

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.
MARY CARUS.

VOL. XV. (NO. 4)

APRIL, 1901.

NO. 539

CONTENTS:

<i>Frontispiece.</i> CHRIST. After Sodoma, by Eduard Biedermann.	
<i>The Crown of Thorns. A Story of the Time of Christ.</i> The Gardener of Galilee.—The Centurion.—The Rebel Messiah.—The Highwayman.—The Crown of Thorns.—The Visitor.—The New Covenant.—Epilogue. With Original Illustrations by Eduard Biedermann. By PAUL CARUS	193
<i>International Citizenship.</i> THE HON. CHARLES CARROLL BONNEY, President of the World's Fair Congresses of 1893	218
<i>The Second Advent and the Judgment Day.</i> R. BRUCE BOSWELL, M.A.	223
<i>The Magic Mirrors of Japan.</i> JOSEPH M. WADE, Boston	233
<i>The Origins of Christianity.</i> Comments on the Story of the "The Crown of Thorns." With Portrait of Eduard Biedermann. EDITOR	235
<i>Buddha Relics.</i> Archæological Discoveries in Regard to the Birthplace of Buddha by William Clanton Peppe, Esq.	241
<i>The New International Psychological Institute at Paris</i>	243
<i>A New Philosophical Work by Kurd Lasswitz</i>	245
<i>Noticeable Mathematical Text-Books.</i> With Illustrations	247
<i>Sister Sanghamitta</i>	251
<i>Père Hyacinthe in the Orient</i>	252
<i>The Treatment of Animals in the Roman Church.</i> The Rev. L. PRZYBYLSKI.	253
<i>"The Critical, Reflective Period."</i> ATHERTON BLIGHT	254
<i>Book Reviews and Notes</i>	255

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

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

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.
MARY CARUS.

VOL. XV. (NO. 4)

APRIL, 1901.

NO. 539

CONTENTS:

<i>Frontispiece.</i> CHRIST. After Sodoma, by Eduard Biedermann.	
<i>The Crown of Thorns. A Story of the Time of Christ.</i> The Gardener of Galilee.—The Centurion.—The Rebel Messiah.—The Highwayman.—The Crown of Thorns.—The Visitor.—The New Covenant.—Epilogue. With Original Illustrations by Eduard Biedermann. By PAUL CARUS	193
<i>International Citizenship.</i> THE HON. CHARLES CARROLL BONNEY, President of the World's Fair Congresses of 1893	218
<i>The Second Advent and the Judgment Day.</i> R. BRUCE BOSWELL, M.A.	223
<i>The Magic Mirrors of Japan.</i> JOSEPH M. WADE, BOSTON	233
<i>The Origins of Christianity.</i> Comments on the Story of the "The Crown of Thorns." With Portrait of Eduard Biedermann. EDITOR	235
<i>Buddha Relics.</i> Archæological Discoveries in Regard to the Birthplace of Buddha by William Clanton Peppe, Esq.	241
<i>The New International Psychological Institute at Paris</i>	243
<i>A New Philosophical Work by Kurd Lasswitz</i>	245
<i>Noticeable Mathematical Text-Books.</i> With Illustrations	247
<i>Sister Sanghamitta</i>	251
<i>Père Hyacinthe in the Orient</i>	252
<i>The Treatment of Animals in the Roman Church.</i> THE REV. L. PRZYBYLSKI	253
" <i>The Critical, Reflective Period.</i> " ATHERTON BLIGHT	254
<i>Book Reviews and Notes</i>	255

CHICAGO

The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

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

Cheap Editions of Standard Works

in

Philosophy, Science, and Religion

THE RELIGION OF SCIENCE LIBRARY

Yearly, \$1.50

Miscellaneous

- No. 37. Psychology for Beginners. HIRAM M. STANLEY.....20c (1s.).
" 21. Popular Scientific Lectures. ERNST MACH.....50c (2s. 6d.).
" 41. The Soul of Man. PAUL CARUS.....75c (3s. 6d.).
" 6. The Psychic Life of Micro-Organisms. A. BINET.25c (1s. 6d.).
" 8. On Double Consciousness. ALFRED BINET.....15c (9d.).
" 11. The Origin of Language, and The Logos Theory.
LUDWIG NOIRÉ.....15c (9d.).

Philosophical Books

- No. 9. Fundamental Problems. PAUL CARUS.....50c (2s. 6d.).
" 15. Primer of Philosophy. PAUL CARUS.....25c (1s. 6d.).
" 26. The Philosophy of Ancient India. R. GARBE.....25c (1s. 6d.).
" 38. Discourse on Method. RENÉ DESCARTES.....25c (1s. 6d.).
" 45. An Enquiry Concerning Human Understanding.
DAVID HUME.....25c (1s. 6d.).
" 46. An Enquiry Concerning the Principles of Morals.
DAVID HUME.....25c (1s. 6d.).

Neat Paper Covers. Stitched Backs

The Open Court Publishing Company

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd.



THE OPEN COURT

A MONTHLY MAGAZINE

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

VOL. XV. (NO. 4.)

APRIL, 1901.

NO. 539

Copyright by The Open Court Publishing Co., 1901.

THE CROWN OF THORNS.

BY THE EDITOR.

THE GARDENER OF GALILEE.

ALMOST two thousand years ago, there lived by the lakeside in Galilee, near Capernaum, a gardener who raised fine grapes, figs, peaches, and other good fruits, and flowers. The gardener's name was Ben-Midrash. He was an industrious, hard-working man, and his whole heart was in his work. He could read and write, and was as thoroughly versed in the scriptures as any scribe. Moreover, he had a loving wife and child, and his servants were greatly attached to him. His garden was well kept, and passers-by looked with pleasure over the neatly trimmed thorn hedge into the little paradise beyond with its blossoming trees and blooming flowers.

At the eastern end of the garden, on the very brink of the lake, there lay a dilapidated little cottage owned by Zebedee the fisher, a venerable old man who belonged to the sect of the Nazirim.

Ben-Midrash and Zebedee were good friends in spite of their differences in age, estate, and religious opinion. The cultured gardener respected the honesty of the poor fisherman without approving of his sectarian associations, and Zebedee and his wife were grateful for every token of sympathy which their kind neighbors showed them.

It happened about that time that a prophet arose in Galilee, who preached the gospel of the poor. He was called Jesus of Nazareth. Jesus went about the country, healing the sick and comforting those that were in want. He cast out evil spirits from people who were believed to be obsessed; and he admonished

his hearers saying: "Repent, for the kingdom of heaven is at hand." And his fame as a preacher and healer spread throughout all Syria.

Zebedee and his wife Salome had two sons, both considerably the juniors of Ben-Midrash, who were named James and John.

One evening the gardener was watering the trees and the vines in his vineyard, when Zebedee entered and said: "Be glad in the



"Be glad in the Lord and rejoice with me!"

Lord and rejoice with me, for my old days shall see the glory of my sons. I was sitting yesterday with my boys in the boat mending my nets, when Jesus of Nazareth passed by. He stayed his steps and watched us for a time, and when we looked up and greeted him with the holy word *Shalomlecha*, Peace be with thee, he addressed himself to James and John, saying unto them: 'Follow

me and I will make you fishers of men.' And my sons immediately left the boat and me and followed him."

Said Ben-Midrash to Zebedee: "What sayest thou? Thou rejoicest in the behavior of thy boys who, following the voice of an unknown prophet, have abandoned their parents in their old age? Were not Jesus of Nazareth a Nazir like thyself, thou wouldst never have suffered thy sons to forsake their trade, which afforded them a fair, albeit modest, living, for the sake of sharing the uncertain fate of a wandering preacher. And mind," he added, "Jesus of Nazareth is an innovator and a false prophet. The scribe of our synagogue has warned me not to listen to the speech of this man."

Said Zebedee: "What objection canst thou have to the Nazir sect? The Nazirim of yore, men like Samson and Samuel, who suffered no razor to touch their heads, were devotees of God, and we, the Nazirim of to-day, endeavor to imitate them in holiness and brotherly love. John the Baptist was not less a preacher than the prophets who spoke to our fathers; and since he died a martyr's death, Jesus of Nazareth has risen. Never as yet didst thou hear the great Nazir speak to the people! If thou hadst ever heard him speak, thou wouldst not say that which thou sayest. Thou wouldst know that he is the Messiah; and, mark, the time will come when he will rule over Israel, and my sons shall share the glory of his kingdom."

Replied Ben-Midrash: "Thou art a fool to rejoice in the misfortune that hath befallen thee. Jesus of Nazareth confoundeth the souls of men. He hath confounded also the souls of James and John, thy sons."

From that day Zebedee and Ben-Midrash ceased to be friends.

* * *

And it happened that Jesus came again into that region of the country on the shore of Lake Galilee, and multitudes from Capernaum and the neighboring villages went out to hear his voice and to listen to the speech of his mouth. And Ben-Midrash, though his heart was full of misgivings, went also, saying unto himself: "This man is a deceiver." But when Jesus opened his mouth and pronounced his blessings upon the poor, upon those that mourn, upon the meek, upon those that hunger and thirst after righteousness, upon the merciful, the pure in heart, the peacemakers and upon those that are persecuted for righteousness' sake, he grew cheerful and forgot all his misgivings.

The multitude sat as if entranced. The voice of this wonder-

ful Nazir prophet was so full of music and so sympathetic that a strange joy came over Ben-Midrash and he felt as if he had shaken all his burdens from off his soul. He now understood the power that had drawn James and John to this extraordinary man.



*"Ye shall know them
by their fruits."*

Jesus spoke about the fulfilment of the law, he spoke about the perfection of God and about the kingdom of God; and all his words appealed to the gardener's heart. Jesus warned the people against false prophets and said: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

When Ben-Midrash heard Jesus speak of fruit, he thought of his thorn hedge and his fruit trees at home and said to himself: "This man speaketh of things of which he knoweth nothing." The old bitterness filled his soul, and he listened no longer to the words of Jesus but went away full of indignation.

When Ben-Midrash entered his home, he paused at the gate and contemplated pensively the strong hedge of thorns which sheltered his garden. Having for a while pondered on the vitality of the hedge, he cut from it with a sharp knife several stalks, and grafted twigs of a sweet vine on the stems of the severed thorn. He watered the hedge daily and diligently cared for it.

Some time passed, and the grafted thorn began to blossom and to bear fruit. And lo! the blossoms were blossoms of the vine, and the fruits promised to become good sweet grapes.

One morning in the autumn Ben-Midrash stood at the gate before his garden looking at the grapes which he expected to gather from his thorn, and he said unto himself: "Now I know in truth that Jesus of Nazareth is no prophet of God, but a deceiver." And as he lifted his eyes, he saw Jesus pass in the street. And he stopped Jesus and said to him: "Art thou not Jesus of Nazareth and didst thou not speak to us from the mount?"

Jesus answered: "Thou sayest so. I am Jesus of Nazareth, and I spoke to thee from the mount."

Said Ben-Midrash: "Didst thou not say that men cannot gather grapes of thorns and figs of thistles? Lo! I have raised grapes that grow upon thorns. What sayest thou now? Art thou truly a prophet, and hast thou truly been sent by God?"



... went away full of indignation.

Jesus glanced at the grapes that had grown on the thorn, and then he looked Ben-Midrash straight in the eye, and the look went deep into the gardener's heart.

"Ben-Midrash," he said, "thou hast done well to graft the vine upon the thorn of thy vineyard. Thou askest me whether I am a true prophet. Observe what I am doing. I do the same unto

men which thou hast done unto the thorn. David cried to the Lord: 'Create in me a clean heart, O God, and renew a right spirit within me.' As nobler plants can be grafted on the thorn, so can the divine spirit be grafted into the heart. My work is to engraft purity and righteousness into the souls of men. Thy thorn hath ceased to be a thorn; it hath become a vine. The thorn of thy hedge is hardy, and I see in thy eyes that it is as hardy as thyself. Thou art a man of strength, and thy hands are the hands of a worker, but the fruits which thou bringest forth are not grapes.



*"Art thou not
Jesus of Nazareth?"*

Briars and brambles of bitterness are the harvest of thy heart. Why dost thou not do the same unto thy heart as thou hast done unto the thorn? Plant the word of truth in thy soul and it will bring forth the sweet grapes of divine grace, of righteousness and of love."

Ben-Midrash bowed down before Jesus and said: "What is my soul but a thorn? Prune thou its prickly branches and graft thy soul into mine."

Jesus laid his hand upon his head and said: "Be it so! The

souls of men are like trees. A good tree beareth good fruit, but a corrupt tree bringeth forth evil fruit. The wickedness of a man may be great. Nevertheless, there is salvation for his soul. The thorns that are grafted with the sweet vine will bring forth no thorns, but grapes."

From that day Ben-Midrash and Zebedee were friends again.



*Jesus laid his
hand upon his
head.*

THE CENTURION.

Zebedee had not heard from his sons for a long time, but he was always of good cheer. His wife Salome had gone to Jerusalem on a visit to friends who also belonged to the congregation of the Nazirim, and he was now wont to pass his evenings in the garden of Ben-Midrash. They talked of religion and the old fisherman smiled at the lack of faith and the apprehensions of his neighbor who used to descant on the extravagant expectations of the Nazirim and the hopelessness of founding a messianic kingdom on earth.

One evening the two sat on a bench under the shade of an olive-tree talking of the troublesome times and of God's promises to the children of Israel.

Said Ben-Midrash :

“The Romans have the power, and there is no doubt that they will use it to crush any national uprising of the Jews. But even granting that the Jews succeeded in maintaining their independence, the ideal of a universal brotherhood such as is entertained by the Nazirim who hold all things in common, could not be gen-



The two sat on a bench in the shade of an olive tree.

erally applied to society. Only consider the fate of the few rich men that have joined the congregation. The wealthy Ephraim of Capernaum, after selling all his estates and surrendering his riches to the elders, is now as impecunious as any of his brethren.”

“Bear in mind,” replied Zebedee, “that he has stored up

treasures in heaven. When the day of judgment comes he will shine in glory like an angel."

While they were still discussing these questions, so momentous in those days to the Jews and especially to zealous sectarians, a detachment of Roman soldiers arrived leading in their midst a chained prisoner.



The centurion entered the garden.

The centurion entered the garden and peremptorily demanded food for himself and men. The stern glance of his blue eyes told plainly that he would brook no refusal and the threatening attitude of his towering frame was sufficient to frighten even an obstinate man into submission. So the gardener rose quickly and instructed his wife and servants to comply with the request of the Roman captain.

Ben-Midrash and Zebedee helped the women to prepare a meal for the men, and only after several hours' work when the wants of the foreign soldiers had been satisfied, did the host and his friend think of themselves and sit down to a frugal supper. After supper they took the cup, gave thanks, drank of it, and prayed for the kingdom to come.

As the night deepened, Ben-Midrash lit a light and sat down

in company with his friend. They were exchanging their observations of the day when the Roman captain entered and joined them at the table. He was a heathen, and his presence was an annoyance to the two Israelites. But how could they refuse him? Had he not power to deal with them as he pleased? Thus, more in fear and trembling than with a feeling of hospitality they entertained the gigantic Gentile and offered him a cup of wine, saying, "Drink, Roman, and may you prosper!"

The warrior accepted the cup with soldierly grace and proved an affable companion. He spoke Aramaic, the language of the country, fairly well and said: "Do not call me Roman. Though in the service of Cæsar, both my soldiers and myself are children of the Northern country. We left our home to see the world. Call me Longinus, for that is my name as the Romans translated it from the speech of my folk at home."

"What!" exclaimed Ben-Midrash, "you are not a Roman and yet serve Cæsar?"

"Why shouldn't we serve Cæsar, if he pays us well?" replied the centurion. "What do we care for Rome? Rome is but the footstool of Cæsar, and if he pays us for it we'll upset even Rome itself to please him."

The two Jews were astonished at the blunt words of their guest, and being delighted with the thought that he was not a Roman, they ventured to speak more at length of the Jews' hostility to Rome and their hopes of a messianic kingdom. Longinus showed much interest in, as well as knowledge of, Jewish institutions. But he shook his head not without some contempt. "Pshaw!" said he, "the cause of all the trouble in Judea is the religion of the people. The Jews are obstinate because they are superstitious. They believe in the coming of a messiah, and what is the result? There are many messiahs rising in their midst and every one of them makes matters worse. Our prisoner is one of them."

"Your prisoner a messiah!" exclaimed Ben-Midrash and Zebedee in one breath. "Who is he?"

"His name is Zoathan," replied Longinus, "and he pretends to be a Jew of noble extraction, born in Northern Syria. His descent however seems to me doubtful and I believe he is of mixed blood, probably Jewish-Greek. The youth fell desperately in love with a wealthy Jewish girl who was betrothed to a Gentile magistrate. He assassinated the groom, abducted the bride and carried her into the mountains, where he called the people to arms against the Roman authorities. Many Jews believed in the bold desperado

and he became the terror of the region around Lebanon. As it was anticipated that he would descend upon Palestine and carry with him the spirit of rebellion, I was despatched from Cæsarea by Pontius Pilate to capture him and his band and deliver them over to the hands of justice. The governor is at present in Jerusalem keeping a vigilant eye on conspiracies and I will join him there. Our prisoner had connexions with some influential men of the Jewish priesthood and he may be needed there for their incrimination.

“Well,” enquired Ben-Midrash, “and how did you take him?”

The centurion continued: “For quite a while Zoathan eluded my vigilance and all my attempts to catch him were vain. Indeed he had almost escaped into Samaria whence he could have reached Judea without trouble, a plan which I was bound to prevent. At last I found out that he was a fanatic believer in his mission as a messiah of his nation and that he punished very severely every one of his own countrymen who dared to oppose his preposterous pretensions. Some he had hanged, others tortured, and from all who fell into his clutches he extorted heavy sums as contributions to his cause. Thus he made enemies among his own supporters. When I set a price on his head, he was delivered into my power by men of his own nationality.”

It was late in the night when the three men retired; and they all dreamt of the Jewish messiah in chains, but each one of them thought of the poor wretch with different sentiments.

THE REBEL MESSIAH.

Early the next morning Ben-Midrash distributed breakfast among the soldiers, who were ready to continue their march to Jerusalem. When he handed bread to Zoathan, the gardener asked compassionately: “Do you actually believe that you are a messiah?”

The unfortunate youth stared at the questioner: “Truly I am a messiah,” he said, “but God has rejected me. The day will come, however, when another messiah shall rise. And he will smite the nations and rule them with a rod of iron. Glory, glory Hallelujah! He will tread the winepress of the fierceness and wrath of God Almighty. His vesture will be dipped in blood, and he will be called the word of God.”

“I wish your words were true, for the insolence of our oppressors is unbearable,” whispered the gardener, “but I have no longer any faith in these ancient prophecies.”

Zoathan replied zealously: "At last a messiah must come to restore the kingdom of David."

"Who knows," retorted the gardener, "what the messiah will be like? He may be as indifferent to our sufferings as is the prophet of the Nazirim who is a good preacher but no messiah."

Remembering that Zoathan was not a Galilean and had probably never heard of the carpenter's son of Nazareth, Ben-Midrash



He handed bread to Zoathan.

added: "Did you ever hear of Jesus the Nazir? He preaches good-will and loving-kindness, and not the sword, but what he says goeth to the heart!"

Zoathan lifted up his chained hands in astonishment, as if a ray of light had fallen into his bewildered soul. "Good-will and loving-kindness!" he repeated, musing on the words. "My sweet

bride suggested that very thought to me. Good-will and loving-kindness—that might be our salvation! With her I enjoyed a brief span of happiness; but she is dead now.”

Here the voice of the youth faltered. “I mean to say,” he added hesitatingly, “when in dire danger of being recaptured by the Romans, she died by my hand. I want to forget the scene, but I cannot. Still it could not be helped. But then”—and the prisoner’s eyes shone with a demoniacal fire exhibiting a fierce fanaticism—” but then I waded through blood and I swore to prepare the supper of the great God to the fowls that fly in the midst of heaven, consisting of the flesh of Gentile kings and captains and mighty men. I was chief of a small band of men, like myself bold and desperate. They performed miracles of heroism and I forced the people to support our cause. My men believed in me and many of the peasantry worshipped me as the messiah. My ambition grew with my success and I dreamt of bringing into subjection the whole of Syria. Some of my own people hated me because I made them stand up manfully for their country and their religion; and I fell a victim to foul treason! So I failed.” His eye began to wander; then as if in a dream, he continued: “Power is brittle and the fortunes of war changeful. But good-will and loving-kindness cannot fail. O, that I could see Jesus the Nazir before I die!”

“You may meet him some day,” interposed Ben-Midrash.

“There is no chance left for me but to die,” was Zoathan’s sad answer. “I knew the risk I ran when I took sword in hand and allowed my adherents to call me ‘messiah.’ The very word thrills the heart of a Jew and therefore the mere title is deserving of capital punishment in the eyes of our oppressors.

The kind-hearted gardener tried to inspire his captive countryman with hope, but the spirit of the bold rebel was broken and he would not be comforted. “I shall die on the cross. That is the end of every messiah, until the right one come, the mighty hero of God. But I am done. Death will be salvation to my tortured soul; I only want to see the prophet who preaches good-will and loving-kindness!”

Ben-Midrash withdrew, for he heard the firm step of Longinus and was afraid of being suspected of sympathising with the chained messiah.

The command to make ready for the march was now given and the soldiers arranged themselves in line. Longinus threw a farewell glance at the house and garden of Ben-Midrash, and his eye

fell upon the thorn hedge on which he beheld young vine leaves and tendrils sprouting with the new life of spring, for it was near Eastertide.

“What strange plant is that?” asked the centurion, addressing the gardener; and the latter told him how the sweet vine had been grafted on the thorn. Longinus, having caught the sense of the gardener’s explanation, gave only divided attention to the long



‘What strange plant is that?’

story. He stooped down and, without asking permission of the owner, cut off a long stem which showed on one and the same branch dense clusters of thorns and leaves of sweet vine. “That is an interesting plant,” he said, “I will show it as a curiosity to Pontius Pilate, the governor.”

These words Longinus spoke to himself but he spoke loud enough for Ben-Midrash to hear them. Apparently the soldier deemed it beneath his dignity to excuse his demeanor and yet felt

that he owed some explanation to the gardener for cutting off the twig. Tossing the branch to an attendant on the waggon, the centurion said: "Take care of this, but mind the thorns." Then he mounted his horse and nodded a farewell to his host, who bowed deeply, suppressing with difficulty a sigh of indignation at the supercilious behavior of the hated invader.

THE HIGHWAYMAN.

Longinus and his troop reached Jerusalem in a few days. His prisoner Zoathan was cross-examined and tried by a court martial; but he was too obstinate to give any information, and his judges deemed the evidence that could be extracted from him worthless. They therefore sentenced him to die on the cross the next morning and had him delivered over to the jailer.

When Zoathan was pushed into the cell of the jail he found there a vulgar looking man full of spite and viciousness. It was Kamma, a highwayman, who, like Zoathan, was doomed to crucifixion on the following morning.

Kamma looked with displeasure at the refined features of his fellow-prisoner. "Who are you?" he asked in a rough manner.

Zoathan cast his eyes down and said in an undertone: "An unfortunate outcast."

"Ha!" laughed Kamma. "So am I! Kamma is an unfortunate outcast, a poor wretch who has lost his stake in the game of life. Kamma is unfortunate but not worse than others, certainly not worse than Cæsar; and Cæsar is great, Cæsar is a god, Cæsar is worshipped, for Cæsar owns the world. There is only a difference of degree between Cæsar and Kamma, that is all. Cæsar stole an empire; Kamma stole coin. Now and then Kamma got a few gold pieces, sometimes a few silver pieces, just as goddess Fortune favored him. Cæsar marched his armies through Italy and Greece and Egypt, Kamma tramped the highroads in the vicinity of Jerusalem. Big thieves are admired, they are worshipped with divine honors, they are glorified, and their praise is sung by poets; but small thieves are cursed, caught and killed. That is Kamma's lot. There is no difference between Cæsar and Kamma—save in degree of power and, as a result, in success. Cæsar is crowned, Kamma crucified. All men are alike, they are impelled by hunger and thirst and other appetites. And everyone satisfies his wants as he pleases or as he deems best. That is the right, the inborn right, of every creature. Some succeed, others fail; some have the

enjoyments of life, others are deprived of their privileges. I belong to the disinherited class. I felt my strength and took freely what I desired. But I overrated my powers. My enemies were too numerous. They hunted me down like a wild animal and here I



He found no comfort in the wild speech of his fellow-prisoner.

am like a caged vulture, doomed to end my life on the gallows."

Zoathan did not answer him, and Kamma frowned. "Are you too proud to talk to me, my friend and fellow-martyr?" said he. "Oh! you are perchance a nobleman or of priestly degree! Do not take offence at me, for I am no mean vagabond. When I lived in the mountains a free man, a robber, and a member of the brotherhood of liberty I was one of the boldest among our band. When we pledged our troth to the brotherhood we mixed our blood with wine and drank all out of the same cup and we became all united in one family, and we had fine fellows in our ranks—outlawed captains and sons of kings. I dare say that there is royal blood coursing through my veins. Truly when my brethren hear of my

death, they will take a most bloody revenge on my hangmen."

Zoathan longed for a word of sympathy, but he found no comfort in the wild speech of his fellow-prisoner.

THE CROWN OF THORNS.

Pontius Pilate praised the captains who had caught Zoathan and Kamma for the successful consummation of their mission and invited them to supper. Longinus took the thornstalk bearing the vine leaves with him to the dining room and presented it to the governor who looked at the curious plant and smiled at the strange whim of the Galilee gardener. Therewith his interest was exhausted, and after supper the servants threw the thorn which they found lying neglected on the table, into the courtyard of the prætorium.

In these days there had been a tumult in Jerusalem. The prophet of Nazareth had come to the capital of Judæa and was hailed by the Nazirim as messiah. The people were excited without knowing why, and the chief of the Roman guards who did police duty, declared that he would, in case of a serious riot, hold the Jewish elders responsible. The priests protested their loyalty to Cæsar and, being already incensed against the Galilean innovator, promised to deliver the leader of the riot into the hands of the Romans. And this was done on the night when Longinus had supped at the governor's house.

Jesus the Nazir was apprehended in a garden on the Mount of Olives; and the priests, after long deliberations in a council which in spite of the late hour had been hastily summoned to the house of the High-Priest, decided to sacrifice the sectarian prophet as a victim to the hated foreigner. The crowd arrived at the prætorium in the early morning to deliver the prisoner into the hands of the Roman authorities.

Pontius Pilate suspected this unwonted show of loyalty. Finding that no actual crime had been committed and that it was merely a case of alleged messianic pretensions, which were not contradicted by the prisoner, he tried to evade the responsibility of judgment and told his men to scourge the prisoner and to dress him up as a mimic king. When the soldiers were searching for an appropriate diadem, they found the thornstalk in the courtyard. They took it and platted it into a wreath, which they placed upon the messiah's head as a mock crown. However, this treatment of the accused changed nothing in the situation, and as the governor, judging from the presentation of the case, as given by the priests, discovered that the prisoner had much influence with one of the Jewish sects, he gave orders to have him executed as a messiah.

Thus the prophet of Galilee was crucified between Zoathan and Kamma, and the inscription attached to his cross read "Jesus, the Nazir, King of the Jews." The Jewish priests protested against the formulation of the judgment but Pilate did not change it. When those who passed by saw the reputed healer of the Nazirim sect hanging helpless on the cross, they mocked him and said: "He saved others, let him save himself, if he be the messiah, the chosen of God."

And Kamma, hearing these words, repeated the mockery, saying, "If thou be the messiah, save thyself and us!"

Zoathan answering, rebuked him: "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

And Jesus said; "Verily I say unto thee, to-day shalt thou be with me in paradise."

THE VISITOR.

After a few months' sojourn at Jerusalem Salome returned home to Galilee and reported to her aged husband all the wondrous things that had happened. Jesus had been mocked as a king of the Jews and had worn a crown of thorns. And one of the Roman soldiers had reported that he had seen on the same stalk of thorns branches with dry sweet vine leaves. But no one minded it. The excitement was too great. Jesus was crucified and buried. Then the congregation was full of fear and scattered like a herd of sheep frightened by a wolf that had broken into the fold. But they returned to the city and found the tomb empty. Now the disciples became more and more convinced that their beloved master was resurrected. It was Jesus who gave them strength to bear the tribulations of the world. Jesus appeared to the women as a gardener. Jesus joined the wanderers on the road under the guise of a stranger, being recognised only afterwards by his way of breaking bread and giving thanks; and the dying martyr saw Jesus in the clouds seated on the right hand of God. The spirit of God had come over the congregation, filling the brethren with zeal and faith, and all this served to make the sect increase in numbers. Though they were more and more impoverished, they felt that they possessed the grace of God and at the second advent of the messiah which was near at hand, they would share the glory and power of

his kingdom while all the rest of mankind would be consigned to perdition.

Whatever may have been wrong in this faith old Zebedee and Salome were happy in it. Their two sons James and John were pillars of the Nazir congregation at Jerusalem. They would be like unto princes in the kingdom of heaven, for they belonged to the twelve apostles that should judge the twelve tribes of Israel.

The old fisherman and his wife never doubted that they themselves should both see the day when the Lord would appear in the clouds of heaven. Their faith was an inexhaustible source of comfort to them until one evening they laid themselves to rest and never awoke from their slumber. They were found dead in the morning with a smile of transcendent glory on their faces.

* * *

Years passed, and the hair of Ben-Midrash whitened with age. His son grew up and helped his father in the garden and they took special care to preserve the hedge. Though one of the stems of the thorn had been cut off by Longinus, several other shoots continued to blossom every year and from them Ben-Midrash reaped annually a fair harvest of the best of grapes.

One day when the sun was almost in the zenith, a man with the dust of the highroad on his feet opened the gate, and coming straight up to the house, asked for Ben-Midrash. The gardener replied: "I am Ben-Midrash! What is your desire?"

The stranger looked searchingly with his restless but radiant eyes into the face of the expectant Ben-Midrash and said: "I bring you greetings from James and John, the sons of Zebedee, your neighbor, and I am Saul of Tarsus, the same whom the Gentiles name Paul. I am an apostle of Jesus of Nazareth who was crucified and is resurrected, having become the saviour through whom mankind will be redeemed from the bondage of death."

Ben-Midrash said, "Though I know you not, I salute you as a compatriot and a friend of my friends. I am not a Nazir, but I love Jesus of Nazareth. I do not share the belief of Zebedee nor would I commend the institutions of the Nazir congregation; but we still remember our neighbors in sentiments of sincere sympathy, and for the sake of Zebedee and his sons you are welcome."

Paul entered the house and in the company of the gardener's family partook of the midday repast. Then they spoke of the messianic hopes of Israel and the way in which they might be fulfilled.

When Ben-Midrash freely criticised the institutions of the

Nazirim, Paul said: "Neither do I approve of their views, and I am at a loss to know what shall finally become of them. They are reduced to a pitiable state of indigence. I am collecting money for them among the Gentile congregations that believe in Jesus and can in this way do something to alleviate their lot."

"Well," replied Ben-Midrash, "if you do not share the belief of the Nazirim, how can you call yourself an apostle of Jesus?"

"Verily, I believe in Jesus!" exclaimed Paul. "Jesus is the Christ, he is the promised messiah through whom those who believe in him will be saved. The apostles in Jerusalem too believe in him, and that is the reason why I visited them and offered them the right hand of fellowship, for I preach the Gospel among the Gentiles. Jesus has been crucified and is resurrected, he has been humbled in shame and suffering and is now glorified. He has become the firstfruits of those that slept in the grave. In Adam we all died, in Christ we shall live. Death is like sowing a seed. Unless the seed is buried in the ground, it cannot sprout. From the dirt of the soil the beauty of a new life grows. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, 'The first man Adam was made a living soul; the last Adam a quickening spirit,' and the last Adam was Jesus of Nazareth."

THE NEW COVENANT.

On the one hand, Ben-Midrash was pleased with his visitor, because he did not share (at least not without restrictions and reservations) the peculiar notions of the Nazirim—their belief in poverty, their fear of demoniacal possession, their mode of healing diseases by faith, and especially their communism—which rendered them obnoxious to the priests and scribes, and made them appear as heretics in the eyes of orthodox Jews; but on the other hand, he felt offended by the foreign manners of the apostle who had unconsciously adopted many Gentile habits and whose speech was not free from Græcisms.

Paul said: "Jesus, though the son of well-to-do parents, joined the Nazirim sect and became poor for our sake. He humbled himself and became obedient unto death, even the death of the cross. Wherefore God has highly exalted him and given him a name above every name. Every tongue must confess that Jesus Christ is the Lord."

Ben-Midrash after a pause asked his guest : "You are a Jew, but you converse with Gentiles and you extend to them the grace of God?"

"Truly I do," replied Paul. "I am sent to preach the Gospel to the Gentiles. Before God there is no difference between Gentile and Jew. The Jew has the law of Moses, but the law of Moses is an educator only for Christ. It is no finality; and the Nazirims take many things that are unessential for essentials. To give up all one's possessions is good religious discipline, but it is not an indispensable condition for entering the kingdom. The essential thing is charity and brotherly love. If you knew the Gentile world as I do, you would comprehend that the prejudices of the Jews are not just. The Gentiles are as pious as are our own people; but they lack the proper spirit and the right interpretation. They have religious institutions the same as we. They have altars and sacrifice, they baptise, they spread the table for a Eucharist, they pray. But Satan has power over them. Our communion is a communion with Jesus, the messiah. We drink the cup of Christ, they the cup of pagan deities; we are partakers of the Lord's table; they sit down at the table of devils."

Ben-Midrash could not quite comprehend his guest and said : "Your ways are those of a Gentile, and so is your speech; and it seems as if you no longer believe in the establishment of a messianic kingdom?"

"Indeed, I do," replied Paul, "but the messianic Kingdom is not for the Jews alone. God is the God of all nations! The Gentiles hunger and thirst for a saviour from death, a Christ of purity and righteousness, a redeemer from sin. But they grope in the dark and are given to a belief in fables. They set their hope in Hermes Trismegistos and in Heracles the son of Zeus, and in Orpheus the prophet who visited the land of shades, and in Mithras, and in I know not whom besides. They are not conversant with the plans of God; they have no revelation as have the Jews."

Ben-Midrash could not understand how a messiah could be expected by the Gentiles. So he asked Paul how he conceived of a kingdom of heaven that would be purely spiritual and should bring salvation at once to the Jews and the Gentiles.

Paul hesitated a moment before he answered and then spoke in a subdued voice as if he were divulging a secret of intense importance : "Let me reveal to you a mystery. We shall not all sleep in the grave, but we shall all be transfigured. Flesh and blood cannot inherit the Kingdom of God, neither does corruption inherit

incorruption. When the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, the dead in Christ shall rise, but we that survive and remain until the end shall all be changed in a moment, in the twinkling of an eye. Then the corruptible will put on incorruption and the mortal immortality. And we shall be caught up together with the risen



"Let me reveal to you a mystery!"

dead in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Ben-Midrash interrupted: "And when shall that day come?"

Paul answered: "Whether you will see the day of the Lord, I do not know; but I expect to see it, for it is near at hand."

Ben Midrash shook his head. He was too realistic to accept

unqualifiedly the speculations of his guest. Nevertheless, he was deeply affected by his assurance and profound conviction and said: "You speak well, but where is the guarantee that your doctrines are true? Do you not, too, like the Nazirim, take things unessential for essentials?"

"It is possible," said the apostle, "that I am mistaken in details, but I am not in the main. Judge for yourself. The one thing that is essential for salvation is charity. The old covenant is a covenant of the law; the new covenant is a covenant of brotherhood. The old covenant is the covenant of wrath and of bondage; the new covenant is a covenant of liberty and love. By loving-kindness we develop that spirituality that makes us fit to enter the kingdom of heaven. Now, there was a time when I persecuted the Nazirim. Then my heart was full of hatred and bitterness. But now I am filled with the spirit of charity. My old self is crucified with Christ on the cross; it died. A new spirit has come over me, the spirit of Christ; and my soul has peace and is filled with bliss and heavenly joy. Consider then: If Christ liveth in me, he must be resurrected; and, judging from the Scriptures, he must have been resurrected on the third day. If Christ is resurrected as the firstfruits of the dead, those who believe in him, too, will be resurrected. He must put all enemies under his foot and the last enemy that shall be destroyed is death. Death being conquered we shall rise with him and through him. Then we shall exclaim: 'O death, where is thy sting, O grave, where is thy victory?'"

Paul's eyes were beaming and Ben-Midrash, taken captive by the zeal and winning personality of the apostle, went out with his guest to the hedge and said: "I have had the same experience as you in my own soul. My heart was like this thorn, but I grafted on it the sweet vine of the spirit of Jesus and my entire being was changed."

Having listened to the story of the gardener's thornbush, Paul said: "Truly, this transformation is wonderful, but it is not less wonderful than the transfiguration of our souls through Jesus.

Ben-Midrash sat down with his family and servants to supper, and Paul was given the place of honor; then the host, after Naziri fashion, took the bread, broke it and gave thanks, and tendered it to the company. And after the supper, he took the cup and filled it with wine. It was wine pressed from the grape that had grown on the thornbush from which Christ's crown of thorns had been cut. The Apostle handed the cup round, requesting all seated at the table to drink of it in communion, and he said: "Let us partake

of this cup for a communion with the resurrected Saviour. May the spirit of his good-will and loving-kindness be implanted in our souls as the sweet vine has been grafted upon the thorn."

There was a holy stillness in the room and the company round the table were filled with the spirit of him in whose remembrance they were assembled. Though Jesus of Nazareth had been crucified twenty years before, he was now there in the midst of them. As they conversed on such topics as righteousness, and purity, and the resurrection, he shaped their thoughts and swayed their sentiments, and they felt his presence in their hearts.



They felt his presence in their hearts.

EPILOGUE.

The events which form the background to the foregoing story have become most potent factors in history. The hope of St. Paul, that he should see the Lord come in the clouds of heaven has not been fulfilled, and many doctrines which he deemed essential have since then been abandoned as unessential. But Christianity spread and took a firm hold on mankind. It became universal in its aspirations, incorporating at the same time thoughts, institutions, and festivals from other religions,—from Greek philosophy, from Egyptian hermeneutics, from the Syrian Gnosis, from Mithras worship,

from Buddhist ethics, and even from prehistoric traditions. In its spread westward and northward, it underwent changes in different countries and at various epochs, now promoting progress, now serving as a break on the wheel of time. It passed through ages of darkness and superstition, of fanaticism and dogmatic literalism, working its way out again sporadically and by degrees to clearness and moral purity, and vindicating its claim to truth, if not always in the letter yet certainly in the spirit, by proving to the world the power of loving-kindness and charity, and justifying the hope of a life beyond the grave in some form or other.

INTERNATIONAL CITIZENSHIP.

BY THE HON. CHARLES CARROLL BONNEY.

THE Constitution of the American Republic provides that:
“The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states.” (Art. 12. Sec. 2.)

The privileges and immunities embraced in this provision are such as belong to general citizenship, and include the right of travel and the conduct of trade and commerce, with protection in the enjoyment of “life, liberty and the pursuit of happiness” in any lawful employment, subject to such regulations and restraints as the State may deem it proper to impose upon its own citizens for the general welfare, under what is termed the police power. The provision does not include the right to vote and hold office, or otherwise participate in the government of the State, but only to enjoy, equally with its own citizens, the established liberties of movement, residence, occupation, acquisition, and disposition; with just protection in person, property, and privileges. In effect, this provision makes the citizens of each State, citizens of the United States, for all the important purposes of human life, as by other provisions of the national constitution the citizens of the several States are made citizens of the Republic for all the purposes of the national government. Without entering into distinctions not material to the present purpose, such may be said to be the object and effect of the nineteen words of the American Constitution of government that made the inhabitants of all the States practically one people. Before the Union, the American States were foreign to each other, and the citizens of each, aliens in all the rest, without rights, privileges or immunities, save such as might be accorded by international comity.

By the early Roman law, it is said that an alien “had no right that the citizen was bound to respect.” But this harsh rule was

afterward modified by a protection given by a citizen as patron, to an alien as his client, and by treaties under which foreigners were accorded certain rights and privileges; and soon a body of private international law, called the *Jus Gentium*, began to take its place beside the civil law, and to afford a basis of what is termed natural justice, for the determination of controversies between citizens and aliens. This universal jurisprudence of mankind has advanced from age to age, until it now commands the approval of the enlightened world, and affords a rational basis of intercourse between the peoples of different countries. In return for the protection given to an alien, he owes a ready and complete obedience to all the laws for the preservation of the peace and good order of society, and must conduct himself in conformity to the general law and public policy of the country whose privileges he enjoys. The general rule is that an alien may acquire and hold personal property, and have the aid of the judicial tribunals for its recovery and protection, but that he cannot acquire and hold an indefeasible title to land, without an enabling act, authorising him to do so.

An alien, lawfully sojourning or domiciled in a foreign country, is entitled to the aid of his own government for his protection against any invasion of his just rights and privileges, by or under the sanction of the foreign government.

But while many of the rights and privileges of citizens in foreign lands have finally come to be well understood and established, many others are still obscure on the subject of controversy, as diplomatic discussion abundantly shows.¹ At the same time there has been an enormous increase of travel and commerce throughout the world, accompanied by an ever-growing demand for better facilities and more adequate security to visiting or trading strangers. More swiftly than any of us can well realise, the whole world is becoming in fact one great country, needing new laws for the proper protection of its vast and varied people.

Let us then inquire whether the time has not fully come for an extension of the principle of the guaranty of equal privileges and immunities to the citizens of all the states of the American Union, to the citizens of all the enlightened countries of the world, so far as travel, residence and commerce are concerned; and for a distinct statement of those privileges and immunities in a Code of International Intercourse to be prepared by representatives of the participating countries, and adopted by treaty by the respective governments? Such a code is necessary both for the information

¹ *Dainese v. Hale*, 91 U. S. R. 13; 2 Whart. Int. Law Dig., Sec. 171 et seq.

of those concerned, and to avoid disputes among the nations in regard to the rights and privileges accorded.

There are two distinct aspects of the case for which provision should be made. We have thus far had in view only the first, namely, the admission of aliens to certain rights and privileges of citizens. Let us now turn to the second, which is the recognition and protection of certain rights and privileges which the alien enjoys in his own country under its laws and public policy, and which he desires to take with him, wherever he may journey throughout the world. It is obvious that no nation will protect an alien in the enjoyment of any privilege that would disturb the peace and good order of its own society. But there is no good reason why any government should not accord to the citizen or subject of any foreign power with which it is at peace, the privilege of living according to the customs and laws of his own country, so far as he can do so without any such disturbance; and of dealing with his own countrymen according to the laws that govern them at home. Indeed, one of the charms of international intercourse is the preservation by visitors from other countries of their national characteristics, and the harmonising of different systems of culture and progress, in the relations established between natives and sojourning foreigners. But all such visitors should be distinctly informed, by a clear and explicit code of rules, of the privileges accorded and those denied to them.

A citizen who desires to be assured of the protection of his own government in a foreign land to which he may lawfully go, should take with him a passport from his own government certifying his good character, and providing convenient means of identification, and directions for inquiry or report in relation to him, if occasion should arise.

In case of any controversy between an alien and the government under which he is sojourning, or between him and a citizen, or between him and a fellow alien, or between him and an alien of another country, the International Code should distinctly specify the tribunal by which, and the mode in which the dispute shall be tried and determined; and as all such provisions would be reciprocal, there would be the strongest incentive to provide the most expeditious, inexpensive and efficient means practicable, for the enforcement of rights and the redress of wrongs.

Such a Code of International Intercourse would practically establish a general citizenship of the world, whose rights and privileges could be acquired and enjoyed by any worthy citizen of any

enlightened country. Many beneficent results would follow. Many annoying obstructions to free intercourse would be swept away. Travel and commerce would largely increase. A sense of safety and security would prevail in many cases where now the perils of travel, sojourn or trade outweigh all the pleasure or profit they might yield.

In no other way than by such an International Code, is it practicable to provide reasonable and satisfactory safe-guards against hostile movements made under the guise of innocent travel or lawful trade. Requiring each government to guarantee the good conduct of its own citizens, travelling or trading under its passport, in a foreign country, would naturally make that government careful not to issue such a guaranty to any unworthy or suspicious character. The right of a government to demand protection of its citizens or subjects in a foreign land, and to enforce that demand if need be, even by war, necessarily involves the responsibility of that government for the good behavior of such citizen or subject, and the right of the government of the foreign country to enforce that responsibility. If citizens of any country would travel, sojourn or trade in any other, under the protection of their own home government, that government should be as ready to punish them for any misconduct or offense, as to secure the proper redress for any injury that may be inflicted upon them by any official or private person of the foreign country. Unfortunately this plain rule of reason and justice has not always been observed.

Cases are not wanting in which it has been charged that foreign citizens or subjects have suffered outrageous treatment at the hands of resident representatives of other powers, and were utterly unable to obtain any remedy for their wrongs, because the local tribunals had no jurisdiction, and the government that sent the representative had not provided any proper way of learning the facts, much less any adequate mode of administering justice and enforcing the law. Surely it is not too much to ask that matters of so much importance to private interests and the public welfare in all enlightened countries should now receive better practical attention than has hitherto been given them; and that the leaders of government in all such countries unite to secure the speedy appointment of an International Commission to frame a code of International Intercourse.

Naturally such a work would involve, before its completion, a reconstruction of the present highly inefficient and unsatisfactory

systems of foreign service, and would lead the way to great improvements in all departments of international relations.

If the old statesmanship of diplomacy and war cannot see the importance and feasibility of the proposed advance, it will, nevertheless, not be long delayed, for the new statesmanship of law and justice will, at no distant day, become dominant in the world, and among the blessings it will bring, will be found that which for want of a better term may be called International Citizenship, with well-defined rights, privileges, duties and liabilities, alike of the persons and the governments concerned, with clearly specified tribunals and modes of proceeding for the speedy and adequate determination of whatever questions may arise in the course of travel, sojourn, commerce, or official relations.

The final triumph of international comity may be delayed, but it cannot be prevented. The time will come when the travelling or sojourning citizens of all friendly powers properly accredited by their respective governments will be entitled, in the countries where they may journey or temporarily reside, to all the privileges and immunities of citizens thereof, except those of a political nature, and such others, if any, as may for any special reason be expressly withheld by public law or proclamation. The old rule will be reversed, and the privileges of the alien will be limited, not by what is granted, but by what is withheld.

The *Jus Gentium* of the Roman law, founded on what have been termed the principles of natural justice, involved, however deeply concealed, the ultimate recognition of the right of all men, irrespective of citizenship, to be protected in rational intercourse with their fellow-men. The great work of Hugo Grotius on the Laws of War and Peace, in 1625, marked the beginning of a new era of International Law, founded, as was declared by Great Britain in 1753, upon justice, equity, reason and convenience. The new movement has steadily advanced, and now has a strength and activity hitherto unknown. It cannot fail to go forward with ever-increasing power and majesty, till, in the impressive language of Prof. August von Bulmerincq, of the University of Heidelberg, "a universal law will take its course around the world and attain universal supremacy; not the Roman law, but a law based upon the principles and modes of thought of modern civilisation,—a cosmopolitan law." Under that cosmopolitan law, universal and supreme by compact of all enlightened powers, law-abiding man will have the well-defined right to go where pleasure or interest may lead him, throughout the world, assured that he will be adequately protected by all nations, as occasion may require, in the full enjoyment of all the just privileges and immunities of an International Citizenship.

THE SECOND ADVENT AND THE JUDGMENT DAY.

BY R. BRUCE BOSWELL, M. A.

IN the Hebrew Scriptures there are few indications of belief in a judgment after death, and those only in the latest books. Yahweh is a judge, even as he is king, over all the earth, and especially over his people Israel; but his sentences are executed in this life, and some strange or sudden death is in itself the severest punishment of sin, without any prospect of further retribution beyond the grave. It is as a permanent and supreme ruler that the psalmist anticipates his coming "to judge the earth" (Ps. xcvi. 13), not to hold a grand assize in which all the long arrears of suspended justice are to be finally settled. Any signal manifestation of divine power, punishing the guilty and delivering the oppressed, is regarded as such a coming, and we must not import later eschatological theories into such a simple statement as that of Psalm i. 5: "The wicked shall not stand in the judgment." In the apocryphal addition to the Book of Esther (x. 11), the escape of the Jews and the confusion of their enemies are described as a "day of judgment before God among all the nations." The belief that the Last Judgment will take place in the Valley of Jehoshaphat, east of Jerusalem, was founded upon a passage of this description in the Prophet Joel (iii. 2, 12-14), where Yahweh makes this announcement: "Let the nations bestir themselves and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about." The name is significant (*Yahweh judgeth*), and, perhaps, became associated with the great cemetery of Jerusalem in consequence of this prediction, where the word may have been intended to have no other than a figurative meaning.

The doctrine of retributive justice, in its individual rather than in its national aspect, is more than once¹ insisted upon in the

¹ See Eccl. iii. 17; xi. 9; xii. 14.

Book of Ecclesiastes (written, probably, about 200 B. C.), but even here the Egyptian view of judgment in the spirit world, following close upon death, seems to be present to the Preacher's mind rather than a general summons of quick and dead before the divine tribunal on one great Day of Doom. Weighing the heart or actions of a man, in order to ascertain their moral worth, was an idea familiar not only to the ancient Egyptians, but to many other peoples as well.¹ It presents itself in India, Persia, Thibet, and Japan, as deciding the destiny of the departed soul. The scales of Osiris, of Rashnu, or of Yama are poetically attributed to the God of the Hebrews, as in Prov. xvi. 2 ("The weigher of spirits is Yahweh"), or Dan. v. 27 ("Thou art weighed in the balances and found wanting").² The scales of divine justice, upheld by the archangel Michael, were almost as favorite a subject for representation on the walls of mediæval churches as was the *psychostasia*, conducted by Thoth, in the old Egyptian *Book of the Dead*. Christ takes the place of Osiris upon the throne as supreme Judge, with the twelve Apostles seated beside him, instead of the forty-two assessors of Osiris. The hideous form of "the Destroyer," Ammit, is represented by the open jaws of the diabolic Leviathan, like some monster of the deep, ready to devour the wretches condemned to everlasting punishment. In some cases the scene is evidently intended for the judgment of the disembodied soul at death, rather than after resurrection at the end of the world, and so resembles the Egyptian Hall of Truth and Justice still more closely.

The earliest foreshadowing of a universal Judgment passed upon all mankind on one great Day is found (so far as the canonical Scriptures are concerned) in the Book of Daniel, which was probably written as late as 168-164 B. C. But, if modern criticism is correct, that celebrated passage (Dan. vii. 9-14; cf. Rev. xx. 11-15) was not the first literary expression of the nascent belief. The oldest part of the Book of Enoch (chaps. i.-xxxvi.) is thought by its best English editor, the Rev. R. H. Charles, to be earlier than "Daniel," and there we read, in close association, of a general but not quite universal Resurrection and a great Judgment.

¹ The scene in the "Frogs" of Aristophanes (l. 1365 sq.), where Bacchus tests the relative poetical merits of Æschylus and Euripides by means of a balance is the closest approximation in Greek literature to this idea. Æschylus himself had written a drama entitled "Psychostasia," or the weighing of souls, in which the lives of Achilles and Memnon were weighed against each other, following the precedent set by Homer (Iliad xxii. 210 sq.).

² Cf. 1 Sam. ii. 3; Job xxxi. 6; Ps. lxii. 9. So in the Book of Enoch xli. 1 we read: "I saw how the actions of men are weighed upon the balance." Cf. lxi. 8. In the Talmud, man's salvation is said to depend "on a literal preponderance of his good deeds over his bad ones" (R. H. Charles *in loco*.)

There is nothing, however, in either to show that the judgment is regarded as final, or that all of every nation are supposed to be present; and in Daniel the Resurrection of the dead is not mentioned as preceding the judgment, but in quite a different connexion (chap. xii. 2). The only penalties awarded (Dan. vii. 11-12) are given against sovereign powers under the guise of monstrous beasts, and the whole scene is manifestly meant to be a figurative one, illustrating by visible phenomena the national judgments of divine Providence. The "one like unto a son of man" (Dan. vii. 13), who "came with the clouds of heaven," is "brought near before the Ancient of days," not to pronounce sentence upon angels and men, as in later Messianic apocalypses, but to receive "dominion and glory and a kingdom" which should never be destroyed. If he is to execute judgment, it is as a monarch, to whom pertains the administration of justice as one of his royal prerogatives (cf. Matt. xix. 28).

In the Apocrypha (see R. V., 1895) we find the most striking and detailed picture of the last judgment, which is to continue "a week of years," in 2 Esdras (otherwise known as 4 Ezra) vii. 31-43). A Messianic period of four hundred years, the death of all mankind, including the Christ, and a general Resurrection precede it, when the earth shall restore those that are asleep in her . . . the secret places shall deliver those souls that were committed unto them. And the Most High shall be revealed upon the seat of judgment." In the context which has been lately discovered, we read: "The pit of torment shall appear, and over against it shall be the place of rest; and the furnace of hell [*Gehenna*] shall be showed, and over against it the paradise of delight. And then shall the Most High say to the nations that are raised from the dead, See ye and understand whom ye have denied," etc. On one side is "delight and rest," on the other "fire and torments." This final judgment is, however, to some extent anticipated by a state of reward or punishment that follows immediately after the separation of soul and body.¹ The doubtful date of this composition deprives it, however, of any claim to form a link in the chain of early tradition, for it is probable that even the oldest part belongs to the latter part of the first century of our era and embodies as a whole a late phase of Jewish thought, combined with Christian elements.

But if the "authorised" Apocrypha contains no material for our present purpose,² an apocryphal work, which for long was

¹ See 2 Esdras vii. (75) sq. and cf. 2 Esdras xiv. 35, and Hebrews ix. 27.

² Distinct allusions to the Resurrection of the righteous (of Jewish blood) are made in 2 Macc.

strangely neglected, the so-called Book of Enoch, bridges over in a remarkable manner the gap that divides the eschatology of the Old from that of the New Testament. The extant Ethiopic translation (admirably edited in English by the Rev. R. H. Charles) is evidently composed of several distinct parts, written at various times, as it would seem, between 175-64 B. C. The first section (chaps. i.-xxxvi.) is believed by Mr. Charles to contain the earliest mention of a Resurrection of the wicked (with certain exceptions),¹ as well as of the righteous, and of Gehenna (the Valley of Hinnom) as the place of ultimate punishment (chaps. xxvi.-xxvii). The Last Judgment is represented as taking place in the same neighborhood that witnessed the giving of the Law (Enoch i. 4-9.² Cf. Deut. xxxiii. 2 and Psalm lxviii. 17). Fallen angels, demons (the semi-human offspring of the former) and men are alike sentenced according to their deserts. The Messianic Kingdom, which follows, of righteousness and peace on earth, is an everlasting one, though the lives of individuals are limited, as in Isa. lxx-lxxvi. The writer of chaps. lxxxiii-xc (c. 166 to 161 B. C.) is more spiritual in his view of the Messianic Kingdom, whose subjects, though still on earth, enjoy eternal blessedness. The throne of judgment is set up for "the Lord of the sheep" in "the pleasant land" (cf. Dan. xi. 16, etc., "the glorious land"), and the "blinded sheep," i. e., the apostate Jews, are cast into an abyss "opened in the midst of the earth, full of fire," the site of which is further described as in the Valley to the south of Jerusalem (chap. xc. 26), i. e., the Vale of Hinnom. The Judgment seems to precede a Resurrection of righteous Israelites only. In a later section (chaps. xci-civ), written perhaps in 134 to 95 B. C., the Resurrection and Judgment follow instead of preceding the golden age on earth, as in 2 Esdras and the Apocalypse of Baruch, and inaugurate a life of eternal happiness in a new heaven for the righteous, and the everlasting pains of Sheol for the wicked. The Resurrection seems to be confined to pious Israelites, and to be, not of the body, but of the spirit only, as in the so-called Psalms of Solomon (c. 40 B. C) and the Book of Jubilees. The latest section of all (with the exception of certain disjointed fragments), chaps. xxxvii-lxx, vii. 9, 14; xii. 43; Wisdom iii. 7, 8; cf. 2 Esdras ii. 23 (part of the work of a Christian Jew, it may be, in the third century A. D.).

¹ Of the four divisions in Sheol (Hades) shown to Enoch, two for the righteous and two for the wicked, the fourth was reserved for those sinners who had been already punished on earth. "Their souls will not be slain on the day of judgment, nor will they be raised from thence," i. e., from Sheol for severer condemnation (Enoch xxii. 13).

² "He will tread on Mount Sinai and appear with His hosts, and in the strength of His might appear from heaven," etc.

the date of which Mr. Charles fixes at either 94 or 64 B. C., exalts the personal importance of the Messiah, both as Judge and King. The Resurrection is one both of body and spirit, and includes all Israel, the Judgment which succeeds ushers in the Messianic Kingdom on a renewed earth. The following quotations remind one of parallel passages in the New Testament. "The books of the living were opened before him" (xlvii. 3; cf. Rev. xx. 12, 15); "the sum of judgment was committed unto him, the Son of Man" (lxix. 27; cf. John v. 22); "who rules over all" (lxii. 6; cf. Matt. xxviii. 18, etc.); "when they see that Son of Man sitting on the throne of his glory" (lxii. 5; cf. Matt. xxv. 31); "on that day I will cause mine Elect One to dwell among them, and I will transform the heaven, and make it an eternal blessing and light. And I will transform the earth, and make it a blessing, and cause mine elect ones to dwell upon it: but the sinners and evil doers will not set foot thereon" (xlv. 4, 5; cf. 2 Pet. iii. 13); "he will choose the righteous and holy from among them; for the day of their redemption has drawn nigh" (li. 2; cf. Luke xxi. 28). Other *pseudepigrapha*, like the Testaments of the Twelve Patriarchs and the so-called Sibylline Books, revelled in that glorious future for Israel and the world at large, which was developed into the Chiliasm (or Millenarianism) of the early Christian Church.

The order of events in New Testament eschatology presents the same uncertainty as in the apocryphal and apocalyptic literature which formed the framework for the new picture, in which Jesus of Nazareth appeared as the mystic Son of Man. The advent of the lowly and suffering Messiah, which contrasted so strangely in the prophetic visions with a reign of triumphal majesty, was an accomplished fact, an historical memory; and a second coming "with power and great glory" was looked for as nigh at hand, before the first generation of Christians should have altogether passed away (Matt. xxiv. 30-34, etc.), an appearance (*παρουσία*) which was to herald a Resurrection of the Saints and to establish his Kingdom upon earth.¹ A subsequent period of peace and prosperity was expected by some to last for a thousand years (Rev. xx. 2 et seq.; cf. Slavonic Enoch xxxii and xxxiii), to be followed, in its turn, by a season of sore trial and contention, ending in the destruction of all hostile forces, a general Resurrection of the dead, the Last Judgment, and a new heaven and earth. St.

¹ Acts i. 6-7 compared with Luke i. 68-74 and such prophetic intimations as Isa. i. 26; Amos ix. 11; Dan. vii. 27. The First Resurrection (Rev. xx. 4-5) is either of martyrs only, or of "the just" generally (Luke xiv. 14).

Paul, however, knows nothing of a millennium which is to intervene between Christ's second advent and the final victory over all the enemies of God. The Resurrection of which he speaks is of the righteous only at his appearing; no mention is made of one great general assize, and the Lord, after executing vengeance on his foes, returns to heaven with all his faithful followers in their risen or glorified bodies (1 Cor. xv; 1 Thess. iv. 15-17; 2 Thess. i. 7-10). The "vengeance" and "flaming fire" of the last passage becomes a universal conflagration in 2 Peter iii. 7-13, such as was predicted also by heathen poets and philosophers, but only by way of preparation for a better world reserved for the righteous. The Judgment Seat of God or of Christ (Rom. xiv. 10; 2 Cor. v. 10) is mentioned by Paul more than once, but whether regarded as a tribunal in the spirit world (cf. Heb. ix. 27),¹ or in connexion with Christ's second coming, is left undetermined. In the Acts of the Apostles (xvii. 31) St. Paul is represented as preaching to the Athenians of "a man" as ordained to judge the world on an appointed day, just as Peter had foretold of "Jesus of Nazareth" to Cornelius and his friends (Acts x. 38-42); and, if the Second Epistle to Timothy is from the former's hand, we have his own testimony to the same doctrine of judgment by Christ Jesus to be passed upon the living and the dead (2 Tim. iv. 1). His allusion to saints as destined to "judge the world" and even "angels" (1 Cor. vi. 2-3) reminds us of the words attributed to Jesus,² promising his apostles that they should "sit upon twelve thrones judging the twelve tribes of Israel," i. e., as permanent rulers; and, again, of the "angels which kept not their own principality but left their proper habitation" (Jude 6; cf. 2 Pet. ii. 4), as hinted at in Gen. vi. 2, and set forth with many curious particulars in the Book of Enoch.³ We may observe also how such prophetic passages as Zech. xiv. 5 ("Yahweh, my God, shall come, and all the holy ones with thee")⁴, and Enoch i. 9 ("And, lo, he comes with ten thousands of his holy ones to execute judgment," etc.), quoted in Jude's Epistle (verse 14), receive new meaning when transferred to the grand pomp of Christ's Second Advent. The "holy ones" are no longer angels only, but departed saints as well, who escort their Lord in triumphant procession from heaven to earth (1 Thess.

¹"After death cometh judgment." In Heb. vi. 2, however, "resurrection of the dead" occurs immediately before "eternal judgment."

²Matt. xix. 28; Luke xxii. 28. Cf. Dan. vii. 22; Wisdom iii. 8; Eccl. iv. 15.

³Cf. Isa. xxiv. 21-22, and Professor Cheyne's note thereon in the Polychrome Bible.

⁴Cf. Deut. xxxiii. 2; Ps. lxxviii. 17; Dan. vii. 10.

iii. 13; iv. 14), for which purpose they have to rise from their graves (or from Hades) to meet him in the air (1 Thess. iv. 17).

In the picture of Doomsday in Matt. xxv. 31 sq. the heathen only are gathered before the throne of the Son of Man, in accordance with the language of Old Testament prophecy,¹ separated into two classes and sentenced to eternal weal or woe according to their treatment of those whom he styles "the least of these my brethren." This judgment of "the nations" is by some commentators (e. g., Dean Alford) distinguished from a previous one in which the saints themselves are included, before the Millennium. There are thus two future Comings of Christ, and, if the destruction of Jerusalem by the Romans (A. D. 70) be regarded as a genuine *Parousia*, no less than three will have to be admitted! Such are the expedients to which harmonisers are driven by their methods of interpretation.

Paul's doctrine of justification by faith does not enter into the representations of final destiny, even when drawn by the Apostle himself. It is strictly judgment by works according to which sentence is pronounced,² and this is the teaching of the "Athanasian" Creed, one of the main standards of orthodox faith.

"The last trump" of 1 Cor. xv. 52³ refers to the instrument for convoking assemblies, so familiar to Jewish ears (as well as to Greeks and Romans⁴), and already hallowed by august association with the presence of Deity (Exod. xix. 16; Zech. ix. 14). It inaugurates the new era of redemption, even as the trumpets at the Feast of that name ushered in the New Year, and is, perhaps, also intended as a signal of judgment (cf. Rev. viii. *et passim*), or a call to arms (Zeph. i. 16; Jerem. iv. 19) against the enemies of Christ (2 Thess. ii. 8). The conjunction of κέλευσμα, "shout of command," with σάλπιγξ, "trumpet," in 1 Thess. iv. 16, supports the latter view. "The last trump" implies other preliminary blasts, like our "last bell" of church or school; though the phrase is peculiarly appropriate as indicating the end of all things.

The expectation of the return of Jesus Christ to the earth from which he vanished at his ascension into heaven is one which finds many a parallel in popular tradition. Hope creates its own illusions, and feels convinced that the great warrior who has so often defeated his country's foes will return once more at the hour of her

¹ See Ps. cx. 6; Isa. ii. 4; Joel iii. 12.

² See Rom. ii. 5-6; 2 Cor. v. 10.

³ Cf. "the trump of God," 1 Thess. iv. 16, and "a great sound of a trumpet," Matt. xxiv. 31.

⁴ See Soph. Electra, 711; Juvenal, vi, 250.

greatest need, that the great teacher who has left the world all the poorer for his loss will yet rejoice the hearts of his faithful followers by coming, when things are at their worst, to rescue and reward his own and to punish their persecutors. Fear, too, may anticipate the reappearance of a departed tyrant; and, for the Christians of the end of the first century, the dreaded Nero fell under the dagger that ended his life, only to be reserved for a future manifestation as the mysterious Antichrist of prophetic revelation. Generation after generation passed away without seeing the fulfilment of the popular expectations of a speedy return of the Master (see Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32; Rev. xxii. 7, 10, 12, 20). But each succeeding generation took up the hope as a legacy from its predecessor, though with diminishing confidence of prompt realisation (see 2 Pet. iii. 8-9).

The principal point of variance between the earlier and later Fathers of the Church, with regard to eschatological beliefs, is found in Chiliasm (or Millenarianism), the temporary reign of Christ in person within the earthly Jerusalem. It was the last relic of that exaggerated Jewish patriotism which permeated the Christianity of the first two centuries, in spite of St. Paul's repeated assertion that Israel had forfeited all peculiar privileges. The Book of the Revelation is the only canonical writing which, filling in the picture of Daniel's reign of the saints (Dan. vii. 18, 22, 27), explicitly teaches a definite millennium and a double resurrection (Rev. xx); and, perhaps, on that very account, its canonicity was doubted by many of the later Fathers.¹ Even the "new Jerusalem" (Rev. xxi) is, as it were, a glorified edition of the old one, which is to descend from heaven at the time appointed. Barnabas alludes to a millennium of righteousness which is to succeed the advent and judgment of Christ, and deems it typified by the institution of the Sabbath (Barn. xv). Chiliasm, and that of a pronounced type, was advocated by Papias (according to Eusebius), Justin Martyr, and Irenæus; Tertullian and Cyprian spiritualised its cruder features, while Clement of Alexandria and Origen rejected the whole scheme as carnal and incongruous, a view which gradually obtained almost universal acceptance.² Millenarianism was revived by the Anabaptists, in the first half of the sixteenth century, and was a prominent tenet of the more fanatical section of the English Puritans ("Fifth Monarchy Men") in Cromwell's

¹ Dionysius of Alexandria (*ob.* 265 A. D.) was the first to dispute its authenticity.

² Lactantius (fourth century) is the latest Christian Father, of any mark, who maintains a literal millennium.

day. Learned theologians of modern times have often tried to revive belief in a millennial and personal reign of Christ on earth with more or less success. But all such attempts assume an extravagant aspect when reduced to the details of plain prose and exposed to the dry light of a critical age. The *Parousia* itself is but an expression of the yearning hopes of a persecuted people, the craving for which has long died out,¹ though left as an article of a stereotyped creed, which it is held pious to repeat but impossible to realise.

Christianity, as a dogmatic system dealing with matters beyond human ken, is but a shadow of the truth at best, and its creeds are "symbols" in another sense than that in which the term was first applied to them. The Coming of the Christ-King is ever in progress. The sign of the Son of Man is to be seen in "milder manners and diviner laws," rather than in monstrous portents displaying themselves in the sky above our heads.² If the valley of Jehoshaphat as the gathering-place of all nations, the glen of Hinnom opening to admit the damned into its fiery gulf, the new Jerusalem that comes down out of heaven and remains on earth,—if these are explained as figurative, what are we to say of the material descent through the sky of the Son of Man, the trumpet blast and the war cry of the leader of the heavenly host, the restitution to the light of the vanished bodies of all human beings from the most remote antiquity and over every quarter of the globe, the palpable white throne of Christ, and the audible sentence upon each one of the countless millions of mankind? Is it not all a phantasmagoria of the clouds indeed, when treated apart from the yearning aspirations and the limited knowledge that combined to create the fantastic picture. "Flesh and blood cannot inherit the Kingdom of God,"—the world of spiritual ideas can only be faintly represented under concrete forms and in carnal language. The soul, the heart, the conscience of man are the sphere of divine manifestation, of divine judgment, of divine sovereignty. "The Kingdom of God is within you." The Resurrection of the dead is no dramatic rending of the tombs and restoration of flesh and bones

¹When the dreaded year 1000 A. D., which was expected to see the end of the world, passed away without a sign, a spirit of unbelief took the place of extreme credulity; and then it was that those terrible pictures of the Day of Doom, which are so often found on the walls of mediæval churches, began to be painted as a means of stimulating expiring faith! The *Dies iræ* eclipsed the "Day of Redemption," the Deliverer was forgotten in the inexorable Judge.

²This celestial portent (Matt. xxiv. 30), preceded by simultaneous eclipses of sun and moon and the falling of the stars from heaven, was interpreted by early Christian writers as the apparition of a gigantic cross in the sky, or a column of flame dropping fiery destruction on the wicked.

that have mingled with the dust, but the assumption of a higher life by passing through the gate of death,—*mors janua vitæ*. The Judgment Day is no fixed point of time, but the constant action of that natural and eternal law, akin to the *Karma* of Buddhism, which St. Paul has expressed in these pregnant words: "Whatsoever a man soweth that shall he also reap."

"Still, in perpetual judgment,
I hold assize within,
With sure reward of holiness
And dread rebuke of sin.

"The stern behest of duty,
The doom-book open thrown,
The heaven ye seek, the hell ye fear,
Are with yourselves alone."

—J. G. Whittier, *The Vision of Echard*.

THE MAGIC MIRRORS OF JAPAN.

BY JOS. M. WADE.

SOMETIME ago I read in the *Weekly Times* of Tokyo, Japan, about an old steel mirror that, when held to a strong light, was said to reflect the image of Buddha. This was attributed by the editor to superstition, if I am not mistaken. This past week, an old steel Japanese mirror has come into my possession, which, when held to a strong light, distinctly reflects the image of a child Buddha, full length with arms extended upward over the head. There is no mistaking this, for I am neither sentimental nor superstitious. This I think has been produced by some old-time Japanese artist. I think that steel has been inlaid into steel after the manner of damascene work, then the whole face of the mirror polished, the grain of the damascene work being different from the body of the steel mirror, reflects the figure as inlaid, while the mirror shows only a clear polished steel surface. The object of this is quite clear to me. When such a mirror was shown to the people, it would be to them a mystery, and could be palmed off as a "miracle," and would draw them closer to Buddhism. Of course there is no such thing as a "miracle." To him who has attained Buddhahood all things are clear. What ignorant people do not understand, designing men palm off as a miracle, and draw people closer to their form of "belief."

Since writing the above I have consulted Mr. S. Nomura, from whom I got the mirror. Mr. Nomura is president of Benten & Co., of Kyoto, and informs me that he secured six mirrors in exchange for embroideries from the priest or priests of one of the temples in Kyoto. They were very old and very dirty. The priests in charge knew nothing of these mirrors, except that they were old mirrors brought to the temple before their time. Mr. Nomura supposed them to be old common steel mirrors, and gave them to one of his

servants to polish with white powder and silk cloth. As he polished each one he laid it on the floor face up. When the sun struck the mirror, the man noticed in the reflexion on the ceiling the form of a child Buddha, and that was how the discovery was made. I have all the six mirrors in my possession, and have tested each one, and found that each reflects a child Buddha, but not always the same, and some of the mirrors cast a different reflexion from others. These mirrors are round, have loops to hang them up, and on the back are Buddhist characters.

MISCELLANEOUS.

THE ORIGINS OF CHRISTIANITY.

COMMENTS ON THE STORY "THE CROWN OF THORNS."

The Crown of Thorns is a story of the time of Christ. It is fiction of the character of legend, utilising materials preserved in both the canonical scriptures and the Apocryphal traditions, but giving preference to the former. The hopes and beliefs of the main personalities, however, can throughout be verified by documentary evidence. The religious *milieu* is strictly historical.

The names of the two thieves who were crucified with Christ, Zoathan and Kamma, are taken from a note in the *Codex Colbertinus*. They are also mentioned in the *Gesta Pilati*, where they are called Dysmas and Gestas.

There are several points which deserve special notice :

The age in which Christianity originated was a period of syncretism ; that is to say, various religious views were welded together, and produced by their fusion a number of creeds more or less superstitious, more or less purified. Religious congregations were founded, such as the disciples, the baptisers or Sabians, the Ebionites, that is, "the poor," the Nazarenes (also called Nazarites), the Essenes, all of which existed in Palestine at and before the time of Christ. It is difficult to determine how far these sects were different names for the same thing, and how far they were parallel formations. Perhaps they were no more different than are Christian science and faith cure to-day ; or Theosophy and Spiritualism. May be they were absolutely the same thing called by different names as are "The Quakers" and "The Friends." This much is sure, they were similar and must be regarded as characteristic symptoms of the age. Analogous sects, like the Setites, or Sethites, the Therapeutæ, and other Gnostic congregations, further the Mithraists, the believers in Hermes Trismegistos, and their ilk, existed outside of Palestine, in Syria, Babylonia, and Egypt. The Mandæans, a Sabian sect, strongly influenced by Persian ideas, exist to-day in southern Babylonia, preserving to a great extent their Gnostic belief and traditions.¹

That Jesus was a Nazarene (or, as the Hebrew term is, *Nazir*), we have canonical testimony. The Nazarenes, called in Greek *Ναζαρηνοί* or *Ναζωραίοι*, are known through a statement in the Acts to have been a communistic sect, for they held all things in common. They continued to exist in the Christian era as a society of little significance in Cœle-Syria, whither they had fled from Jerusalem (according to Epiphanius, Pan. xxix. 7) shortly before the Romans began the siege in 70 A. D. They kept the Mosaic law and believed in Jesus as the messiah, using an Aramaic

¹The name is derived from the word *manda*, knowledge, an equivalent of the term *gnosis*.

version of the Gospel according to Matthew, which was called the Gospel of the Hebrews.¹

The similarity in sound between Nazir or Nazarene, and Nazareth (also called Nazara)² has been the source of much confusion, even among the early Christians. Nazareth must have been a very unimportant place, for it is not mentioned at all in Hebrew literature; and we do not even know the Hebrew spelling of the word. This has given rise to the idea entertained by some hypercritical minds that a village of that name did not yet exist in Christ's time. In all probability, it is the place now called en-Nâsira, a little village in Galilee. If the word en-Nâsira means "a place of watch," which seems probable, the exact Hebrew would be Netsereth (from נִצֵּר "to guard"), which comes very near the Hellenised form Nazareth preserved in the Greek gospels. The change of the *e* to the *a* indicates Phœnician influence, and the exact Phœnician form would be "Natsareth." The Phœnician character of the name seems to indicate that the population (as is frequently the case in Galilee) must have been of a mixed character, if not predominantly Phœnician.

The name Nazir (i. e., Nazarene, in Hebrew נָזִיר) has nothing to do with the village of Nazareth. Etymologically the word means a devotee, or a person who has made a vow; at least, this is the traditional explanation of the word which is derived from the root נָזַר, which in its Niphel and Hiphel forms means "to keep aloof from," or "to consecrate oneself."

The Hebrew pronunciation of Nazir and Nazareth must have been quite different. The *z* in Nazir is soft like the English *z*, the *z* in Nazareth is sharp, being *ts*, like the German *z*.

The old Nazirim, such as Samuel and Samson, did not allow a razor to touch their heads; they did not drink strong drinks; they lived in tents, not in houses, and preserved as much as possible the customs of the old desert life. Their abstinence from wine was not so much an act of temperance as an abstaining from all things made by human hands; for by avoiding civilised ways of living and clinging to nature they imagined they were nearer to God.

Like customs are ascribed by Diodorus to the Nabatæans; and the Rechabites are mentioned in Isaiah, chapter xxxv., as adhering to similar practices, which we have every reason to believe were the original institutions of the nomadic Jews before they settled in Judæa and adopted the Canaanite civilisation and city life.

The original Nazirim of the time of the Judges died out with the progress of civilisation, but a recollection of them was preserved in the traditions of the people, and so it happened that when in the times of the Babylonian exile the religious zeal of the Jews was reawakened, the Nazir institution was introduced as a regular part of the religious faith of the people, for which definite prescripts were made. It appears that men of this type, who aspired to be devotees of God, were later organised into congregations, and that they were especially zealous about the coming of the kingdom of heaven. Christ arose from their midst. He seems to have shared to some extent, though in a somewhat modified form, their views of the blissfulness of poverty and believed that for the sake of perfection the rich should surrender their wealth and "give it to the poor," which probably means "the Ebionites," i. e., the sect called "the Poor." In other words, on joining the congregation of "the Poor," a novice gave up all his property to the authorised officers of the sect.

The probability is that Jesus actually surrendered his property on entering the

¹ See *Encyclopædia Britannica*, Vol. XVII., p. 302, s. v., "Nazarenes."

² The Greek forms are Ναζαρέθ, Ναζαρέτ, and Νάζαπα.

Nazarene congregation. St. Paul says in 2 Cor. viii. 9 that "Jesus Christ though he was rich, yet for our sake became poor," and the context involves the inference that Jesus surrendered a goodly store of worldly possessions, and not merely spiritual gifts; and we may assume that St. Paul still knew some Nazarene contemporaries of Jesus who remembered the day when their martyred master joined the congregation of the Poor, and became poor for the sake of becoming a preacher of the kingdom of heaven.

While the tradition according to which Jesus was a Nazarene is unequivocal and canonical, we know for certain that he was not a slavish observer of the Nazarene ordinances, nor did he limit his field of activity to the narrow circle of their congregations. He ate and drank with sinners (which may simply mean the unconverted multitudes who had not joined the sectarian community) and was not afraid to have intercourse even with the much-hated publicans; Jesus was not a total abstainer from intoxicating drinks, which caused his enemies to call him "a glutton and wine bibber"; and he gave such offence to the Sabians that John the Baptist, who had recognised his leadership, began to lose faith in his messianic mission. Thus we are justified in saying that though Jesus belonged to the Nazarene sect he was not a narrow sectarian and cannot be regarded as having committed himself to their peculiar sectarian doctrines.

The early Greek Christians, not being familiar with the details of Jewish customs, were unable to distinguish between Nazarethan and Nazarene, and thus it is possible that Christ is sometimes called Nazarene where the original meaning might have been "the man of Nazareth." This is especially the case of the title which was attached by Pilate to the cross of Christ, where he is called according to one version simply "Jesus, King of the Jews," and according to another, "Jesus, the Nazarene, King of the Jews." The probability is that the traditional form Nazarene, that is "the Nazir," is correct; for Jesus was crucified on account of being regarded, not by all the Jews, certainly not by the priests and Pharisees, but only by the Nazirim, as the messiah, the Anointed One, i. e., the King, and therefore Pilate would have been apt to characterise him as a Nazir, while he would not have called special attention to the fact that Jesus, according to his birth-place, did not belong to the province of his jurisdiction.

The conception of a saviour was by no means an exclusively Jewish idea. It is a religious notion which prevailed at the time of Christ among all the nations of the Roman empire. The Greeks worshipped Apollo, Hermes, Orpheus, Heracles, Æsculapius, etc., the Persians Mithras, the Egyptians Anubis, Osiris, Harpocrates, T'oth, as saviours from death and perdition; and Apollonius of Tyana, a historical personality of the first century of the Christian era, became the centre of a group of miracle tales which, in spite of the coarseness of his historians, are similar to the gospel story of Jesus of Nazareth.

The term "Saviour" (Greek σωτήρ) is a Gentile expression and has no true equivalent in Hebrew. The words *goel* (גוֹאֵל) and *messiah* (מָשִׁיחַ) come nearest to it; but the former means "avenger" and the latter "the anointed one," which signifies a king that has become sacrosanct. In later times, after the Babylonian exile, the latter expression acquired the peculiar sense in which the word messiah is still understood. But in the time of Christ the notion of a messiah had by no means a definite connotation. Enoch conceives the messiah as having existed before the sun and the stars were created (chapters 48 and 62); Ezra speaks of him as a man coming out of the midst of the sea¹ (like Oannes of the Babylonians, the

¹ 2 Ezra xiii. 5, 25, 51.

divine mediator between god Ea and mankind); and the Revelation of St. John (chapter xii.) represents him as a mythological hero who is born in heaven of a woman persecuted by a dragon, but rescued from the fury of the monster, and who on coming of age will appear on a white horse and rule the world with an iron rod.¹

Whenever a people is downtrodden, they begin to hope for a saviour. We have instances of this fact in the United States among the Indian tribes; and the same is true of many nations who were subjected by the Romans to the sway of their empire. Though the idea of a messiah was by no means definite and uniform among the Jews, he was, as a rule, regarded by the common people as a political liberator from the yoke of the Gentiles. Nor was it absolutely necessary that there should be only one messiah; every one who would rescue the nation from shame and perdition might receive this honorable name. For instance, Cyrus, the king of the Persians, is positively called the Messiah, "the Anointed One of the Lord," in canonical literature (viz., in Isaiah, chapter xlv. 1). That the messiah might be of a spiritual character, a saviour from sin and moral evil, was not foreign to the more refined thinkers of the age of Jesus and this view was finally accepted by the rabbis. In the Zend-Avesta the saviour, the Soshuant, is regarded as "righteousness incarnate," as "the son of a virgin," and the judge of mankind on the day of resurrection; and these views may have been common in Judæa among the sectarians, for we know that at least the Essenes entertained many Persian ideas.

The most successful military messiah who rose in the Christian era among the Jews was Simeon Bar-Cochba,² who maintained himself for some time against Hadrian in the years 131-135 A. D., and instituted a government, coins of which are still extant. Bar-Cochba represents the messiah conception which in our story is characterised in Zoathan.

The method of the Roman authorities in dealing with messiahs was very simple indeed, for as a rule the mere assumption of the title was sufficient to condemn a man to crucifixion, which was the usual Roman style of execution.

Jesus was executed by the Romans, not by the Jews. The Jews had no jurisdiction in questions of life and death; and, if he had been executed according to Jewish law, he would have been stoned, not crucified.

Among the religious practices which still prevailed among many races at this period, there is one which reminds us of prehistoric religious cannibalism: it was the drinking of blood for the purpose of partaking of the qualities of the animal or person that was sacrificed. This religious ceremony being very ancient, can be traced among the nations of all continents,—in the interior of Africa, as well as in Asia and America. The communion cup, which contained the blood of a number of persons and was drunk in common by all of them, served as a symbol of the most consecrated ties of brotherhood, constituting, as it was believed, actual consanguinity.³

Further, there existed the peculiar rite of a communion repast which was practised by the worshippers of Mithras. We are told by Justin Martyr, that this Persian sacrament was the same ceremony as the Lord's Supper of the Christians,—a

¹The significance of the Christ conception of this interesting chapter, which knows nothing of Jesus, nothing of his birth at Bethlehem, nothing of his life nor of his death on the cross, and conceives him as a superhuman personality of carnage, indicating the prevalence of pagan and specifically Babylonian traditions among the Jews, was recognised for the first time by Professor H. Gunkel in his interesting book *Schöpfung und Chaos*.

²A native of Coziba, hence his name Bar-Coziba, which he changed with an allusion to Num. xxiv. 17 to Bar-Cochba, i. e., son of a star.

³See *The Blood Covenant*, by H. Clay Trumbull, D. D. London, G. Redway, 1887.

fact which the pious church father attributes to the machinations of evil spirits, instituted for the purpose of confounding the faithful. And Tertullian, referring to the same fact, ascribes it to Satan, saying that it is the policy of Satan to imitate the sacraments of God.

Eucharists or love-feasts, though different from communion feasts, served a similar purpose. They were celebrated among the Greeks, the old Romans, and the Jews; but the sectarians, especially the Nazarenes and the so-called disciples, seem to have had a peculiar way of breaking bread and of giving thanks.¹

Paul, no doubt, was familiar with both the Jewish and Gentile practices, and he regulated the communion in the Gentile church, giving it his own peculiar interpretation. Being born in the diaspora, he was imbued with the spirit of Gentile civilisation, and it was natural that he should have transformed the idea of a messiah and made it acceptable to the Gentiles. He dropped the properly Nazir features of the Christian congregations, and it was he who translated the word *messiah* by *Christos*.²

All these historical conditions are woven into the story *The Crown of Thorns*, and indicate the way in which Christianity developed from Judaism through the messianic hopes of the Nazarenes as interpreted by the Apostle Paul of Tarsus. How different the Christianity of Paul was from the Christianity of St. Peter, the personal disciple of Jesus, is obvious in the canonical documents of the New Testament and is sufficiently known.

Paul, in the story, being a Gentile to the Gentiles and a Jew to the Jews, is careful not to give offence to the Jews; and thus his way of celebrating the Lord's Supper is not carried so far as to interpret the wine as the blood of Jesus and the bread as his body,—a self-restraint quite in keeping with the character of the apostle; but otherwise he propounds to his host without reserve his interpretation of the new faith.

St. Paul's view that the coming of the Lord was near at hand was a common notion in his day, and was entertained even by Jesus who in his eschatological prophecies solemnly declared:

"Verily I say unto you that this generation shall not pass till all these things be done."—Mark xiii. 30; Matth. xxv. 34, and Luke xxii. 32.

And again:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matth. 27-28.

This idea formed one of the main doctrines of the early Church and was for a long time inculcated with great seriousness.

Longinus is, according to an old tradition, the name of the centurion under the cross, and it is said that he as well as the Roman troops to which he belonged, who were garrisoned in Palestine at the time of Christ, were natives of Germany.

That Salome, the wife of Zebedee, was visiting in Jerusalem at the time of the Crucifixion is based upon canonical evidence, for the fact is mentioned in the New Testament.

¹Articles on the origin of Christianity, giving further details of the historical origin of the Lord's Supper and of other institutions of the Christian religion, have appeared periodically in *The Open Court* and *The Monist*.

²The word *χριστός* is by no means a proper translation of "Messiah." It does not mean "the Anointed One," but "he who should be and is about to be anointed."

Ben-Midrash, the main character of the story, represents the educated Jew of the time of Christ, who, in spite of his objections to the Nazir sectarianism, is represented as being in sympathy with the new doctrines,—an assumption which is not improbable, for we know from the Talmud that there were orthodox Jews who were by no means hostile to members of the Nazir congregation.¹

While Ben-Midrash, by reason of his personal relations with Zebedee, Jesus, and Paul, acquired a comprehension of the significance of the new religion the germs of which were developed in his country and partly in his immediate surroundings, we cannot wonder that the large mass of the Jews held aloof. Paul's Christianity made too many concessions to Gentile modes of thoughts and it left their dearest hopes, viz., of a restitution of their national independence, unfulfilled.

While primitive Christianity contained ideas which had to be abandoned by the Church, we cannot be blind to the fact that from the beginning there was in it a moral earnestness, a longing for purity of heart, a love of righteousness and the



EDUARD BIEDERMANN, THE ARTIST.

spirit of charity and good-will, which overshadowed all other doctrines and institutions so as to be the keynote of the whole movement. These features of the new faith, together with its firm conviction of the doctrine of Christ's resurrection² and the belief in immortality, constituted then and at all times, as they do still, the backbone of Christianity.

* * *

The illustrations of our story were made by Eduard Biedermann. Mr. Biedermann was born in Gotha, Germany, and educated in Munich and Weimar. He has travelled extensively on the Continent and in Northern Africa. Engaged in artistic work for some time in Freiburg, Germany, and in Louisville, Ky., he has lately established himself in Chicago. There is no need of praising his talents, for

¹ See Dr. Hirsch Grätz, *Gnosticismus und Judenthum*, p. 24.

²As to Christ's resurrection and the present conception of it in Christian theology see the article of the Rev. Wm. Weber in the current number of *The Monist*, Vol. XI., No. 3, pp. 361-404.

the pictures speak for themselves. The composition as well as the technique reach a height which shows an unusual degree of artistic mastership.

The portrait of St. Paul, the Apostle, is drawn with a leaning toward the traditional view, but also with regard to the description of his personality preserved in the Acts of Thekla, according to which Paul had lively dark eyes, and was at times so enthusiastic that he seemed like an angel. His nose was long and somewhat bent; his eyebrows met, and the hair on the top of his head was scanty. That this document, leaving out the accretions of later ages, is genuine and must be assumed to contain first-hand information, has on the strength of incidental data been proved by F. C. Conybeare of Oxford in the preface to his *Monuments of Early Christianity*.¹

In our frontispiece, Mr. Biedermann represents Christ not altogether as a passive sufferer, as a lamb that suffers itself to be slaughtered in dumb submission to fate. While following the traditional artistic conception of Christ and utilising especially the picture of Sodoma at Sienna, our artist has succeeded in showing the thorn-crowned man of sorrow not in a collapse of physical and mental agony, but as a man who in his sufferings exhibits both strength and depth of comprehension.

P. C.

BUDDHA RELICS.²

Important archæological discoveries in regard to the birthplace of Buddha, have been made by Mr. William Clanton Peppe, Birdpore estate, Gorakhur, N. W. P., India, and it will be of interest to give some account of the work he has achieved. The story of the birth of Buddha is, of course, well known, and it will be sufficient here to recall the main facts. Buddha was born in the fifth century B. C., and was the son of Mahamaya, a daughter of the Raja of Koli, and one of the principal wives of Suddhodana, who, in the words of one authority, "ruled over a tribe who were called the Sakyas, and who, from their well-watered rice fields, could see the giant Himalayas looming up against the clear blue of the Indian sky." Suddhodana's capital was Kapilavastu, a few days' journey north of Benares, and the Raja had as wives two of the daughters of Koli, of whom Mahayama was the elder. Both were childless, and there was great rejoicing when, in about the forty-fifth year of her age, Mahamaya promised her husband a son. In due time she started with the intention of being confined at her parents' home, but the party halting on the way under the shade of some lofty satin trees, in a pleasant garden called Lumbini, on the banks of the river Rohini, the modern Kohana, her son, the future Buddha, was unexpectedly born. The Birdpore estate is situated in the Buddha country, and it was on a "stupa" on his estate that Mr. Peppe made an important discovery of Buddha relics, the stupa being situated at P'iprahwa, close to the frontier, and about eleven miles nearly due south of the eastern end of the ancient city of Kapilavastu, the position of which has now been fixed with certainty, as well as that of the Lumbini garden, which is marked by a pillar erected by the Emperor Aoska in the third century B. C. to commemorate his visit to the holy spot in the third year of his reign.

"Since the discovery of the pillar at the Lumbini Garden commemorating

¹The passage is quoted in the article "The Cross of Golgotha" in *The Open Court*, 1899, Vol. XIII., No. 8. p. 476.

²Communicated by John Sandison. From the *Aberdeen Gazette*.

the birth-place of Buddha Gautama," writes Mr. Peppe, "considerable curiosity has been aroused regarding the different mounds, or 'kots' as they are locally called, to be found dotted over the country, ranging from Kapijavastu to the north-west, the Lumbini Garden to the north-east, and the British frontier to the south. One such mound, more prominent than the rest owing to its size and general marked appearance, is situated in the Birdpore estate, Basti district of the North-West Provinces of India, at the 19.75 mile on the Nipal Uska road, and about one half mile south of Pillar No. 44 on the Nipal and British frontier. Last year I excavated a passage through the cone of this mound, ten feet broad and eight feet deep, and found it was built up of bricks 16 inches by $10\frac{1}{2}$ by 3, 15 inches by 10 by 3 laid in concentric circles, in clay, layer over layer, and thus establishing that this mound was a Buddhist stupa. In October Mr. Vincent Smith inspected it, and pronounced it to be a very ancient stupa, and told me that if anything was to be found it would be found in the centre and at the ground line. Subsequent events have proved how correct was his surmise.

"In the beginning of January the excavation was continued, and a well 10 feet square was dug down the centre of the stupa. At ten feet from the crown a small broken soap-stone urn, similar to those found lower down, was found full of clay, and embedded in this clay were some beads, crystals, gold ornaments, cut stones, etc. From 10 feet a circular pipe, one foot in diameter, filled with clay and encased in brick work, descended to two feet, it then narrowed to four inches in diameter. The bricks surrounding this pipe were sometimes roughly cut and sometimes moulded into the required shapes. After digging through eighteen feet of solid brick work set in clay, a huge slab of stone was unearthed lying due magnetic north and south, and 31.50 inches to the east of the centre of the clay pipe mentioned above. On further excavation this slab was found to be the cover of a huge sandstone chest measuring 4 feet 4 inches by 2 feet $8\frac{1}{4}$ inches by 2 feet $2\frac{1}{4}$ inches. The lid was cracked in four pieces, evidently by the pressure of the brickwork above it, but yet the chest was perfectly closed. Fortunately the deep groove in the lid fitting so perfectly on the flange of the chest prevented the lid from falling in when it was first broken and also when we were removing it. On removing the lid the following articles were found: One soap-stone urn, $7\frac{1}{2}$ inches high and $4\frac{1}{2}$ inches diameter. A similar soap-stone urn, 6 inches high and 4 inches diameter. One soap-stone lota shaped vessel, $5\frac{1}{2}$ inches high and $5\frac{1}{2}$ inches diameter, with a well-fitting lid, which was lying apart from the 'lota.' One small soap-stone round box, $3\frac{3}{4}$ inches in diameter and $1\frac{1}{2}$ inches high. One crystal bowl, $3\frac{1}{4}$ inches in diameter and $3\frac{1}{2}$ inches high, with a hollow fish, full of gold leaf ornaments for a handle. The lower portion of the bowl was lying at the south end of the chest or casket, and the cover was lying in the centre of the casket with its handle downwards, and it contained some gold and stone ornaments. The urns are beautifully turned, and the chisel marks seem quite fresh, as if it had been made a few days ago. The crystal bowl is most highly polished, and has all the appearance of a glass bowl of the present day.

"It so happened that we delayed opening this casket three days after we had unearthed it, and our curiosity was raised to its utmost. Our surprise can be imagined when, on removing the lid, we found an empty chest save for these few miniature vases, standing up as they had been placed probably two thousand years ago. The stone casket is of a very superior hard sandstone, and was cut out of one solid piece of rock. It is in a perfect state of preservation, with its sides very smoothly cut; in fact, it is all but polished. I do not think the stone came from

the hills north of this district. The weight of the lid is 408 lbs., and I calculate the weight of the whole chest to be 1537 lbs. The brickwork continued for two feet below the bottom of the chest. The round clay pipe at the level of the bottom of the chest took the form of a rectangle, 17 inches by 5 for one layer, and the edge of this rectangle was 21.50 inches from the side of the chest. After this it resumed the circular shape of 4 inches diameter, and ended with the brickwork at two feet below the bottom of the chest. I was most careful in searching this pipe all the way down, but nothing whatever was found in it. The level of the ground inside the stupa is the same as the level of the ground at the outward circumference of the stupa.

"The relic urns contained pieces of bone, which are quite recognisable, and might have been picked up a few days ago. The urns contained also ornaments in gold, gold beads; impression of a woman on gold leaf two inches long, upper portion naked, lower portion clothed; another figure in gold leaf naked; a large circular piece of rather thicker gold leaf, scrolled on the outside, 2 inches diameter, and may represent the top of a miniature umbrella; the impression of an elephant on gold leaf, several pieces impressed with a lion, with trident over his back and the Buddhist cross in front; several pieces with the impression of the Buddhist cross; one piece of solid gold $\frac{3}{4}$ inches by $\frac{1}{4}$ by $\frac{1}{3}$; quantities of stars or flowers, both in silver and gold, with six and eight petals. The silver is tarnished, but the gold is beautifully bright, and was so when the chest was opened. Pearls of sizes, many welded together in sets of two, three, and four. Also quantities of flowers or stars, leaves serrated and veined, Buddhist tridents, pyramids, pierced and drilled beads of sizes and other shapes cut in white and red cornelian, amethyst, topaz, garnets, coral, inlaid stones, and shells. There is one bird cut in red cornelian and one bird in metal.

"I have compared these ornaments with those illustrated in *Archæological Survey of India, New Imperial Series, Vol. XV., South Indian Buddhist Antiquities*, and I find almost every form in my collection, besides a great variety of others. The only inscription of any kind is scratched on the cover of one of the smaller urns. The letters are in the Pāli character and about $\frac{7}{16}$ th of an inch long."

INTERNATIONAL PSYCHOLOGICAL INSTITUTE.

The recent appearance of the first number of the modest little journal of the International Psychological Institute at Paris recalls to mind the organisation of an undertaking which, if its development is carried out along the same critical lines which its program and the names of its founders would naturally lead us to expect, will contribute greatly to the advancement and practical application of mental science. The proposal to establish an international center for all persons interested in psychology in the form of an institute devoted to the furthering of experimental research in the several branches of this science, has from its initial stages received the support of the most eminent representatives of mental science in nearly every country,—a fact which is evidence of the usefulness of the project and in addition confirms its necessity as meeting a requirement of our time.

The program of the organisation, which was submitted by Dr. Pierre Janet to the fourth International Congress of Psychology, held in Paris last August, accordingly received the hearty support and approval of all its members. After speaking of the great benefits which humanity owes to the discoveries made in the physical

sciences, Dr. Janet in his address before the Congress recommending the project said: "The sciences which deal with man, with the laws of human thought, the "relation of mind to body, have made but small progress as compared with the "rapid advancement and utilisation of the physical sciences. Yet assuredly the "mental sciences could render even greater services to humanity than the physical "sciences. They might adequately explain existing laws, and perhaps enable us to "improve the basis of our social relations. They could not fail to have a weighty "influence on criminal jurisprudence, and would show the way to a true prophylaxis against crime. Educational science would henceforth become a branch of "psychological research, to which we should turn for the necessary information for "enabling us to reform our methods of education and moral training."

And again we read from another "utterance in the Journal" that "it has been "found, for instance, that some evil tendencies in children may be inhibited by "suggestion, while good qualities that are latent may be stimulated. Some people "are so negative in temperament as to become obsessed by fixed ideas, registered "in their sub-consciousness, and leading to apparently unaccountable actions; and "the consideration arises whether some criminals may not belong to this type. "Wonderful therapeutic effects have been obtained through treatment by suggestion. Such illustrations may show what an important bearing these studies have "on the human well-being. It is hoped that all who have some insight into the "momentous nature of psychological studies as regards their influence on the many "social problems may afford their co-operation in this undertaking. By co-ordinating the support of such sympathisers, now scattered here and there over many "countries, the force of their influence on the social problems involved will become manifoldly increased, and may enable them to compel recognition from "our legislators."

It will be seen by these remarks that special emphasis is laid upon certain rather dubious sides of psychological research; but there is every reason to believe that the liberality of the projectors in this regard will not result in the systematic encouragement of scientific aberrances and vagaries. At any rate, this fear seems to be for the present sufficiently forestalled by the character of the members of the Council of Organisation and the Executive Committee, which includes several names of the standing of Ribot, Janet, Richet, etc. The following is a statement of the official aims which the Institute will pursue:

1. To collect in a library and museum all books, works, publications, apparatus, etc., relating to psychical science.
2. To place at the disposal of researchers, either as gifts or as loans, according to circumstances, such books and instruments necessary for their studies as the Institute may be able to acquire.
3. To supply assistance to any laboratory or to any investigators, working singly or unitedly, who can show they require that assistance for a publication or for a research of recognised interest. This function, which has been fulfilled so usefully by the Société pour l'Avancement des Sciences in relation to the physical sciences, must also be discharged by the new Institute in relation to mental science.
4. To encourage study and research with regard to such phenomena as may be considered of sufficient importance.
5. To organise lectures and courses of instruction upon the different branches of physical science.
6. To organise, as far as means will allow, permanent laboratories and a clinic,

where such researches as may be considered desirable will be pursued by certain of the members.

7. To publish the *Annales de l'Institut Psychologique International de Paris*, which will comprise a summary of the work in which members of the Institute have taken part, and which may be of a character to contribute to the progress of the science.

The foregoing sketch is but an outline of the plan and is subject to modification. The site of the Institute will be in Paris, the office of the secretary being in the Hotel des Sociétés Savantes, 28 rue Serpente. All psychological and psychical societies are requested to enter into relation with the Institute, and readers are requested to forward to the secretary, M. Youriévitich, the names of all people who take an interest in these subjects. The International Society which will support the Institute will consist of three classes of members: (1) Founders, (2) Donors, and (3) Ordinary Members; the founders consisting of members who subscribe 10,000 francs or more, the donors consisting of members who subscribe 1,000 francs or more or pay an annual subscription of 100 francs or more, and the ordinary members consisting of those who pay an annual subscription of 20 francs.

Dr. Morton Prince, of the City Hospital, Boston, has undertaken to organise the American branch.

μ.

A NEW PHILOSOPHICAL WORK BY KURD LASSWITZ.¹

Dr. Lasswitz is known as a philosophical and scientific writer of both ingenuity and talent, and his newest contribution to a popular theory of the world and conduct will doubtless render his name as familiar to the general reading public of Germany as it has been made in science by his well-known history of atomism. The book is made up of some twenty-six short chapters. The first three chapters are historical in character and bear the titles: "The Discovery of Law," "From the Soul of the World to the Ether of the World," and "The Soul of the World and Natural Law." In the latter, the author's theory is roughly delineated, and the twenty chapters following develop the same. These chapters treat of such subjects as nature's glassy essence, objectivity and subjectivity, consciousness and nature, energy, physical and psychical parallelism, the law of the threshold, the sentiment of freedom, personality, the idea of freedom, laws and ideas, the notion of adaptiveness, the boundaries of feeling, religion and ethics, religion and nature, the end of the world, the possibility of error, etc. Three other articles on the more volatile subjects of dreams and mysticism are added.

By "realities" (*Wirklichkeiten*) Dr. Lasswitz understands conditions that are *effective*, the German word for realities being synonymous with effectiveness. These conditions are such as determine things to be as they are, that determine the power of the thinking, willing, and feeling human intellect to be what it is, while wishing itself to be otherwise and imagining other states of things. The various domains of realities make, support, order—and even confound—our life. It is these domains that we must seek and sunder, keeping them separate as to the value of their realities, discovering our self again in their unity and collectivity, understanding our life by reference to the idea of the life of humanity at large, and by a knowledge of that civilisation which is rendered intelligible only by its being conceived as an aim in itself.

¹ *Wirklichkeiten. Beiträge zum Weltverständnis.* Von Kurd Lasswitz. Berlin: Verlag von Emil Felber. 1900. Pages, 440. Price, 5 marks.

This union in the idea of humanity by separation of the effective real laws of the world was, according to Dr. Lasswitz, accomplished by the German thinkers of the end of the eighteenth century. But there is no living person at the end of the nineteenth century whose creative genius is able to give to critical thought the stamp and faculty of directive moving power. This cannot be done by aphorisms or ingenious intellectual pleasantries; neither can it be effected by fettering the souls of men by authority. The freedom of the human intellect can be attained and fostered only by the systematic advancement of reason, and it is our own thought in which we must learn to have unbounded confidence. And so each of us must struggle to acquire so far as he can the inheritances which have been handed down from our fathers, and must rediscover and repossess it amid the boundless accumulations of materials which the passing century has amassed.

The main philosophical problem for Dr. Lasswitz is the relation of Nature to the individual mind. How do I get at the Nature which I experience? Am I myself that Nature? How does it happen then that I cognise it as something different from myself?

The solution is in part found in the familiar psychological law of the threshold of excitation and the doctrine of physical and psychical parallelism. "The least limit which must be reached in order to produce a modification of the organic system accompanied by consciousness, is called the threshold of excitation. The threshold varies in magnitude for different sense-organs and for different excitations, as for sound, light, heat, pressure, etc., and it even varies with individuals and with their moods and conditions. If we compare two different stimuli, each of which alone is perceptible, for example, a pressure of thirty and of thirty-five grammes exerted on the palm of the hand, we shall not notice that the two stimuli are different. The difference between the two must reach a certain magnitude (in our example, some ten grammes), before we are aware that we are dealing with two different excitations. The least limit in this case is called the threshold of change of excitation. It is generally proportional to the magnitude of the stimuli, so that, for example, in order to perceive any increase in a pressure of three hundred grammes, the pressure must be augmented to four hundred grammes. These two experimental facts, the existence of the threshold of excitation and of the threshold of change of excitation, are together called the law of the threshold."

These conclusions then follow: "The individual mind is a system which, by the law of the threshold, is cut off as a finite unity from the infinite workings of the world. The extremely small rise in temperature, for example, which the moon produces, is physically determinable, yet no man is ever directly aware of it. Doubtless it has its effects upon our body as much as upon any other; but it is not present as sensation. It thus happens that we are finite minds which, as compared with a universal consciousness, have experience of fragments of the world only. In this manner our perception is restricted, more unsafe, and erring. In this manner the content which we term our ego, is undetermined. In this manner nature becomes an infinite problem for us, whose broad conformability to law we can never approach more than approximately. In this manner our subjective knowledge of nature is distinguished from objective conformability to law, which we presuppose in nature. But on this very fact, which shuts us off as finite minds from the universe, hinges our existence as conscious beings. The law of the threshold protects us against the constant and endless inundations of stimuli that flood the universe. In the structure of the organism they are gathered together into a law-determined system which by its very restrictedness is able to be preserved as a dis-

crete unit, such as has been developed by the interaction of cosmic stimuli. In virtue of all these we are an ego, and recognise ourselves as such in contrast to nature.

"Here, too, the difference between nature and individual mind as a mere difference of contents is emphasised. In nature we have a content in which each part is determined by all the relations which it bears to all the other parts. The moon is determined by all its relations to the earth and to all the heavenly bodies and by its relations to its own parts (that is, in its chemical and physical composition), and by its relations to all nervous systems wherever and however existing; and so forth. Thus the moon is exhaustively and necessarily determined, and that is objective nature. On the other hand, we have in our ego a content which is determined solely by a limited number of relations, namely, by such possibilities of interchange of energy as pass the threshold of this particular nervous system of mine; and thus this ego is not exhaustively determined, and thus it remains subjective experience, appurtenant to me especially, and subject to untold contingencies."

The bearing of this conclusion on the problem of personal freedom is evident, but it is further enforced by considerations drawn from the doctrine of physical and psychical parallelism, or, as we might express it, of the one-to-one correspondence between physiological function and psychical function. The author says: "The term 'parallelism' is not supposed to imply that the analogy prevailing between physical and psychical phenomena is a thoroughgoing one. The fact is, that where unity is presented in the psychical (as in subjective sensation and feeling), in the physical the process is extremely complicated; and where indeterminateness is met with in the psychical, in the physical determinateness prevails. We cannot, accordingly, refute the theory of parallelism, by showing that no analogy prevails between the two aspects. The unconscious or non-psychical denotes nothing but separation from my individual consciousness, and not separation from the determinations of the content of a universal consciousness. Here forms of determination abide which rank above the phenomenal world, empirically known to us in individual minds; physical and psychical events in time and space may be conceived as the co-ordinated means by which the free self-determination of persons is developed under the guidance of reason. In this way the critical view meets the requirements of scientific cognition by exhibiting nature both in physical and psychical respects as a necessary system determined by law, while it also preserves intact the freedom of persons."

Space will not permit us to enter into details as to Dr. Lasswitz's religious and ethical views. Their trend and their scientific *pièces justificatives* may be gathered from the foregoing specimens of his procedure. They involve a practical personal philosophy which presents many points of interest and in many of its aspects is very ingeniously worked out.

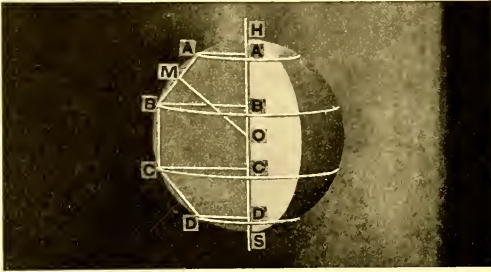
μ.

NOTICEABLE MATHEMATICAL TEXT-BOOKS.

The *Elements of Geometry*¹ of Professors Phillips and Fisher, of Yale University, which forms one of the recent volumes of the Phillips-Loomis Mathemat-

¹*Elements of Geometry.* By Andrew W. Phillips, Ph. D. and Irving Fisher, Ph. D., Professors in Yale University. New York, Cincinnati, Chicago: American Book Company. 1896. Pages, viii, 540. Price, \$1.75.

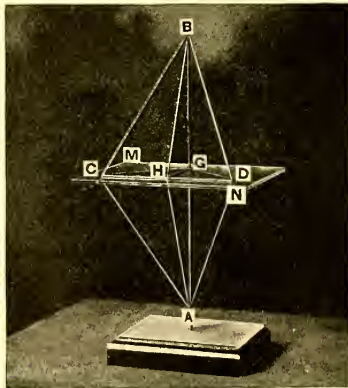
ical Series, combines many advantages both of content and external form that will recommend it to students. The work is based on the old geometry of the late Professor Elias Loomis, and has faithfully preserved the ideals and the traditions of



PHOTOGRAPH OF A MODEL FROM PHILLIPS AND FISHER'S *Geometry*.

Illustrating the theorem that the area of a zone is equal to the product of its altitude by the circumference of a great circle.

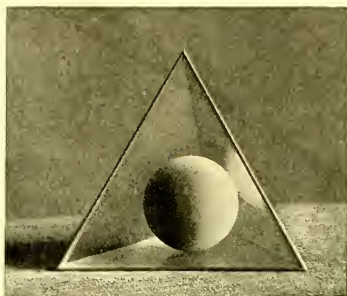
that excellent teacher, whose simple and natural text-books were for their time and conditions nothing less than admirable. Yet the book is after all essentially new



PHOTOGRAPH OF GEOMETRIC MODEL.
(From Phillips and Fisher.)

as to arrangement and method of presentation, and while we still have the old geometry much has been done by historical notes and the introduction of practical construction-work to enliven the mode of exposition. In the treatment of the prop-

ositions of solid geometry photographs are presented of actual models of figures, and this feature alone renders the work unique; the aid to be derived from these visual helps is in no wise to be underrated, and the proof of many a theorem which is absolutely bereft of objective reality to the average imagination is here flooded with light. These models of which we have reproduced three specimens subserve a definite physiological function in the teaching of geometry, for it is on this base



SPHERE IN TETRAHEDRON.
(From Phillips and Fisher's *Geometry*.)

that the world of conceptual form has been constructed. In an appendix to the book the authors have added an "Introduction to Modern Geometry," treating of such subjects as inversion, the radical axis and coaxal circles, projection, the nine points circle, duality, etc., and which will be useful in affording the student some conception of the new methods.

* * *

It is a pleasure to notice so sound and promising a work as Beman and Smith's new *Elements of Algebra*¹ for high schools, normal schools, and academies. Within the brief compass of four hundred and twenty-one pages these authors have applied some of the more important devices of modern algebra to the purposes of elementary instruction with what bids fair to be success. The remainder theorem, the notion of functions, the graphic representation of complex numbers, the graphic solution of equations, synthetic division, symmetry and homogeneity in factoring, elementary determinants, etc., of which one usually sees little or nothing, are here brought within the reach of the young student, to the great augmentation of his power. On the principle that the new should be introduced where needed, the methods referred to are for the most part placed in the body of the work; for example, the consideration of complex quantities before quadratics and the remainder theorem before factoring. This latter subject has received most satisfactory treatment in the book; being of central importance, it is applied practically at every step to the solution of equations, and is used again and again in various ways "until it has come to be a familiar and indispensable tool." Altogether, the exposi-

¹ *Elements of Algebra*. By Wooster Woodruff Beman, Professor of Mathematics in the University of Michigan, and David Eugene Smith, Principal of the State Normal School at Brockport, New York. Boston: Ginn & Company. 1900. Pages, 430. Price, \$1.12.

tion is as practical as it is rigorous. The use of books of this type will do much to lift our high-school instruction to more rational planes, and it is to be hoped that

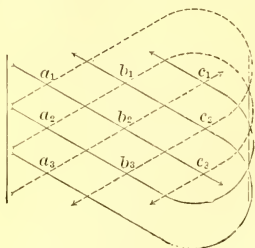
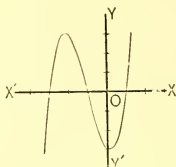


DIAGRAM FOR EXPANDING A THIRD-
ORDER DETERMINANT.

(From Beman and Smith's *Elements of Algebra*.)



GRAPHIC SOLUTION OF AN EQUATION
OF THE THIRD DEGREE.

the necessary jolt to official and pedagogic inertia may be given to admit of their widespread introduction.

* * *

We have finally to acknowledge the receipt of several new volumes of the series of German text-books edited by Professor Schubert,¹ of Hamburg, who is well known to our older readers as a contributor to *The Open Court* and *The Monist*. These works, published by G. J. Göschen, of Leipsic, are with few exceptions quite unique in type, and vary so considerably from the books commonly in use in America that our teachers will profit by possessing them. It is the purpose of the series to cover the entire field of pure and applied mathematics, including the more abstract physical sciences like astronomy, mechanics, thermodynamics, and optics; and while many of the works are of an advanced character, in the main their modes of presentation are as simple as the subjects admit. The following is a list of the titles that have already appeared; *Elementare Arithmetik und Algebra* (Arithmetic and Algebra), by Prof. Hermann Schubert, Hamburg. (Price, Mk. 2.80); *Elementare Planimetrie* (Plane Geometry, including the fundamental notions of modern geometry), by Prof. W. Pflieger, Münster. (Price, Mk. 4.80); *Ebene und sphärische Trigonometrie* (Plane and Spherical Geometry), by Dr. F. Bohnert, Hamburg. (Price, Mk. 2); *Algebra* (determinants and theory of numbers), by Dr. Otto Pund, Altona (Mk. 4.40); *Ebene Geometrie der Lage* (Plane Geometry of Position), by Prof. Rudolf Böger of Hamburg (Mk. 5); *Analytische Geometrie der Ebene* (Plane Analytic Geometry), two volumes, by Prof. Max Simon, Strassburg (Price, Mk. 10); *Elemente der darstellenden Geometrie* (Descriptive Geometry), by Dr. John Schroeder, Hamburg (Mk. 5); *Differentialgleichungen* (Differential Equations), by Professor Schlesinger, Klausenburg (Mk. 8.00); *Praxis der Gleichungen* (Solution of Numerical Equations), by Prof. C. Runge, Hanover (Mk. 5.20); *Wahrscheinlichkeits- und Ausgleichsrechnung* (Calculus of Probabilities, etc.), by Dr. Norbert Herz, Vienna (Mk. 8); *Analytische Geometrie der Flächen zweiten Grades* (Analytic Geometry of Surfaces of the Second Order), by Prof. Max Simon, Strassburg (Mk. 4.40). μ.

¹ *Sammlung Schubert*. Forty volumes already announced. Prospectus on application. Address, G. J. Göschen, Verlagsbuchhandlung, Leipzig, Germany.

SISTER SANGHAMITTA.

Sister Sanghamitta has arrived in Chicago, where she will stay a few months. She is on a visit to the United States, partly to see her family, partly to rouse the interest of the people of this country in her work, and partly to gather new strength for the continuation of her labors in the far East.

One would think that a lady of title, born in the pale of the Roman Church, who renounces her home to go as a missionary and teacher in the garb of a Buddhist nun to a distant country beyond the sea, must be an eccentric character, perhaps restless or even of an irritable disposition. But such is not the case.

No one who meets her can fail to be impressed with her dignified demeanor, which betokens the calm self-possession of a mind that knows its aims and has acquired perfect pacification and composure.

Sister Sanghamitta, formerly known in the circles of Honolulu as the wife of His Excellency Señor A. de Souza Canavarro, renounced, it is true, her home, but what she gave up was society life, not her duties as wife and mother. Her children, three sons and a daughter, are scattered. Her only daughter entered a religious order of the Episcopalian Church. One of her sons is a mining engineer in California; another is in the employ of the Southern Pacific Railway; the third one, the only child of her second husband, the count, was educated by her until he could go to college. He is now a student in the Punhaho College, Honolulu. Señor Canavarro is in the diplomatic service of Portugal. For the last ten years or more, husband and wife have lived apart, the separation being partly forced upon them by the count's prolonged absences on his official duties; but the two have continued to remain in amicable relations, and even now, since Señora Canavarro has renounced the world and her title, they are the best of friends and have not ceased to keep up a correspondence.

When her youngest son entered college, the mother's life was reduced to the social formalities of her position, and feeling the emptiness of society life, she desired to make herself useful to the world and to sink her personality in some helpful work for the good of mankind. She had done charitable work at home, but that did not satisfy her; she wanted to cut herself loose from the limitations of her social position and start an entirely new life. She therefore decided to go to the far East, the cradle of religious and philosophical thought.

When asked why she became a Buddhist nun, Sister Sanghamitta answered: "Because I am a Buddhist; but when I became a Buddhist I did not renounce Christianity. I am a Christian and will remain a Christian; but my Christianity widened, and my faith has expanded. I have not lost Christ by understanding Buddha. The spirit is the same in Buddhism and in Christianity."

Sister Sanghamitta renounced her home, but she did it because peculiar circumstances of her life, which it is not for us to judge, gave her the freedom to do so. She is far from encouraging wives to leave their husbands or mothers to neglect their children. On the contrary, she says that she has repeatedly upon certain occasions when women have showed an inclination to leave their homes, insisted that it was their duty to stay with their husbands, and as for doing service in the far East, she declares: "I have grown into the work, or rather the work has grown into me; but when I see the conditions in the United States, for instance the neglected negro in the South and his lack of education, I would say to the women of America: 'Do not go to India; stay at home; you have duties here which claim

your first attention.' But while Americans should not neglect their duties at home, they might sympathise with my work abroad and be interested in the conditions such as I found them as well as in the way in which I hope to relieve part of the suffering caused by neglect and ignorance."

Sister Sanghamitta has assumed a name which is sacred to the Buddhists of Ceylon. Sanghamitta was the daughter of Asoka, the Buddhist emperor of the third century B. C., famous mainly on account of the rock inscriptions which he ordered to be chiseled in various parts of India. He sent Buddhist missionaries to the Diadochian kingdoms, among them to that of Ptolemy of Egypt and to Antioch of Syria, and convened the first Religious Parliament in the valley of the Ganges. When the Singhalese, having been converted to Buddhism, requested Asoka to send religious teachers to their island, his son Mibinda and his daughter Sanghamitta, both having embraced a religious life, established themselves in Ceylon. Here Sanghamitta distinguished herself as a *thera* (i. e., a teacher), founding schools and orphanages and forming a centre from which missionaries went forth to Burma and Siam.

Señora Canavarro adopted the name of this Buddhist saint because she proposed to do the same kind of work in the same spirit. During her stay in Ceylon she was the Mother Superior of the Sanghamitta Convent at Colombo, which included an orphanage as well as a day school, a report of which with pictures of the site of the convent and of the Mother Superior in the midst of her scholars appeared some time ago in *The Open Court*, 1899, No. III., pp. 513. Her children call her *Nona ama*, or in English "Lady Mother," a name which has universally been adopted by the people of her new home.

Sister Sanghamitta will return to the East *via* England, where, in our opinion, she ought to be able to arouse much sympathy for her work, for England is directly and politically, while we are only indirectly and on general humanitarian principles, interested in the elevation of the women of the British dependencies.

Sister Sanghamitta will presumably not go back to Ceylon but will locate in Calcutta, because there, she says, she is more needed, and there the misery of the native women is greatest.

Our best wishes accompany her, for we are convinced that she can accomplish a work for which very few persons are adapted. Perhaps there is no one else who could do the same things that she does; and undoubtedly in her own quiet way and with her practical methods she will sow seeds of blessing in India, the fruits of which will be plenty and grow ever more plentiful in the time to come. P. C.

PÈRE HYACINTHE IN THE ORIENT.

Father Hyacinthe has started with his wife, Madame Loyson, on a pilgrimage to Jerusalem. Their original plan had been, as he proclaimed in a conference given at Paris at the time of the Exposition, to hold meetings of brotherly union on the spot sacred to three religions,—that of the Jews, the Christians, and the Mussulmans,—to emphasise the common points of the three faiths, and, while not slurring their differences, to offer them an opportunity of meeting and exchanging opinions on religious topics. Father Hyacinthe has done much in behalf of the Mussulmans, and has called attention to their religious sincerity, their wonderful faith in God, and their deep religious earnestness. He is highly esteemed by the Sultan, and it was almost a foregone conclusion that on the strength of his personal relations with the Sublime Porte permission would be given by the Turk-

ish government to hold the conferences as proposed, at Jerusalem. But the project is as yet premature, and since Paris could not have a religious parliament, but only congresses on the history of religion, we need not be surprised that the government of the Sultan should have regarded Father Hyacinthe's plan as unfeasible. Father Hyacinthe and his wife were received at Court. Madame Loyson visited the Harem, and both she and her husband were treated with unusual hospitality and esteem.

It would seem, however, as if some definite influence had been thwarting their plans. Although the Mussulmans have full confidence that Father Hyacinthe would hold these meetings in the spirit of the Religious Parliament, and would not take advantage of the occasion to stir up dissent and ill-will, still confidence in the Christians generally has not as yet reached that plane where the Sublime Porte will allow such a step to be taken. In February, Father Hyacinthe and his wife were in Athens, where Père Hyacinthe spoke in the hall of Parnassus on "St. Paul on the Areopagus," on which occasion the Greek court, including Her Majesty the Queen, members of the University, ministers of state, and the aristocracy of Athens were present, while hundreds of people were turned away.

Father Hyacinthe and his wife were received in the Orient with open arms by the dignitaries of the Greek Church, in both Constantinople and Athens. They write full of sympathy for the Oriental Christians, and glory in the spirit of the Eastern Church on the classical soil of Greece, "where the gods are dead, but the Christ is risen."

The pilgrims propose to celebrate the Paschal Feast in Jerusalem, and our best wishes accompany them. No doubt they will be received with the same cordiality by the Mussulmans, Jews, and Christians of the Holy City, as was shown them at Constantinople and Athens.

THE TREATMENT OF ANIMALS IN THE ROMAN CHURCH.

To the Editor of The Open Court.

Permit me to call your attention to a misstatement published in your March number under the headline "Moslem and Catholic Conceptions of Animals." The author, Mr. Evelyn Martinengo Cesaresco, speaking about Dr. Corrigan's approbation of a catechism, in which humanity to animals is taught, makes this surprising remark: "I believe this is the *first time* a Roman Catholic prelate has inculcated any such teaching, etc."

I say it is surprising to me, as it discriminates the doctrine of the Catholic Church. Would you please consult *Erklärung des mittleren Deharbeschen Katechismus zunächst für die mittlere und höhere Klasse der Elementarschulen*, by Dr. Jacob Schmitt, of the Priesterseminar of St. Peter, Freiburg in Breisgau, and *sub pede pagine* 301, etc., Vol. II., you will find as thorough an exposition of the relations of a Catholic to dumb animals as any sensible man, Mr. Evelyn Martinengo Cesaresco included, will approve of. The work mentioned is both approved and recommended by the Archbishop of Freiburg. The copy bears the date of the year 1889, and being in its seventh edition is reasonably supposed to have been approved, too, by some one in its first edition. Referring to the first volume, I see that its first edition bears the approbation of Bishop Lottar Kuebel, dated Freiburg, July 6, 1870.

Is it, then, not an imposition upon the intelligent readers of your publication

to be confronted with such nonsensical elucubrations, coming as they do, from the pen of a man who presumes to pass on for a scholar? Do you not see the harm and the gross injustice thus done to us?

Let those gentlemen, who through some reason or another, find fault with the teachings of the Catholic Church, apply themselves to a thorough study of the works both theological and philosophical of her eminent champions, instead of relying upon hearsay or second-hand references, and I am certain that much misunderstanding on either side will thereby be done away with. Please publish this and oblige

EUGENE, Oregon.

L. PRZYBYLSKI,
Catholic Priest.

[The author of the note to which the Reverend Father Przybylski refers is neither a man nor a scholar, but the wife of a prominent Italian nobleman, Count Martinengo Cesaresco. She has lived all her married life in Italy, and has observed, not without pain, that the members of the Roman Catholic Church of her home are, as it seems to her, less considerate of the rights of dumb animals than Protestants. We have not the slightest doubt, however, that the ethics toward animals officially taught by the Catholic Church are the same as in Protestant Churches. But the Countess is most certainly right in her claim that if Roman Catholic authorities would emphasise more strongly the kind treatment of animals, it would have a great influence upon the population of the Roman Catholic countries.—*Ed.*]

“THE CRITICAL, REFLECTIVE PERIOD.”

To the Editor of The Open Court:

In that very interesting work called *L'avenir de la science* which Renan wrote when he was a young man, and which the Vicomte de Voguë pronounced “*le grand livre de l'Écrivain*,” he declared that “the theory of the *primitive state of the human intellect*, so indispensable to the knowledge of the human intellect itself, is our *great discovery*, and has introduced thoroughly new data into philosophical science.”

Guyau, a young Frenchman who died before reaching his thirty-fourth birthday, but not before writing a very remarkable book, *The Non-Religion of the Future*, only confirmed his great predecessor's doctrine by saying with great emphasis: “Do we really need *voluntarily* to go back to the *state of mind of primitive peoples?*”

Dr. Caird, the present Master of Balliol College, Oxford, in the first of his opening series of Gifford Lectures in Glasgow University, began by saying that “a great part of the scientific and philosophical work of the last century had been the application of the idea of evolution to the organic world and to the various departments of human life.” “There is one aspect of this development,” he continued, “which is worthy of attention. . . This is the growing importance of reflective thought; in other words, the conscious reaction of mind upon the results of its own unconscious or obscurely conscious movements in the sphere of religion. Early religion does not trouble itself about its own justification; it does not even seek to make itself intelligible.”

The point that I am aiming at, and which these quotations clearly indicate, is, that the thought of all religions, and surely Christianity among the rest, is primitive, simple, spontaneous, naïve. Renan again says: “Only *semi-critical* intel-

lects resign themselves to admitting miracle in antiquity. Tales that would raise a smile if they were related as contemporary, pass muster in virtue of the enchantment lent by distance. It seems to be tacitly admitted that *primitive humanity* lived under natural laws *different from our own.*"

The two periods of the human understanding, that of the surroundings and *milieu* of early Christianity, and the dawn of the twentieth century of our era, differ *longo intervallo*. This is the *most reflective critical* epoch that the world has yet known. Emerson as long ago as 1841 said: "Would we be blind? Do we fear lest we should outsee nature and God, and drink truth dry? Everything *tilts* and *rocks*. Even the *scholar* is searched. Is he living in his memory?"

What the world is athirst for is a new and adequate definition of *Religion* and of the *Supernatural*.

Since the publication of *The Origin of Species* in 1859, and the vast erudition lavished upon the critical exegesis of the Hebrew and Christian Scriptures, the old primitive naïve statements do not satisfy us. The old supernaturalism of miraculous births, resurrections, and ascensions does not harmonise with the rest of our knowledge,—it is all so *incongruous*, so obsolete, so outworn,—in short, belongs to an entirely different and primitive period.

As the great French critic again declares: "In fact, the defect of the critical system of the supernaturalists is to judge all the periods of the human understanding by the same tests."

To whom then should we naturally turn for more light? To the scholars among the clergy. I was much struck recently with the concluding appeal of Bishop Potter in his address to the students of the University of Pennsylvania: 'And never more than now therefore* does the land wait for scholars,—scholars who shall be thinkers and seers, too, eager to find the truth, willing to own and follow it when it is discovered, and then with fearless note to tell it out to all mankind.'

But have the clergy a real passion for truth? Do they come under Emerson's saying, "that he who reads all books can read any book"? The gentle Amiel said of them: "It is all a *parti-pris*, the *unknown* is taken as *known*, and all the rest proved from it." If you have a *supernatural revelation* of the most momentous truths, where is the opportunity for critical and historical research? You surely cannot bandy questions over the word of God!

Bacon said that "the unforced opinions of young men were the best materials for prophecy." Now I should like to put such a book as Mr. John M. Robertson's *Christianity and Mythology* into the hands of a young theological student. Mr. Robertson's thesis is to prove that "the legend of Christianity can be demonstrably shown to be a patchwork of pagan myths and rituals." This is the great and momentous question of the opening century: "Is Christianity a patchwork of pagan myths and rituals?" *Qu'en dit l'Abbé?*

NEW YORK.

ATHERTON BLIGHT.

BOOK REVIEWS AND NOTES.

THE CURIOUS CASE OF GEN. DELANEY SMYTHE. By Lt.-Col. W. H. Gardner, U. S. A., retired. The Abbey Press, publisher, 114 Fifth ave., New York.

Of the many works of fiction recently issued *The Curious Case of General Delaney Smythe* is quite unique. It is a medico-legal detective story. The plot

and interest of the story turn upon the mysterious disappearance of the hero, and the trial and conviction of his servant and friend for his murder. The blood of a pointer causes the incrimination of an innocent man, and it is only by the unexpected revelation of clairvoyance that the situation is cleared and the plot carried to a fortunate issue.

The interest of the story is kept up to the last page. The court scenes are graphically portrayed and the illustrations also are good.

The author, Lt.-Col. Gardner, who has spent thirty-seven years of his life as a surgeon in the army, will be remembered by the readers of *The Open Court*, to which he has been a contributor. Another article entitled "An Evening with the Spiritualists" may soon be expected from his pen.

Devil Tales, by Mrs. Virginia Frazer Boyle,¹ is a collection of Negro stories, which are interesting as a psychological picture of the Negro of the past, and, to a great extent, still of the present. It is time now to reduce these strange fancies of folklore of the American Africans to writing, for they will soon be lost forever. With the progress of civilisation, the Negro forgets his traditions, his devil-fear and the stories of his experiences with ghost and goblin; and the Mammies of to-day grow prosaic as they become ashamed of their old superstitions.

The source of Miss Boyle's *Devil Tales* must have been an old Mammy of the classical type of ancient slave days, a type which exists still, though as an exception only and is now fast dying out. It is evident from their literary finish that our authoress has improved the tales of her old nurse, but in doing so, she has remained faithful to her task and has succeeded in preserving the characteristic traits of Negro psychology. The sentiments and notions portrayed in the *Devil Tales* are genuine, and as such they possess a value quite apart from their literary merits.

The Augustana College, of Rock Island, Ills., has issued an interesting illustrated pamphlet describing *An Old Indian Village*, by Prof. Johan August Udden, who, while engaged as an instructor in Lindsborg, Kas., in 1881, had his attention called to some mounds south of the Smoky Hill River, where various antiquities had been picked up by the settlers. He visited the locality, saw that it gave promise of interesting finds of aboriginal relics, and for seven years afterwards directed the collection of the archæologic remains that were discovered. Professor Udden believes that the mounds and the relics in question are of more than passing interest, and he has therefore briefly and popularly described them in the present pamphlet, using in nearly all cases good photographic reproductions. The relics consist of articles and instruments made from bone and shell, primitive pottery, flint scrapers, knives, arrow-points, spear-heads, awls, drills, leaf-flints, tomahawks, hand hammers, grind-stones, arrow-smootheners, catlinite pipes, etc. The most interesting relic, however, is a piece of chain mail of undoubted European origin, which is of interest as showing an early presence in the interior of some European explorers and which is conjectured to be an old relic from the expedition of Coronado, in 1542.

¹ New York and London: Harper & Brothers. 1900. Pages, xii, 217.

VALUABLE NEW BOOKS

Whence and Whither? An Inquiry Into the Nature of the Soul, Its Origin and Destiny. By DR. PAUL CARUS. Pages, viii, 188. Price, cloth, 75 cents (3s. 6d.).

Treats of the nature of the ego; human personality; spiritual heredity; human immortality; etc., from the standpoint of modern psychology and biology.

The Gospel According to Darwin.

By DR. WOODS HUTCHINSON. Pages, xii, 241. Price, paper, 50 cents (2s. 6d.). Cloth, \$1.50 (6s.).

"Is one of the most thoughtful and stimulating of recent publications . . . frank, manly, and straightforward . . . much food for profitable meditation in its pages."—*Chicago Chronicle.*

Açyaghosha's Discourse on the Awakening of Faith in the Mahâyâna.

Translated for the first time from the Chinese version, by TEITARO SUZUKI. Pages, 176. Price, cloth, \$1.25 (5s.).

This is one of the lost sources of Buddhism. It has never been found in its original Sanskrit, but has been known to exist in two Chinese translations, the contents of which have never been made accessible to the Western world. This famous book has now been translated from the Chinese for the first time, by Mr. Teitaro Suzuki, a Japanese Buddhist scholar, and has been published with introduction, comments, glossary, and index.

An Enquiry Concerning Human Understanding. By DAVID HUME.

Reprinted from the edition of 1777, with Hume's autobiography and a letter from Adam Smith, usually prefixed to the *History of England*. Frontispiece, portrait of Hume by Ramsay. Pages, 201. Price, paper, 25 cents.

World's Congress Addresses. Delivered by the President, the HON. CHARLES CARROLL BONNEY, LL.D., to the World's Parliament of Religions and the Religious Denominational Congresses of 1893. Printed as a Memorial of the Significant Events of the Columbian Year. Pp., vi, 88. Price, paper, 15c (9d.).

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

NOTABLE PUBLICATIONS

SKETCHES OF TOKYO LIFE

By JUKICHI INOUE. Numerous curious illustrations from wood-blocks, doubly-folded sheets, Japanese printing, binding, paper, etc., etc. Pp. 108. Price, 75 cents.

Text in English. Treats of many quaint aspects of Japanese life—the story-tellers' hall, the actor and the stage, the wrestler and the ring, fortune-telling, fires and firemen, jinrikishas, dancing-girls, etc.

A CANDID EXAMINATION OF THEISM

By PHYSICUS (the late G. J. Romanes, M. A., LL. D., F. R. S.). Third Edition. Pp. xi, 197. Cloth, \$2.00.

This book was originally written by Romanes in 1878. It is a powerful arraignment of theism, which the young investigator felt obliged to forsake at this time on purely rational grounds, but to which he afterwards reverted when near his death. Romanes' *Thoughts on Religion*, his well-known posthumous work, was written to offset this book. Together they form an interesting study in individual religious development.

THE OPEN COURT PUBLISHING COMPANY

CHICAGO, 324 DEARBORN STREET

ESTABLISHED IN 1872

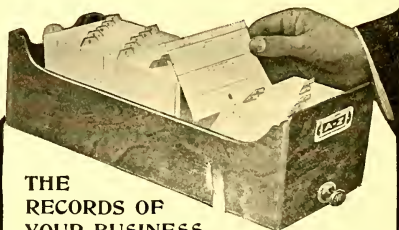
The Popular Science Monthly

EDITED BY
J. McK. CATTELL, PH. D.

THE POPULAR SCIENCE MONTHLY has for nearly thirty years done valuable work in making the American public acquainted with the new discoveries in natural science. It has had few rivals and no equal in the educative service it has done for the American people. A complete set of the volumes thus far published is both a history of science for the period covered and at the same time a pretty complete cyclopedia of natural science. There is nothing to fill its place, and to carry it on is a benefaction to the public.—W. T. HARRIS, U. S. COMMISSIONER OF EDUCATION.

\$3.00 a year. 25 cents a copy.

McClure, Phillips & Co.
Publishers. New York.



THE RECORDS OF YOUR BUSINESS

Now scattered throughout books and pigeon-holes can be arranged in a

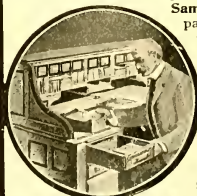
Shaw-Walker Card System

And any certain information found instantly. Write now for catalog, or, better still, send us eight 2-cent stamps for four months' subscription to **SYSTEM**. This magazine teaches and encourages system. It illustrates and explains methods actually in use by successful business and professional men.—A Bunch of

Sample Cards showing forms particularly suited to your work.—A **Letter of Information** telling how you can use the system to the greatest advantage.

The Shaw-Walker Co.,
MUSKEGON, Mich.

Trial Outfit—Case, cards and indexes complete.—\$1.00 prepaid.



THE PHYSICAL REVIEW.

A JOURNAL OF EXPERIMENTAL AND
THEORETICAL PHYSICS.

CONDUCTED BY

EDWARD L. NICHOLS, ERNEST MERRITT, and FREDERICK BEDELL.

Two volumes of THE PHYSICAL REVIEW are published annually, these volumes beginning in July and January, respectively, and containing at least five numbers each. The price of subscription is two dollars and fifty cents a volume (five dollars a year), or fifty cents a number. Subscriptions should be sent to the publishers, THE MACMILLAN COMPANY, 66 Fifth Ave., New York; Messrs. MACMILLAN & CO., LTD., London; or to Messrs. MAYER & MUELLER, Berlin.

Previous to Volume V. (July-December, 1897), THE PHYSICAL REVIEW was published in annual volumes, each containing six bi-monthly numbers, beginning with the July-August number, 1893. These may be obtained from the publishers at the former subscription price, three dollars per volume.

Correspondence relating to contributions should be addressed to the editors, at Ithaca, New York.

Manuscript intended for publication in THE PHYSICAL REVIEW must be communicated by the author; when publication in other journals is contemplated, notice to this effect should be given.

The authors of original articles published in the REVIEW will receive one hundred separate copies in covers, for which no charge will be made; additional copies when ordered in advance, may be obtained at cost.

PUBLISHED FOR CORNELL UNIVERSITY.

THE MACMILLAN COMPANY,
NEW YORK.

TO FLORIDA through Pullman Vestibule Limited via



and C. H. & D. R. W'Y. Carries Sleepers, Dining Car, Library, and Observation Car.

The Most Elegant Train from Chicago

Leaves Dearborn Station every Monday and Thursday Noon, running through to Jacksonville and St. Augustine without change.

Four trains to Indianapolis and Cincinnati daily.

CITY TICKET OFFICE,

232 Clark St.

Chicago, Ill.



Through Pullman service between Chicago and



If you are contemplating a trip, any portion of which can be made over the Chicago & Alton, it will pay you to write to the undersigned for maps, pamphlets, rates, time-tables, etc.

GEO. J. CHARLTON,
General Passenger and Ticket Agent,
CHICAGO, ILLINOIS.

SCHOPENHAUER BUSTS

The Open Court Publishing Co. has procured from Elisabet Ney, the famous sculptress, the original model of her well-known bust of Schopenhauer, made in 1859, a year before the death of the great philosopher. (Photographs on application.)

Plaster Casts Made from the Original Model by Elisabet Ney.

A limited number of life-size plaster reproductions of this model have been made and are offered for sale at \$15.00 each. Transportation is extra, but the weight of the bust, packed and ready for shipment, will not exceed fifty pounds.

THE OPEN COURT PUBLISHING CO.

325 DEARBORN STREET, CHICAGO, ILL.

THE PSYCHOLOGICAL REVIEW

The regular numbers of *The Psychological Review* are issued bi-monthly on the first days of January, March, May, July, September, and November, and contain about 112 large octavo pages. The space is about equally divided between research work and critical articles, and reviews and discussion of psychological literature.

*The Annual Subscription is \$4.00 (16s. 6d.; Mk. 16.50; Fr. 21);
Single Numbers, 75 cents (3s.; Mk. 3; Fr. 3.75).*

As part of *The Review* there is published annually

The Psychological Index,

a bibliography prepared by PROF. H. C. WARREN, of Princeton University. It is sent without charge to subscribers to *The Review*, and may be purchased separately.

As part of *The Review* there is also published a series of

Monograph Supplements,

consisting of longer researches or treatises which it is important to publish promptly and as units. The *Monographs* are as follows:

VOL. I. \$4.00.

- I. **On Sensations from Pressure and Impact:** HAROLD GRIFFING. Pp. ii+88. 75c.
- II. **Association:** MARY WHITON CALKINS. Pp. vii+56. 50 cents.
- III. **Mental Development of a Child:** KATHLEEN MOORE. Pp. iv+150. \$1.25.
- IV. **A Study of Kant's Psychology:** EDWARD FRANKLIN BUCHNER. Pp. viii+208 \$1.50.

VOL. II. \$4.00.

- V. **Problems in the Psychology of Reading:** J. O. QUANTZ. Pp. iv+51. 50 cents.
- VI. **The Fluctuation of Attention:** JOHN PERHAM HYLAN. Pp. ii+78. 75 cents.
- VII. **Mental Imagery:** WILFRID LAY. Pp. ii+59. 50 cents.
- VIII. **Animal Intelligence:** EDWARD L. THORNDIKE. Pp. ii+109. \$1.00.
- IX. **The Emotion of Joy:** GEORGE VAN NESS DEARBORN. Pp. ii+70. 75 cents.
- X. **Conduct and the Weather:** EDWIN G. DEXTER. Pp. viii+105. \$1.00.

VOL. III. \$4.00. (To contain about 500 pages.)

- XI. **On Inhibition:** B. B. BREESE. Pp. iv+65. 75 cents.
 - XII. **On After-Images:** SHEPHERD IVORY FRANZ. Pp. ix+61. 75 cents.
 - XIII. **The Accuracy of Voluntary Movement:** R. S. WOODWORTH. Pp. iv+114. \$1.00.
 - XIV. **A Study of Lapses:** H. HEATH BAWDEN. Pp. iv+122. \$1.00.
-

Subscriptions, orders, and business communications may be sent direct to Professor H. C. WARREN, Business Manager, Princeton, New Jersey, U. S. A., or forwarded through the publishers or agent.

THE MACMILLAN COMPANY,

41 N. QUEEN ST., LANCASTER, PA.

66 FIFTH AVE., NEW YORK.

AGENT: G. E. STECHERT, LONDON (2 Star Yard, Carey St., W. C.);
LEIPZIG (Hospital St., 10); PARIS (76 rue de Rennes).

The History of the Devil

and

The Idea of Evil

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL from the Earliest Times to the Present Day. By *Dr. Paul Carus*. Printed in two colors from large type on fine paper. Bound in cloth, illuminated with cover stamp from Doré. Five hundred 8vo pages, with 311 illustrations in black and tint. Price, \$6.00 (30s.).

□ Beginning with prehistoric Devil-worship and the adoration of demon gods and monster divinities, the author surveys the beliefs of the Summero-Accadians, the Persians, the Jews, the Brahmans, the Buddhists, the early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and modern times, discussing the Inquisition, witchcraft, and the history of the Devil in verse and fable. The philosophical treatment of the subject is comparatively brief, but the salient points are clearly indicated in every connexion.

"It is seldom that a more intensely absorbing study of this kind has been made, and it can be safely asserted that the subject has never before been so comprehensively treated. . . . Neither public nor private libraries can afford to be without this book, for it is a well of information upon a subject fascinating to both students and casual readers."—*Chicago Israelite*.

"As a remarkable and scholarly work, covering a subject not yet exhausted by the scientist and the philosophical historian, this book by Dr. Carus has a peculiar interest for the student, while it has also features of popular interest."—*Chicago Record*.

"The pictorial illustrations of this subject from earliest Egyptian frescoes, from pagan idols, from old black-letter tomes, from quaint early Christian sculpture, down to the model pictures of Doré and Schneider, add greatly to the value of the book."—*Methodist Magazine and Review*.

The Open Court Publishing Co.

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH TRÜBNER & CO., Ltd.

L'HUMANITÉ NOUVELLE

REVUE INTERNATIONALE ILLUSTRÉE

SCIENCES, LETTRES ET ARTS

Paraît mensuellement en un volume in-8° d'au moins 128 pages.

La Revue ne publie que de l'inédit.

DIRECTEUR SCIENTIFIQUE:
A. HAMON.

DIRECTEUR LITTÉRAIRE:
V. EMILE-MICHELET

L'HUMANITÉ NOUVELLE

est la moins coûteuse, la mieux faite, la plus complète et la plus indépendante de toutes les revues.

L'HUMANITÉ NOUVELLE

traite de: Sciences mathématiques, physiques, géographiques, biologiques; Lettres, Arts, Sociologie, Économique, Politique, Philosophie, Religion.

L'HUMANITÉ NOUVELLE

publie des articles dus aux meilleurs auteurs de tous les pays.

Dans chaque numéro il y a des chroniques littéraire, artistique, théâtrale, politique, une revue des livres et revues de toutes les langues et de tous sujets.

Aucune Revue ne peut rivaliser avec *L'Humanité Nouvelle*.
Envoi d'un numéro spécimen gratis sur demande.

ABONNEMENTS;

Union postale: un an 18 fr.; 6 mois 9 fr. 50; le N°: 1.75.

France et Belgique: un an 15 fr.; 6 mois 8 fr.; le N°: 1.50.

LIBRAIRIE C. REINWALD.

====SCHLEICHER FRÈRES, Éditeurs.====

VI. PARIS, 15 RUE DES SAINTS-PÈRES. VI.

Three Publications of Note

A WORK ON PSYCHOLOGY.

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

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

"An interesting and instructive essay, and well within the capacity of the general reader."—*The Dial*.

A CONTRIBUTION TO SOCIOLOGY.

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

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

"Stimulating and suggestive."—*The Scotsman*.

"The book is worth reading, whether we are or are not satisfied with its conclusions."—*Nature*.

"An unusually interesting volume . . . suggestive in the highest degree . . . worth the time of any man to read from beginning to end."—*Times-Herald*.

A BOOK ON COMPARATIVE FOLK-LORE.

SOLOMON AND SOLOMONIC LITERATURE. By *Moncure D. Conway*. Pp., viii, 243. Bound in red cloth. Price, \$1.50 net (6s.). Portrays the entire evolution of the Solomonic legend in the history of Judaism, Christianity, Hinduism, Buddhism, and Parseeism, and also in ancient and modern folk-lore, taking up, for example, the legend of Solomon's ring, Solomon's seal, etc., etc.

"A thoughtful, interesting, and scholarly study."—*Pittsburgh Times*.

"Full of curious lore."—*Manchester Guardian*.

"Mr. Conway's book on Solomonic literature is precisely such a work as we should expect from the author of *Sacred Anthology*. The logic is everywhere blazed with the poetry of Mr. Conway's nature. There are frequent passages of great eloquence."—*Unity*.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Elementary Mathematics

A Brief History of Mathematics. By the late *Dr. Karl Fink*, Tübingen, Germany. Translated by *Wooster Woodruff Feman*, Professor of Mathematics in the University of Michigan, and *David Eugene Smith*, Principal of the State Normal School at Brockport, N. Y. With biographical notes and full index. Pp. 345. Cloth, \$1.50 net (5s. 6d. net).

Not a book of anecdotes, nor one of biography; but a clear and brief statement of the *facts* of mathematical history. An invaluable work for teachers of mathematics.

"Dr. Fink's work is the most systematic attempt yet made to present a compendious history of mathematics."—*The Outlook*.

"This book is the best that has appeared in English. It should find a place in the library of every teacher of mathematics."—*The Inland Educator*.

On the Study and Difficulties of Mathematics. By *Augustus De Morgan*. With Portrait of De Morgan, Index, and Bibliographies of Modern Works on Algebra, the Philosophy of Mathematics, Pangeometry, etc. Pp. viii, 288. Red Cloth, \$1.25 (4s. 6.) net.

"The point of view is unusual; we are confronted by a genius, who, like his kind, shows little heed for customary conventions. The 'shaking up' which this little work will give to the young teacher, the stimulus and implied criticism it can furnish to the more experienced, make its possession most desirable. This 'Mathematical Series' must be held one of the most notable achievements of *The Open Court*."—*Michigan Alumnus*, April, '99.

Lectures on Elementary Mathematics. By *Joseph Louis Lagrange*. With Portrait of Lagrange, Notes, Biographical Sketch, Marginal Analyses, Index, etc. Red Cloth. Pp. 172. Price, \$1.00 (4s. 6d.) net.

"When the next book of this series is out, send it along. It is the most valuable series published."—*William Bellis*, Central Michigan Normal.

"Historical and methodological remarks abound, and are so woven together with the mathematical material proper, and the whole is so vivified by the clear and almost chatty style of the author as to give the lectures a charm for the reader not often to be found in mathematical works."—*Bulletin American Mathematical Society*.

"Probably never equalled in the peculiar quality of leading the mind to see and enjoy the beauty as well as the accuracy of the science."—*Chicago Chronicle*.

Mathematical Essays and Recreations. By *Hermann Schubert*, Professor of Mathematics in the Johanneum, Hamburg, Germany. Pp. 149. Cuts, 37. Price, Red Cloth, 75c (3s.) net.

"Professor Schubert expounds with great lucidity, and the translator's work has been excellently done."—*Manchester Guardian*.

"Professor Schubert's *Essays* make delightful reading. They deal, not with the dry side of mathematics, but with the philosophical side of that science on the one hand and its romantic side on the other. They are admirably lucid and simple and answer questions in which every intelligent man is interested."—*Chicago Evening Post*.

Elementary Illustrations of the Differential and Integral Calculus. By *Augustus De Morgan*. New reprint edition. With sub-headings and bibliography of English and foreign works on the Calculus. Red Cloth. Price, \$1.00 (4s. 6d.) net.

"It aims not at helping students to cram for examinations, but to give a scientific explanation of the rationale of these branches of mathematics. Like all that De Morgan wrote, it is accurate, clear, and philosophic."—*Literary World*.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

CHICAGO INSTITUTE

ACADEMIC AND PEDAGOGIC

FRANCIS W. PARKER, PRESIDENT WILBUR S. JACKMAN, DEAN
COL. J. G. C. LEE, DIRECTOR

AUTUMN, WINTER AND SPRING QUARTERS
AND SUMMER SCHOOL

THE PEDAGOGIC SCHOOL

Is thoroughly equipped for the training of teachers in harmony with the larger educational ideals.

THE ACADEMIC SCHOOL

Affords unsurpassed facilities for the education of children and youth. All grades from Kindergarten to High School are included, and students who complete the High School course are prepared to enter any College or University.

SUMMER SCHOOL

The Chicago Institute maintains a Summer School of Pedagogy opening in July and continuing for twelve weeks. For convenience, the summer session is divided into four terms of three weeks each.

No entrance examinations are required. The school is specially designed for teachers and others who wish to use all or a part of the vacation season to fit themselves more fully for their profession under the most favorable conditions.

COURSE OF STUDY

A NEW DEPARTURE IN EDUCATIONAL PUBLICATIONS

The COURSE OF STUDY is a magazine of about 100 quarto pages, edited by the Faculty of the Chicago Institute and published monthly at \$2.00 per year.

It is made up of practical working outlines, with book references, illustrations, working drawings, etc., covering all subjects in the curriculum.

For the convenience of Superintendents, Principals and Teachers, the outlines of each subject and grade are published separately in leaflet form and may be obtained in quantities as desired.

FOR CATALOGUE OR INFORMATION ADDRESS

FRANCIS W. PARKER, PRESIDENT

690 WELLS STREET, CHICAGO, ILL.

Mr. Mosher's List of Books

The Old World Series

Each Edition is as follows:

925 Copies on Van Gelder Hand-made Paper, at \$1.00 Net.
100 Copies on Japan Vellum (Numbered), at \$2.50 Net.

XIX. MY SISTER HENRIETTA.

Translated from the French of ERNEST RENAN by LUCIE PAGE.

XX. UNDERWOODS.

By ROBERT LOUIS STEVENSON.

XXI. SESAME AND LILIES.

By JOHN RUSKIN.

XXII. THE LETTERS OF A PORTUGUESE NUN.

Translated by EDGAR PRESTAGE.

The Brocade Series

So far as known this was and still remains the first attempt to issue books printed on Japan Vellum at a price so moderate as almost to cause incredulity.

XIX. RAB AND HIS FRIENDS.

By JOHN BROWN, M. D.

XX. A LODGING FOR THE NIGHT.

By ROBERT LOUIS STEVENSON.

XXI. BITS OF OAK BARK AND MEADOW THOUGHTS.

By RICHARD JEFFERIES.

XXII. THE HOLLOW LAND.

By WILLIAM MORRIS.

XXIII. THE SIRE DE MALETROIT'S DOOR.

By ROBERT LOUIS STEVENSON.

XXIV. THE CHILD IN THE VATICAN.

By VERNON LEE.

Price, 75 cents Net, Each in Brocade Slide Case.

MARIUS THE EPICUREAN:

His Sensations and Ideas. By WALTER PATER.

THE EDITION IS AS FOLLOWS:

450 Copies, 2 Volumes, Large Quarto with Portrait on Japan Vellum, Printed on Van Gelder Hand-made Paper, Full Antique Boards, Uncut Edges and in Slide Case.

Price, \$8.00 Net.

35 Copies on Japan Vellum (Numbered and Signed by the Publisher), \$25.00 Net.

CHILD CHRISTOPHER AND GOLDLIND THE FAIR.

By WILLIAM MORRIS.

THE EDITION IS AS FOLLOWS:

450 Copies, Medium Octavo, Printed on Van Gelder Hand-made Paper, done up in Old Style Blue Paper Boards, White Label, Uncut Edges, in Slide Case.

Price, \$2.50 Net.

50 Copies on Japan Vellum (Numbered), \$5.00 Net.

EMPEDOCLES ON ETNA.

By MATTHEW ARNOLD.

THE EDITION IS AS FOLLOWS:

450 Copies, Octavo, on Genuine Kelmescott Press Hand-made Paper, with Morris Borders and Initials, Printed in Golden Text, Done up in Old Style Boards, White Labels and in Slide Case. Price, \$2.50 Net.

THE STORY OF DAVID GRAY.

By ROBERT BUCHANAN.

THE EDITION IS AS FOLLOWS:

400 Copies, Small Quarto, on Van Gelder Paper, \$1.50 Net.

Reprints of Privately Printed Books

VII. THE POEMS OF MASTER FRANCOIS VILLON.

Now First Done into English Verse in the Original Forms, with a Biographical and Critical Introduction by JOHN PAYNE.

THE EDITION IS AS FOLLOWS:

725 Copies, Small Quarto, Printed on a Special Size of Van Gelder Hand-made Paper, each Copy done up in Decorated Japan Vellum Wrappers, Uncut Edges and in Slide Case.

Price, \$3.50 Net.

VIII. FANCY'S FOLLOWING.

By "ANODOS."

THE EDITION IS AS FOLLOWS:

450 Copies, Octavo, on Genuine Kelmescott Paper, \$1.00 Net.

Mr. Mosher's New List of Books in Belles Lettres

IS NOW
READY

This new List is not only a Bibliography in brief of "The Mosher Books" 1891-1900 inclusive, but an exquisite little Bibelot in itself, and is mailed postpaid for the asking.

THOMAS B. MOSHER,

AT XLV EXCHANGE STREET, PORTLAND, MAINE.

Treatises on Evolution.

Darwin and After Darwin.

An Exposition of the Darwinian Theory and a Discussion of Post-Darwinian Questions.

By GEORGE JOHN ROMANES, LL. D., F. R. S.

PART I. **The Darwinian Theory.** Pp. xiv.
460. 125 Illustrations. Second Edition.
With Portrait of Darwin. Cloth, \$2.00.

"The best single volume on the general subject since Darwin's time."—*American Naturalist*.

"The most lucid and masterly presentation of the Darwinian theory yet written."—*Public Opinion*.

"The best modern handbook of evolution."—*The Nation*.

PART III. **Post-Darwinian Questions. Isolation and Physiological Selection.**
Pp. 181. With Portrait of Mr. Gulick. Cloth, \$1.00.

The three volumes of *Darwin and After Darwin* Supplied to One Order for \$4.00 net.

PART II. **Post-Darwinian Questions. Heredity and Utility.** Pp. xii, 344.
With Portrait of Romanes. Cloth, \$1.50.

"The clearest and simplest book that has appeared in the sphere of the problems it discusses."—*Chicago Dial*.

"Contains the ripest results of deep study of the evolutionary problem. . . . No student of the subject can afford to neglect this last volume of Romanes."—*Bibliotheca Sacra*.

The Primary Factors of Organic Evolution.

By PROFESSOR E. D. COPE.

Cuts, 121. Pages, 550. Tables, Bibliography, Index. Cloth, net, \$2.00.

"Will stand as the most concise and complete exposition of the doctrines of the Neo-Lamarckian school hitherto published. A most valuable text-book."—*Science*, N. Y.

"A work of unusual originality. No one can read the book without admiring the intimate knowledge of facts and the great power of generalisation which it discloses."—*Prof. J. McK. Cattell*.

A First Book in Organic Evolution.

An Introduction to the Study of the Development Theory.

By D. KERFOOT SHUTE, M. D.

Professor of Anatomy in the Medical Department of the Columbian University,

Pp. xvi, 285, 39 illustrations—9 in natural colors. Price, cloth, \$2.00 (7s. 6d.).

"It is a presentation of the subject for the general reader, which is masterly, clear, and entertaining. A profound subject is thoroughly grasped; a technical subject is made plain; and a complex subject is made simple. I am especially delighted with it as a book for auxiliary reading in the High Schools and Colleges of the country."—*Major J. W. Powell*, Smithsonian Institution, Washington, D. C.

The Principles of Bacteriology.

By Dr. FERDINAND HUEPPE,

Professor of Hygiene in the University of Prague.

Translated from the German and annotated by *Edwin O. Jordan*, Ph. D., Assistant Professor of Bacteriology in the University of Chicago. 28 Cuts. 5 Colored Plates. Pp. 465. Price, \$1.75 (9s.).

Invaluable Information for the Physician, Scientist, and General Reader.

"It is the work of a master of the subject, who is not only a scientific man in the sense of being an observer, but also in the sense of having a truly philosophical mind."—*The Lancet*, London.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

THE
BIBLIOTHECA SACRA

A RELIGIOUS AND SOCIOLOGICAL QUARTERLY

EDITOR, G. FREDERICK WRIGHT

Contents of April, 1901

- THE LIMITS OF THEOLOGICAL FREEDOM. *Frank Hugh Foster*
THE SOPHISTICAL ELEMENT IN CHRISTIAN PREACHING. *Charles Sumner Nash*
THE HISTORIC CHRIST IN THE LETTERS OF PAUL. *Rhys Rhees Lloyd*
REMINISCENCES OF ATONEMENT THEORY. *George Moor*
SHOULD THE THEOLOGICAL SEMINARY HAVE A PERMANENT
PRESIDENT? *John Knox McLean*
PROFESSOR PARK AS A TEACHER :
I. SUBSTANCE AND MANNER OF PROFESSOR PARK'S TEACHINGS. *Alvah Hovey*
II. THE TONE OF AWE AND SELF-EFFACEMENT IN PROFESSOR PARK'S
DISCOURSES. *Joseph Cook*
PHYSICAL PREPARATION FOR ISRAEL IN PALESTINE. *G. Frederick Wright*

Important 1900 Articles.

- EDMUND SPENCER AND THE ENGLISH REFORMATION (Jan. 1900). *Theodore W. Hunt*
THE CURE OF PENURY (Jan. 1900). *Washington Gladden*
LABOR LEGISLATION (Jan. and April). *William Cox Cochran*
THE EVOLUTIONARY FAD (April 1900). *G. Frederick Wright*
THE DEVELOPMENT OF PREVAILING IDEAS AS TO THE RIGHT
TREATMENT OF CRIMINALS (April, 1900). *William Allen Knight*
PRESIDENT HADLEY'S CURE FOR THE EVIL OF TRUSTS (Soc.
Note, April 1900).
LIMITING SALOON TERRITORY: THE MINNEAPOLIS PLAN (July 1900). *Judson N. Cross*
THE ECONOMIC INTERPRETATION OF THE FALL OF MAN (July 1900). *Thomas Nixon Carver*
NATURALISTIC TENDENCY IN SOCIOLOGY (July 1900). *Daniel E. Jenkins*
EDITORIAL CORRESPONDENCE: DR. GULICK'S FIELD OF INVESTIGATION.—
A SURE AND SHORT METHOD WITH SEVENTH-DAY ADVENTISTS.—AN INSIDE
VIEW OF CHRISTIAN MOVEMENTS IN JAPAN (July 1900).
THE FUTURE OF CHINA (Oct. 1900). *G. Frederick Wright*
SAVONAROLA AND JESUS (Oct. 1900). *John Wright Buckham*

SINGLE NUMBER, 75 CENTS. YEARLY SUBSCRIPTION, \$3.00

Write for Sample Pages and Offers to New Subscribers :

THE BIBLIOTHECA SACRA CO.,
OBERLIN, OHIO, U. S. A.

REVUE PHILOSOPHIQUE

DE LA FRANCE ET DE L'ÉTRANGER

Dirigée par TH. RIBOT, Professeur au Collège de France.

(25^e année, 1900.)

Paraît tous les mois, par livraisons de 7 feuilles grand in-8, et forme chaque année deux volumes de 680 pages chacun.

Prix d'abonnement :

Un an, pour Paris, 30 fr.—Pour les départements et l'étranger, 33 fr.

La livraison 3 fr.

Les années écoulées, chacune 30 francs, et la livraisons, 3 francs.

La REVUE PHILOSOPHIQUE n'est l'organe d'aucune secte, d'aucune école en particulier.

Tous les articles de fond sont signés et chaque auteur est responsable de son article. Sans professer un culte exclusif pour l'expérience, la direction, bien persuadée que rien de solide ne s'est fondé sans cet appui, lui fait la plus large part et n'accepte aucun travail qui la dédaigne.

Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux désaccords et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, les recherches expérimentales des laboratoires :—la logique :—les théories générales fondées sur les découvertes scientifiques :—l'esthétique :—les hypothèses métaphysiques, tels sont les principaux sujets dont elle entretient le public.

Plusieurs fois par an paraissent des Revues générales qui embrassent dans un travail d'ensemble les travaux récents sur une question déterminée : sociologie, morale, psychologie, linguistique, philosophie religieuse, philosophie mathématique, psycho physique, etc.

La REVUE désirant être, avant tout, un organe d'information, a publié depuis sa fondation le compte rendu de plus de quinze cents ouvrages. Pour faciliter l'étude et les recherches, ces comptes rendus sont groupés sous des rubriques spéciales : anthropologie criminelle, esthétique, métaphysique, théorie de la connaissance, histoire de la philosophie, etc., etc. Ces comptes rendus sont, autant que possible, impersonnels, notre but étant de faire connaître le mouvement philosophique contemporain dans toutes ses directions, non de lui imposer une doctrine.

En un mot, par la variété de ses articles et par l'abondance de ses renseignements elle donne un tableau complet du mouvement philosophique et scientifique en Europe.

Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

REVUE HISTORIQUE

Dirigée par G. MONOD

Membre de l'Institut, maître de conférences à l'École normale
Président de la section historique et philologique à l'École des hautes études

(25^e année, 1900.)

Paraît tous les deux mois, par livraisons grand in-8^o de 15 feuilles et forme par an trois volumes de 500 pages chacun.

Chaque livraison contient :

I. Plusieurs articles de fond, comprenant chacun, s'il est possible, un travail complet.—II. Des *Mélanges et Variétés*, composés de documents inédits d'une étendue restreinte et de courtes notices sur des points d'histoire curieux ou mal connus.—III. Un *Bulletin historique* de la France et de l'étranger, fournissant des renseignements aussi complets que possible sur tout ce qui touche aux études historiques.—IV. Une *Analyse des publications périodiques* de la France et de l'étranger, au point de vue des études historiques.—V. Des *Comptes rendus critiques* des livres d'histoire nouveaux.

Prix d'abonnement :

Un an, pour Paris, 30 fr.—Pour les départements et l'étranger, 33 fr.

La livraison 6 fr.

Les années écoulées, chacune 30 francs, le fascicule, 6 francs.

Les fascicules de la 1^{re} année, 9 francs.

FÉLIX ALCAN, ÉDITEUR, 108 Boulevard Saint-Germain,
PARIS, FRANCE.

"This publication has in fact no equal."—*Christian Work*, New York.

THE LIVING AGE

FOUNDED BY E. LITTELL IN 1844



A Weekly Magazine of

FOREIGN
PERIODICAL
LITERATURE

Giving yearly 3300 Double Column
Octavo Pages of Matter, (Making
Four Large Volumes) Unequalled
in Quality and Quantity.

THE ABLEST MINDS OF THE AGE

Contribute to make this periodical

Encyclopedic in Scope, Character,
Completeness, Comprehensiveness

APPEALS

To Every Reader of Intelligence and Literary Taste

Every intelligent reader will find in

THE LIVING AGE

Food to Nourish, Stimulate and Inspire Thought

The ablest and brightest men
and women of the world

have read and commended it during more than half a century

Published weekly at \$6.00 a year, postpaid. Single numbers, 15 cents each.

Address THE LIVING AGE COMPANY, P. O. Box 5206, Boston

The Living Age for the Summer

SPECIAL TRIAL SUBSCRIPTION OFFER

SIXTEEN WEEKS FOR ONE DOLLAR

As a special inducement to any who may desire to make a trial subscrip-
tion we will send the magazine for **sixteen weeks**, beginning at any desired
date, for **one dollar**.

COUPON

Fill in your address and send this Coupon
with One Dollar to the publishers.

THE LIVING AGE CO.1901.
13½ Bromfield Street, Boston.

Dear Sirs:

For the enclosed \$1.00 please send The Living Age to my
address for sixteen weeks, beginning..... as per your ad-
vertisement containing Special Trial Subscription Offer.

Name.....

P. O. Address.....

Trial Subscription.

State.....

THE EDUCATIONAL REVIEW

is the

BEST ENCYCLOPÆDIA OF EDUCATION

Edited by

NICHOLAS MURRAY BUTLER

Twenty-first Volume

Eleventh Year

THE APRIL ISSUE, NOW READY, CONTAINS

Educational progress in Great Britain, by Sir Joshua Fitch; a lucid and striking account of the recent important developments in that country.

The San Francisco school system, by Prof. E. P. Cubberly of Stanford University; one of a series of articles on the leading city school systems, those on Chicago and Milwaukee having already appeared.

School reminiscences, second article, by Supt. James M. Greenwood of Kansas City, Mo., describing typical schools which the author has visited.

Bibliography of education for 1900, by J. I. Wyer, Jr., librarian of the University of Nebraska, and Miss Isabel Ely Lord, librarian of Bryn Mawr College. This invaluable annotated summary of the English and the American literature of education will be a leading feature of the Educational Review for April of each year.

Correspondence relating to reprints, special editions, advertising, and subscriptions, and all remittances, should be sent to the EDUCATIONAL REVIEW, Columbia University, New York

Ten Numbers, None Being Issued for July or August

\$3 } A Year
14s. 6d. }

35c. } A Copy
1s. 8d. }

EDUCATIONAL REVIEW PUBLISHING CO.
NEW YORK

Five Important Volumes Recently Published

Abraham Lincoln: His Book

A facsimile reproduction. Leather. 16mo. \$1.00 net.

"I do not perceive," wrote Lincoln in 1858, "how I can express myself more plainly than I have in the foregoing. I have expressly disclaimed all intention to bring about social and political equality between the white and black races. I have made it equally plain that I think the negro is included in the word 'men' used in the Declaration of Independence."

The Philippines: THE WAR AND THE PEOPLE

*Being a Record of Personal Observations and Experiences
by ALBERT G. ROBINSON. Cloth, large 12mo. \$2.00.*

This book constitutes one of the most important contributions to first-hand sources of information concerning the Philippines. It is a clear, connected, and complete statement of what the author saw in the Philippines and what he thinks about what he saw there.

The Awakening of the East

By PIERRE LEROY-BEAULIEU. With an Introduction by Henry Norman. Cloth, 12mo. \$1.50.

Under the divisions Siberia, China, and Japan, the author has traced the development of Asia from their golden age of long ago down to the modern present. He treats comprehensively the evolution of Japan, the astonishing development of Russia in Siberia, and the changes in China. "Altogether," says the *Nation*, "this is a very timely and very able book by an author who gathers without prejudice his facts at first hand."

An American Engineer in China

By WILLIAM BARCLAY PARSONS. Cloth, 12mo. \$1.50.

"Mr. Parsons writes with great clearness, simplicity, and good sense, and in a spirit of reasonableness that will commend his book to all serious readers. It is full of first-hand information of a valuable character, enlivened and brightened by touches of humor and by anecdotes that make it readable throughout."—*New York Commercial Advertiser*.

The Great Boer War

By A. CONAN DOYLE. Cloth, 12mo. \$1.50.

"A good view of the year's warfare, a thoroughly readable account of the transactions in their bearings upon one another, with vivid and not highly colored battles, and with a discussion of the causes and probable outcome of the war, which is moderate and generous in temper, judicial in praise and blame, and without a trace of rancor or mere partisanship."—*The Nation*.

McClure, Phillips & Co., New York

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. (In the Press.)

CONTENTS

I. Continuity and Irrational Numbers: Properties of Rational Numbers; Comparison of the Rational Numbers with the Points of a Straight Line; Continuity of the Straight Line; Creation of Irrational Numbers; Continuity of the Domain of Real Numbers; Operations with Real Numbers; Infinitesimal Analysis.

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.

THE OPEN COURT PUBLISHING CO., CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.

TWO BOOKS BY F. MAX MÜLLER

Three Introductory Lectures on the Science of Thought.

With a correspondence on "Thought Without Words," between F. Max Müller and Francis Galton, the Duke of Argyll, George J. Romanes, and others.

1. The Simplicity of Language; 2. The Identity of Language and Thought; and
3. The Simplicity of Thought. Pp., 128. Cloth, 75 cents.

Prof. F. Max Müller sets forth in this book his view of the Identity of Language and Thought, which is a further development of Ludwig Noiré's theory that "man thinks because he speaks."

"The ripe expression of a life-long labor in the study of the science of language."—*Scotsman*, Edinburgh.

Three Lectures on the Science of Language.

The Oxford University Extension Lectures, with a Supplement, "My Predecessors," an essay on the genesis of "The Science of Thought." Pp., 112. Cloth, 75 cents.

Prof. F. Max Müller points out that the difference between man and animal is due to language, yet there is no mystery in language. Thought is thicker than blood, and the bonds of the same language and the same ideas are stronger than family or race.

"The old fascination and still riper wisdom are offered in these later utterances."—*The Watchman*, Boston.

THE OPEN COURT PUBLISHING COMPANY,

324 DEARBORN ST., CHICAGO, ILL.