she may have had through the leniency of her examiners, and the probable assistance of her interpreter, much of which must naturally have been unconscious, the fact itself shows an unusual perseverance in this extraordinary blind and deaf-mute girl; and the world will not favor her with less sympathy if on a closer examination it is shown that her case cannot be utilised for mysterious revelations concerning the occult powers of the soul.

The secret of how it was possible for her to accomplish so much is explained when we learn her teacher's method, which was that of making her learn the use of language and all else she knew by contact with life. "Out of the needs of life, out of its experiences, its joys and sorrows, its dreams and realities, Helen Keller has learned what she knows now." By living "in the constant society of seeing and hearing persons," by being "taught in classes of normal pupils," she has acquired the necessary means to continue her studies at the college. It is perhaps natural that she should do "good work in arithmetic," while "mathematics is not her favorite study." It is interesting to glance over the collection of English words which gave her some trouble in her examination.

The book is elegantly got up in quarto, bound in blue with gilt top, and contains very good pictures of Helen Keller and her teachers, Miss Annie M. Sullivan and Mr. Merton S. Keith, and also a picture representing a lesson with Miss Sullivan.

P. C.

THE NEW STORY OF THE BIBLE. By *William A. Leonard* (Author of "The Story of the Book of Common Prayer," "The History of Music in the Western Church," etc.). Issued by the Rationalist Press Association, Ltd. London: Watts & Co., 17 Johnson's Court, Fleet Street. 1901. Pages, 102.

The present pamphlet undertakes to popularise the higher criticism of the Bible and to expound its results in the interests of freethought. The little volume is written in a lively style, but is not free from partisan acrimony, sometimes exaggerating, sometimes laying stress on unessential points, and its tenor may prove irritating to many. Upon the whole, however, the book is serviceable, and most of its statements are reliable. The book would be more welcome if it did not suffer from a lack of systematic arrangement of the subject, there being no table of contents and only a sporadic subdivision of the material under discussion.

P. C.

Reference was made in *The Open Court* of last year to the projected publication of a French bi-monthly review devoted to the synthetic presentation of historical research, which would afford a philosophic summary of the work which has been done in all departments of history and furnish a programme of the work which remains to be done in the future. Its efforts were to have been directed to-

ward unity of thought and endeavor in the field of historical research and to the seeking out of central and dominant philosophical points of view. We have now before us the first numbers of this review, the *Revue de synthèse historique*, and to judge from the character of the articles and the standing of the contributors, the editor, M. Henri Berr, is in a fair way toward accomplishing the ideal task which he had set himself. We find in these numbers an article by M. Émile Boutroux, of the Institute of France, on some philosophical questions, and one by Prof. Karl Lamprecht, of the University of Berlin, on historical methods in Germany; discussions on the science of history between M. Xénopol and M. Paul Lacombe; studies of the historians, Niebuhr, Ranke, Sybel, and Mommsen, by M. A. Bossert; an appreciation of Pascal by the editor; a study of Nietzsche, by M. Henri Lichtenberger; sociological and socio-psychological studies by M. Émile Durkheim and M. Paul Lorquet, etc., etc.; apart from notes, reviews, and discussions. A very valuable auxiliary feature of the magazine is its comparative summaries of the histories of literature, art, music, and science. For example, French literature has been treated by M. Gustave Lanson; Greek literature by M. Maurice Croiset; the music of the Middle Ages by M. Jules Combarieu; ancient music, by M. Louis Laloy; the history of China, by M. Ed. Chavannes; that of Hungary by J. Kont; the art of the Middle Ages by Émile Male; the history of mathematics by M. Paul Tannery; and the history of physics by A. Lalande. (Paris: Librairie Léopold Cerf, 12, rue Sainte-Anne. Price per annum, 17 francs.)

Dr. Rudolf Tombo, of Columbia University, has recently rendered into English the essay of Gustav Ruemelin, the well-known South German publicist and late Chancellor of the University of Tübingen, on *Politics and the Moral Law*. Ruemelin's *Essays and Addresses* and his studies of Shakespeare are justly celebrated in Germany, and the reproduction of a specimen of his labors in the present little volume is a distinct contribution to our literature. The translation has been carefully and skilfully made, and a valuable introduction supplied by Mr. Frederick W. Holls, member of the Peace Conference for the United States of America and author of a work on the proceedings and outcome of the Conference. The present political situation in America is such in Mr. Holl's opinion as to have made a recurrence to first ethical principles imperative; and he believes that Ruemelin's essay is as complete and healthful a presentation of the difficult subject of the relationship of morals to politics as can well be compressed within limits calculated to attract, not so much the theorist and philosopher, as the busy man of affairs. He regards it, in fact, "as a notable and important contribution to a branch of the science of ethics of which the literature in the English language is admittedly meager." (New York: The Macmillan Co. London: Macmillan & Co., Ltd. 1901. Pages, 125. Price, 75 cents.)

The American Literary Index for the Year 1900 has just appeared. The titles and names of authors of all articles in the leading American and English periodicals, with references to essays, book chapters, etc., are catalogued in this valuable volume, which in addition contains a list of the bibliographies of the year, of authors who died in 1900, and an index to the dates of the principal events of the same year. The book is absolutely indispensable to libraries, editorial offices, and even to individual students who are under the necessity of consulting the current literature of the department of inquiry. (New York: Office of the *Publishers' Weekly*. 1901. Pages, 258.)

M. Lucien Arréat, the well-known French critic and correspondent of *The Monist*, in a recent small volume, *Dix années de philosophie*, summarises in an admirable manner the results of French philosophical thought in the last decade. Students of sociology, psychology, æsthetics, ethics, and religion will, with the help of this book, be able in a few brief hours to gain a clear conception of the work now being done in all these departments in France. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1901. Pages, 184. Price, 2 fr. 50.)

The second edition of M. Paul Janet's philosophical works of Leibnitz, with introduction and notes, has recently appeared. Besides the *New Essays on the Human Understanding* and the *Theodicy*, many minor treatises of Leibnitz and much of his philosophical correspondence have been incorporated in the present edition. (Paris: Félix Alcan, 108 Boulevard Saint-Germain. 1900. Pages, Vol. I., xxviii, 820; Vol. II., 603. Price, 2 vols., 20 francs.)

NOTES.

Mrs. Frances Trumbull, widow of the late Gen. M. M. Trumbull, one of the most eminent of the contributors to *The Open Court*, and author of *Wheelbarrow*, died at her residence in Chicago, June 17, 1901.

The Medical School of the University of Pennsylvania, which is the oldest in this country, is proposing to erect the most complete and extensive laboratories of either Europe or the United States. An appropriation of \$500,000 has been set aside for this purpose.

The Harvard Summer School of Theology will go in session July 2, and continue till July 19, 1901. The central theme of discussion will be the Minister's Relation to Social Questions, which will be treated by eminent speakers from the most varied points of view. Intellectually and æsthetically no more agreeable summer sojourn is conceivable than a fortnight amid the classic shades of Cambridge, our oldest and largest American university.

There is a new computing machine in the market which recommends itself in comparison with other machines in the same line, by its small size. It is Goldman's Arithmachine, built on the system of an infinite chain. The figures are worked with a curved stylus, and the result is transferred to a slit at the top of the machine. It is only about one pound in weight, and $4\frac{1}{2} \times 1\frac{1}{2} \times 3\frac{1}{2}$ inches in size. One can carry it like a notebook in the pocket. It is first of all an addition machine, but multiplication, division, raising to powers and extracting of roots can be done with it; and the inventor has devised some ingenious tricks by which these more complicated functions can be performed with comparative ease. These devices are explained in an instructive little book which is sold with the arithmachine. (The International Arithmachine Co., Chicago.)

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THE CHILD-SAVING MOVEMENT. *Hastings H. Hart*
THE CROSSING OF THE RED SEA. *G. Frederick Wright*

Attention is called to the Editor's article in the July number upon the *Crossing of the Red Sea by the Children of Israel*, which is accompanied by a map. In succeeding numbers other articles will continue his presentation of the numerous points in which recent scientific discoveries are confirmatory of biblical history, closing with his final discussion of the newly discovered evidences bearing on the credibility of the Flood.

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