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## THE RELATION OF SOCIOLOGY TO COSMOLOGY.

BY PROFESSOR WARD.

### II. (*concluded*).

If we contemplate the earth itself, we find an analogous state of things. The period that man has inhabited the earth is very small compared with what we know its age to be. We can scarcely speak more than relatively, but the certainty is as great as if we could fix dates for geologic events. Of the enormous thickness (150,000 feet) of sedimentary rocks that can be measured from the earliest Archean to the latest Pleistocene those that have been deposited since man made his appearance form only a minute fraction. In quite recent times some attempts have been made to determine approximately in years the age of the earth. The results vary greatly, but are constantly growing more uniform. The physicists, astronomers, and geologists, who all use widely different data and methods, and who formerly differed greatly, have latterly come to a much closer agreement, which argues some approach to the truth. Using the most moderate ones, the crust of the earth seems to have been fully formed not less than 100,000,000 years ago. Some form of life has probably existed on it during nearly all that period. But paleontology reaches that life, though slowly increasing in development, was of too low an order to be capable of intelligence until man appeared. Yet what are the estimates of man's entire historic and prehistoric existence? The most extravagant of them do not go back 500,000 years. More probable ones stop at 200,000. So that man seems to have shared the life of the globe during one five-hundredth part of its developed existence. But even this was nearly all spent in an almost completely animal state. Intelligence never reached the point at which it could furnish a record until within at most 25,000 years of our present epoch, and authentic records are confined to the past forty or fifty centuries. Thus only one fortieth or fiftieth of the little span of man's existence belongs to the age of culture, however rude. And what is there to be said in favor of the condition of the world even at its best? Read human history. As Professor Huxley has said, if nothing better was in store than what we have thus far had, we should hail the advent of some friendly comet that should pass along and sweep the whole phantasmagoria out of existence. There is what we call human progress, but what is it but a rhythmic and

only partial success in rendering a worse condition a trifle better? Even this is accidental, and may go backward instead of forward. There are as many things that retard as there are that advance the race, and human progress, like the "regulator" of a steam engine, seems to be adjusted so as to defeat itself. Much of it is purely accidental. No one will ever know but that the state of civilization would have been a century ago what it is to-day but for some trifling accident. I once heard a learned and conservative physicist say that Aristotle's teachings had delayed the progress of man's knowledge of the laws of nature a thousand years. What evidence is there that there is any power making for the increase of knowledge? Our acquaintance with the true nature of animals and plants and with man depends largely upon what can be learned of their history throughout past ages of the world. Yet what is the nature of the geological record? Every practical paleontologist knows and always feels that discovery in this field depends upon the merest chance, nay, upon a coincidence of two chances, first, that anything has been preserved, and secondly, that it will ever be found. He labors under the perpetual feeling that the most important of discoveries may in fact never be made, and that he may be at any time, without knowing it, walking over the keys to the secrets of the universe. And after man acquires great knowledge and power over the universe, so that he can enlist all the forces and materials of nature in his service, the inequalities in individual opportunities, coupled with the intense egoism which has alone enabled the race to survive, practically robs society of the results by placing the masses in the power of the few, under which system neither class can really enjoy the fruits of intelligence and industry.

All this may have a pessimistic sound. In fact, it constitutes the contribution that pessimism has made to social philosophy. It has taught us to open our eyes, to look the facts in the face, to listen to no siren song, to see and bravely acknowledge the truth of man's condition and his relation to the universe. So long as we do not exaggerate, so long as these relations, however bad, are the true relations, no possible harm can come of knowing and realizing the truth. It is the only healthy attitude, while, on the other hand, the ignorance of this truth or the refusal to avow it is fatal to progress. But it will not do to stop here. It is not enough merely to learn that things are bad. The two errors of pessimism have been, first, that of overdrawing the picture, and second, that of failing to learn the lesson which the picture teaches.

Having tried to paint the picture true to life, let us next inquire what the lesson is that we should learn from its careful study. The first and most elementary principle of that lesson is, that the very fortuity from which this entire state of things results is laden with the highest hopes for mankind; that no other condition could furnish any such ground for hope; that the opposite or optimistic view, were it the true one, would really lead to despair. The optimist may be compared to a young man

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without employment or means of subsistence who lives in the perpetual and illusive hope that some rich relative or acquaintance may bequeath him a fortune. Contrasted with this the meliorist may be likened to a young man who, recognizing the truth that unearned fortunes are not given to idle adventurers, goes resolutely to work and strives by honest industry to build up a fortune for himself. And this is the true lesson for human society. There is no room for social Micawbers. Whatever "turns up" must be turned up. The passive attitude is suicidal. This folding of the arms and resignation to fate is certain to meet its fate. The cosmic Juggernaut will roll over and crush those who throw themselves before it. The logic of science is action, and only by busy brains and busy hands can the recognized evils of the world be lessened or removed.

The second principle in this great lesson is that it is only because all nature is a domain of rigid law, of absolute impartiality, and devoid of all moral quality and all intelligence, that man can hope to carve out of it his fortune or shape his destiny. If it had sympathies and preferences and prejudices; if it had intelligence and will, it would be utterly unmanageable and would ever remain the master and despot of man, as it practically has been during most of his early history, and it could never become his servant and all-powerful aid and ally as it is fast getting to be and is certain ere long fully to become. Thus the hardest facts of existence are seen to embody the germs of the brightest hopes. Those dark realities which have been taken as arguments for pessimism are themselves, when correctly understood, the foundations of the only sound philosophy of social progress.

The only proper attitude on all these questions is to view the universe objectively. Dismissing forever all idea of what it ought to be, we must simply seek to determine what it is. We must also divest ourselves wholly of the notion that we can determine this by pure reflection. There is no fixed way in which things must be which enables us to reason out the way they are. While, of course, the way they are is really the only way they could have been, still the antecedent causes which have brought them into existence, besides being unknown to man, are so infinitely complex that they are for the most part wholly beyond his grasp. For example, any one can conceive of a solar system in which no single relation is the same as exists in ours. Any one can conceive of beings inhabiting a planet all of which shall be entirely different from any of those that inhabit this earth. The plan of structure of organic forms depends entirely upon the initiative which first launched each type upon its career. This initiative is wholly fortuitous. The vertebrate type of animals, for example, must be looked upon as due to some primordial accident, as it were, i. e., some coincidence of causes, external and internal, and at the approximate time and place, that happened to determine that type of structure which proved better adapted to sustain the highest organization thus far attained in the animal kingdom. If this

particular type had not chanced to be tried, some other would have stood highest, but it is as likely to have been a still better one as to have been a poorer one for the purpose. If the planet Mars is really the home of living beings, the chances of the vertebrate type of structure occurring there are only as one to infinity. Yet some superior type may be developed there. And if there be on that planet or anywhere else in the solar system or in the universe a master being, related to other beings in any such way as man is related to the other living creatures on this earth, the chances are again infinity to one against his possessing the form or any of the leading physical attributes of human beings.

All this at first sight looks like wild utopian speculation. But its utility does not lie in any knowledge it yields as to the inhabitants of other planets. It lies in teaching the great lesson that no knowledge of anything can be gained by speculation, and that our only knowledge consists in the actual investigation of facts that lie within our reach. We must study the tangible, visible, demonstrable world and find out what it contains. There is no telling what we shall find. No preconceived notions of what we ought to find, much less of what we ought not to find, must influence the quest for truth. This is not, however, to discourage the use of hypotheses. They are the searchlights of science. But their use requires due caution, and a hypothesis must not be founded with a thesis.

Now, while it is true that all those aggregations of cosmic elements that give multiplicity and variety to the content of the universe are, in the sense explained, wholly fortuitous and might as well have all been different from what they are, it is a legitimate question to inquire whether there remains anything which is not thus fortuitous, and which must in the nature of things be what it is. And we find that there are such things. There are essentials as well as accidents, but they belong to a different category. If we examine the matter closely, we will see that all the cases considered come under the head of *form*—worlds, plants, animals, men. But there is another great class of cases which fall under the head of *forces* or principles, and these, when carefully examined, are found not to be variables, but constants—the constants of nature. By this I do not mean that they always exist at all times and places, although this is probably true of the universal gravitant and radiant forces, of which, indeed, all the other forms of energy are doubtless special conditions. I refer in general to what is known as the principle or law of evolution, and in particular to the three latest phases of that law which are called respectively, Life, Feeling, and Thought. For while the forms through which these modes of energy are manifested may vary to any required extent, I cannot conceive that the attributes themselves could under any circumstances be other than they are. For example, while the fancied inhabitants of Mars might all differ in every other particular from those of this earth, it is impossible to conceive them as not endowed with life at least, although we can suppose them devoid of feeling in the

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same sense as we conceive plants to be. But if we imagine them to have advanced even to the lowest animal stage, we are obliged to endow them with feeling, consciousness, will. And when we speak of a remote planet being "inhabited," although we can abstract from those inhabitants every physical character that belongs to man and conceive them as dragons, or satyrs, or monsters of any form, we cannot imagine them devoid of reason and intelligence in addition to the attributes of life and sensibility.

Coming back to earth and confining ourselves to what we actually know, we thus see that three great steps in evolution have been taken since the surface of our globe became firm enough and cool enough to render the first one possible. I call these the great cosmical *crises* of the earth's history—the origin of life, of feeling or consciousness, and of intellect or reason. These have occurred in this order at different geologic epochs, and certainly with an enormous epoch between the second and third. The forms through which the first and second have manifested themselves—the plants and animals—are innumerable. That through which the last has chiefly manifested itself is man, a single species of the animal kingdom. And it is altogether probable that any planet, in its progress from a semi-nebulous state to an encrusted globe, would involve the structures necessary to the exhibition of these three forms of cosmic energy, although as already remarked, the organs and organisms manifesting them might have no external resemblance to those with which we are acquainted.

We thus arrive, after threading the vast mazes of cosmic evolution, at Man, the only being known to us who is endowed with all three of the powers described, the only self-conscious, rational, and intelligent product of nature. We find him to be also a social being. The question, therefore, naturally arises: Is sociability a third and still higher form of storing and expending cosmic energy? There are objections to this view, the principal one being that certain forms of sociability appear among creatures to which intelligence cannot be imputed, not merely among insects. Here instinct seems to have brought about the same general economic system that has resulted, in part at least, from rational calculation in man. But this question belongs more properly to a later chapter, and is only raised here as a natural sequel to the broader problems that we have been discussing. It is only by means of such a complete orientation of the mind that the true relations subsisting between sociology and kindred sciences can be clearly and correctly perceived, and these wider aspects of the subject belong pre-eminently to social philosophy.



In addition to this simple scheme for indicating the origin of the various passages, there are a number of similar devices which afford even the unschooled reader an insight into the nature of the text and permit him to judge of the value of the arguments on which the present translation has been based. Whenever the present translation is based upon ancient versions (for the Old Testament is richer in versions than any other book of antiquity) the passage appears in a parenthesis of V-shaped brackets. Whenever the text is so corrupt that it can be reconstructed only by conjectures, the brackets are C-shaped. Again, where the oldest text has been retained but with a change of vowels, the brackets are cornered. Whenever a marginal reading has been adopted the passage is enclosed between two little q's. Brackets formed of parallel lines indicate changes introduced by reason of parallel passages; query marks (?) signify doubtful readings; a combination of the V-shaped brackets with the parallels indicate deviations from the traditional text suggested by both different versions and parallel passages. In the same way a combination of ] with V-shaped brackets indicate readings supported by the ancient versions based on the consonantal text. Crosses include those words which in the authorized version are utilized as words implied but not expressed in the Hebrew text. Passages which are corrupt and unintelligible are indicated by dots ( . . . ), while stars ( \* \* \* ) show the lacunæ in the text. These marks are made small enough to be quite unobtrusive. They do not interfere with the reading and can be neglected by any one who does not care at the moment to enter into these questions of detail. But they are at the same time plain enough, and on account of their mnemotechnic suggestions so easily remembered, that they will be of great service.

This method of employing practical and simple contrivances for showing at a glance all that pertains to the critical apparatus, is carried out with great ability in every respect. The marginal figures on the outer margin of the translation refer to chapters and verses; the figures on the inner margin simply count the lines of the translation, both of them being employed for references in the notes. Heavy-faced numerals indicate the chapters, and those in the usual type the verses. Reference to Biblical passages follow the authorized version and not the Hebrew text, for (as scholars know) the division of chapters and verses is not the same in the Hebrew text as in the authorized version. References to the original Hebrew text would be useful only to a few scholars, who, however, will be able quickly to find any passage in the original from a reference to the translation of the authorized version.

Prof. Paul Haupt, the editor in chief, is the well-known Assyriologist of the Johns Hopkins University in Baltimore, Md. The publishers are Dodds, Mead & Co. of New York.

As to the translation, great care has been employed, first to have it exact, and then to express the literal translation in as good and appropriate English as faithfulness to the original will allow. For this

purpose, one of the greatest authorities of English philology, Professor Horace Howard Furness of Philadelphia, has been secured to revise the translation simply for the English. Professor Furness has entered upon his labors with great devotion, and we do not doubt that he contributes greatly to the success of this great undertaking.

A few characteristic Hebrew expressions have for obvious reasons been left untranslated. It would, for instance, be wrong to translate the term *sheol* by the English word "hell," for it does not denote a place of torment, but the abode of departed spirits or the habitation of the dead, analogous to the Greek *hades*. Further, the word *Asherah* denotes in a few passages a divinity called *Astaroth* or *Astarte*, who is worshipped in combination with the *Baals*, but mostly it is used as a name for the sacred poles which were erected at the place of worship, not only by the Gentiles but also by the Israelites. They were not the symbols of any particular divinity, be it *Baal* or *Astarte*, but had an indefinable general significance, and played as great a part in the *Javeh* worship as in the idolatry of pagans. The Assyrian inscriptions show illustrations of the *Asherahs*, and the Polychrome Bible gives in Judges, p. 57, the illustration of an Assyrian seal with a sacred tree and an *Asherah*.

In order to preserve the popular tone of the translation the Biblical names have been written in the forms given them by the authorized version, but the transliteration of other Hebrew words or modern Oriental names has been made according to the principles now commonly accepted by scholars, which, however, are easily understood and need scarcely any further comments.

Thus this new translation is excellent in every respect. Its appearance will be puzzling to the uninitiated only for a short time, for as soon as a student has accustomed himself to the methods employed, he will utilize with ease and a great saving of labor the rich resources which have been here made accessible.

Some of the illustrations are purely ornamental, but most of them subserve the explanations of the text.

We must not forget to call attention to the cheap price of this edition, which appears in small quarto. Three books so far have been published. The Book of Judges costs \$1.25; the Psalms and Isaiah, which are considerably thicker, each cost \$2.50. The paper is according to the needs of the print, heavy and strongly calendered.

There can be no doubt that the new Bible will soon be an indispensable part of every library in the country, and no Bible class, no church library, no Sunday-school, no public library, will be complete without it.

As to the objections which in some narrow circles may be made to the whole enterprise, we would fain prophecy that they will rapidly pass away when people become acquainted with the character of the work.

The editors have done well to call attention in the introductory remarks to the analogous conditions which prevailed three centuries ago when the now commonly so-called authorized version of the Bible was

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published. The editors of the authorized version had to encounter prejudices, which perhaps were stronger than those which now obtain, for the narrowness of former centuries and the opposition to innovations was greater than it is at present. The editors of the authorized version of 1611 said in their preface:

"Things of this quality have ever been subject to the censures of ill-meaning and discontented persons. For was there ever anything projected, that savored any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? In some commonwealths it was made a capital crime once to motion the making of a new law for the abrogation of an old, though the same were most pernicious. As soft as we do anything of note or consequence, we subject ourselves to every one's censure. So hard a thing is it to please all, even when we please God best, and to seek to approve ourselves to every one's conscience."

## THE SEARCH FOR A LIVING GOD.

BY PROF. FELIX ADLER, NEW YORK

The notion of a double religion, one for the enlightened few and the other for the multitude, or a purified philosophy without religion for the few and of mythological doctrines for the many, has been the prevailing one, and is still perhaps the accepted view among those who have not opened their eyes to the great change that has come to pass within the last few decades. This change is of decisive significance. It may be summed up in the statement that a considerable section of those who are called the common people no longer entertain the slightest belief in religious mythology; that not only among the wealthy or the well-to-do classes, but among the working class, especially in the cities, the foundations of religious belief have to a large extent been sapped.

### THE MYTHOLOGICAL BASIS OF RELIGION.

The things which philosophers declare to be fit for the people the people now reject. On the other hand, the speculations that have replaced religion for the philosophers are hardly within the comprehension of the average man of to-day. If, then, idealism is not wholly to perish, if the conviction that there is something higher to strive for in life than merely our daily bread or the creature comforts or the satisfaction of petty ambitions is to be maintained, there must be discovered to satisfy the needs of the average man a source of idealism different from the myth or the metaphysical system. Now, what manner of proof has been supplied by religions in the past? The proof may be called "mythological proof." A myth results whenever we represent what is impersonal as if it were personal or that is not human as if it were human. There arose the conception of a Being like man, the product of men's imaginations, who possesses in the highest degree all the mental and moral qualities that man would like to possess. It was the

belief in the existence of such a Being that gave to the followers of the old faith the certainty that the right would ultimately prevail.

#### REVELATION ESSENTIAL TO RELIGIOUS BELIEF.

But, one may ask, what proof is there, from the standpoint of the old religions, that such a Being actually exists? There is but one sufficient proof from that standpoint, and that is revelation. One day the heavens opened and He was seen, or, if not seen, at least His voice was heard. But what proof is there, one may go on to ask, that God spake? It is so recorded in the Bible. And it is also recorded there that the men with whom He communicated performed miracles. But how, finally, do we know that what the Bible says is true? We must believe that it is true. And here we come upon the fundamental fact that underlies the traditional theory of religion. The moment we abandon the belief in the plenary inspiration of the Bible, the moment we no longer accept every word of it as true, that moment we lose the foundation not only of the orthodox doctrines, but of the belief in what is called a personal God.

I do not say for a moment that with the overthrow of the inspirational theory religion is overthrown. A larger, broader, finer, more spiritual religion is possible inclusive of the Bible, but also extending beyond and above it. A profound change, however, comes over our view of life when we no longer think of the Godhead as an individual.

#### NECESSITY OF BELIEF IN A POWER THAT MAKES FOR RIGHTEOUSNESS

Such is the orthodox solution of the problem. And what, then, is the solution of the professors of liberal religions? I confess their solution seems to me no solution at all. Often they fall back upon the metaphysical arguments to prove the existence of God, or they seek to press a confession of faith from the physical sciences, which are capable of yielding no such subtle an elixir. Or the liberal religious thinkers take great pains to prove to us that ideals exist in the human breast; that these ideals are beautiful, lovable, excellent; that we desire an assurance of their reality; that we are happier if we have that assurance than we must do without it. All of which is entirely true, but also entirely beside the mark, for the fact that we desire a thing to be real does not prove that it is real and what religion must convince us of, if it is to be of any use to us, is not that ideals exist in the guise of aspirations, but that there is a power in things that is friendly to these aspirations and will crown them with fulfillment.

#### IS THERE SPIRITUAL REALITY APART FROM MATTER?

The main question is, How are you going to prove that there is such a thing as a spiritual reality apart from the matter? How are you going to bridge the chasm between the ideal and the real? What link can you supply between the two? The teachers of liberal religions supply no link. The belief in revelation and miracles they have lost; the metaphysical, the pseudo-scientific arguments are inadequate, and the emotional outpourings in which they indulge

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prove, indeed, that the ideal is precious and excellent, but do not prove what we wish to know—that it is shot through and through with reality.

#### THE CATEGORICAL IMPERATIVE THE CONNECTING LINK.

In my opinion, the sense of obligation is the link that connects the ideal with the real, is the medium through which the ideal reveals itself to us as real. Attempts have, indeed, been made to explain away the sense of obligation, to show that it is the product of self-interest, or that it reduces when analyzed down to the sentiment of pity, or that it is due to the obsession of the private consciousness by the social consciousness. But all these attempts, to my mind, are failures, and fall far short of explaining what they set out to explain, and disappear like chaff when the breath of moral spirit blows upon them. If, indeed, these explanations were true, then there would be no more ground anywhere in the world on which to rest the belief in a Divine power, and what we call the spiritual truths would be as unreal as the materialists believe them to be.

#### THE ATTITUDE OF ETHICAL RELIGION.

And now let us consider what change of attitude an ethical religion leads to as its outcome. Religious worship in the old days—and it has remained essentially the same in all the theistic churches—was the commerce of the human soul with its King, its Father, and its Maker, and expressed itself in acts of adoration, in words of praise and petition. The ethical religion expresses itself hardly at all in speech. It is inward, and remains chiefly inward. It does not see the Divine power as a person outside itself. Its attitude is watchful, observant. It turns the eye inward to note what transpires within. And as to the possessions with which it dowers a man, these are some of them.

#### GREAT TREASURES WHICH ETHICAL RELIGION GIVES.

First, self-possession; the sense that we are not drifting, but steering, through life; that we are controlling our course; that we are masters of ourselves. In the next place, we win from the ethical religion a certain moral good breeding, a sense of the absence of sordidness in life, even in its sordid surroundings, which is due to the constant presence in the soul of the thought of great issues of a great destiny. Next, flashes of keen bliss in those rare moments when we are aware that a duty has been perfectly done; that our relations to others are for the time being perfectly harmonized.

But, above all, the sense of striving is characteristic of ethical religion, constant striving for things which we recognize as far above and beyond us—a striving, in the course of which we are often humiliated by our own backslidings and by the baffling effect of what seem insurmountable obstacles, and which, yet, is accompanied by a deep, underlying sense of peace, due to the conviction that our face is set in the right direction and that the end we strive for is incapable of defeat.



## THE PARTING OF THE WAYS.

BY SENATOR CHARLES A. BOULTON.

THE question that is discussed in this paper is an important one. Great Britain has fostered the growth of our Canadian Provinces, and given to them a national constitution within the British Empire. The British Government handed over to Canada that vast extent of prairie formerly under charter to the Hudson Bay Company, so that to-day Canada is one of the great continental countries of the world. We now exclude those self-same people of Great Britain from taking a share in the development of this large field for enterprise under a heavy tax. The question we may fairly ask ourselves is : Are we going to continue to maintain a ring-fence and exclude British trade, or open our doors and expand our trade in the direction of British unity? It is acknowledged by all, after twenty years' experience, that Protection limits our power of production, in those articles for which Protection is now imposed, to the demand or purchasing power of the five million people in Canada ; consequently, there is a restrictive influence to the increase of population. The proof of that assertion lies in the formation of trusts and combines to limit production, and the consequent closing down of mills either temporarily or permanently.

The purchasing power of the people of Canada is derived from the products of the soil, the forests, mines and fisheries. The return of the labor engaged in those industries supports the whole population. There is no outside source from which wealth is drawn : we must acknowledge that fact as a premiss to argument. Protective legislation undertakes to manipulate and distribute that earning power, which has the effect of throwing it into favored channels, where it is accumulated, and where it becomes largely unproductive. Our accumulated wealth is represented by our \$60,000,000 of banking capital, while our currency, varying from \$30,000,000 to \$40,000,000, so far as it is in the hands of the people, represents our distributed wealth ; and as our industrial power is checked by protective legislation, the capital is largely used for the purposes of speculation and the manipulation of stocks. In other words, while it is difficult to borrow for industrial purposes in consequence of restrictive influences, money can always be borrowed for speculative purposes through the deposit of securities. Speculative or joint stocks are thus appreciated, while real estate securities are depreciated.

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It is easy to show that the whole burden of national taxation falls upon our exports, the largest part of which is the product of the soil. This is apparent in the stagnation of that part of the people's wealth represented by real estate, which should be the backbone of prosperity. If our natural or raw products are the foundation of the wealth of Canada, it stands to reason that by releasing the laborers engaged in producing them from taxation, or the burden of customs revenue on their necessities, they will be in a position to produce more wealth for the country to the extent that they are released from that burden. It should not be forgotten that taxation imposed on imports, returned to the country in payment for exports, is money withdrawn from the use of industrial labor before the money to purchase it with is produced. The principle of British taxation for national revenue is to release the necessities of industrial labour and place the burden on the profits. All will admit that during the fifty years that principle has been in force in the United Kingdom it has proved to be the strongest known national force in the world, financial or physical. Now, to ally ourselves with that broad Imperial Policy should be the aim of Canadian legislation. First, because the expansion of our trade will be on the lines of least resistance; secondly, because it is unnatural to tax British trade; thirdly, because our national and commercial strength will rapidly increase under such a policy.

It must be admitted, as an axiom of international trade, that you cannot export advantageously unless you consent to import. International trade is not conducted upon a basis of currency, as our internal trade is conducted, but upon a basis of barter, the payment of national indebtedness being the regulator, and the taxation on imports being the restrictor. Great Britain is the largest purchaser of our commodities, the totals being seventy millions to the United Kingdom, forty millions to the United States, and ten million dollars to all other countries, of Canadian products. In 1897, the year just closed, the imports from the United Kingdom were \$29,400,000, including free and dutiable, and the imports from the United States were \$30,482,000 dutiable and \$31,000,000 free, or a total of \$61,649,000. In the aggregate, for the year 1897, the excess of exports over imports is \$12,000,000, taking Canadian products and consumption as the basis. It is this excess that it becomes necessary to deal with in order to have a proper understanding of cause and effect. Since the blue books for the last financial year have come to hand, showing us the details of the Government trade returns for the

eight months ending February 28th, we see that they show a greatly increased excess of exports, amounting to \$37,000,000. That is, \$37,000,000 worth of our raw products, largely agricultural, have gone out of the country more than have been returned to it; or, eliminating foreign produce going and coming through Canada, the total excess is about \$27,000,000 for the eight months. If the same rate should be maintained to the end of the financial year, we shall have parted with something like \$50,000,000 worth of the industry of Canada for which there is no visible return. These exports are absorbed by our remittances abroad.

There are three large items which absorb the returns of those industries which export, namely, the interest account of the Dominion debt, the net revenue of our two large railway corporations and the taxation on foreign products returned to pay for our exports. If British labor which admits our products free is taxed 30 per cent. at our ocean ports for the commodities they desire to send back in payment, they can only return 70 per cent. of the value exported to them; to that extent are the industries which produce those exports in Canada mulct of their profits, and by that 30 per cent. of taxation are a portion of our exports also absorbed. We have, however, to look further than these three items to account for such a large excess of exports as \$27,000,000 in the past eight months. It may be found in the speculative purchase of C.P.R. stock, which rose from 50 last May to 89 in December, an appreciation of 39 per cent.; to the extent that this stock was purchased in Canada upon the deposit of a margin for a rise, the original price of 50 would have to be remitted by a loan from the banks to the seller of that stock abroad, and to the extent that that remittance had to be made, to that extent our exports were absorbed. With these facts before us, it is evident that by the forced distribution of the profits of industry through its exporting power, legislation transfers those profits from localities which produce, to channels wholly apart from their point of origin. Did legislation permit the same freedom to British imports that are given to Canadian imports into the United Kingdom, the wealth that is now absorbed through the influence of monopoly, would be distributed through the natural channels uninfluenced by legislation.

It should not be forgotten that commodities or products are wealth. Money or national currency is only useful for the purchase of these commodities whether they consist of iron, cotton, wool, a horse or a dog, or anything else. Now, the difference between our exports to the United

Kingdom of exports exports is into the imports, other tha excess is the wealt tion from life and th suffers.

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Kingdom and our imports from the same is equal to \$47,000,000, excess of exports. To appreciate the argument, it must be understood that exports is wealth going out of the country, and imports is wealth coming into the country. To the extent that our gross exports exceed our gross imports, some one else is getting the wealth contained in that excess other than those who produce it: and it should be understood that that excess is the profits of national industry. Now, if those who produce the wealth which is the support of the country are prevented by legislation from utilizing that wealth in the promotion of their own industrial life and the improvement of their own localities, the nation as a whole suffers.

The fact that wealth is allowed to accumulate in a few hands by class legislation is no guarantee that the country is more prosperous than if the wealth were more equitably distributed, though it may be more in evidence. In fact, the country is likely to suffer by the desire of large capitalists to use their wealth in broader fields outside the country than can be found in a community of 5,000,000 people, with a restricted influence upon their individual enterprise through a non-expansive policy; and thus alienating the power of internal improvements by the absorption of our accumulated capital abroad. We cannot expand in the direction of our neighbors because they will not purchase the product of our labor untaxed: but we can expand in the direction of British trade, because there is no restrictive influence, except our own taxation upon their return cargoes, which is under our control to remedy. All that we have to do is to remove that restrictive influence, and we at once attract British imports, which is returning wealth, and we secure a more extended investment of British capital, and a more extended interest on the part of our commercial friends in the development of our common country.

Ah, but some one will say, what about our manufactories? They will be ruined. Not at all; they will expand in their operations as well as every other industry. There is an economic force in the removal of taxation upon the product of industrial labor that will cause the nation that adopts it to forge ahead. It is irresistible. It should first be realized that the manufacture of our raw products requires no protection from our ocean trade, and our forest wealth is accumulated capital, dormant. Our total exports are \$119,000,000 for 1896-1897, of which manufacturers contribute \$9,500,000. Out of this export of \$9,500,000 of manufactured goods, the seven following industries make a total of nearly seven

million dollars, namely: Agricultural implements (including bicycles), \$1,100,000; cottons, \$1,000,000; leather, \$1,500,000; spirits, \$500,000; musical instruments, \$400,000; manufactures of woodenware, doors and sashes, including pulp, etc., \$1,648,000; iron and steel, \$500,000. That exporting power is an evidence that those articles can hold their own abroad, and if stimulated by free imports from Great Britain, they would be strengthened in their power to contribute to the national wealth, represented by their exports. Free iron would undoubtedly stimulate the iron and implement trade, and to the extent our manufacturers are able to hold their own abroad, to that extent they can hold their own in our own home markets, so long as they are protected from slaughtering by our neighbors.

It stands to reason that if our manufacturers can compete abroad with ocean freights against them, they can compete successfully at home with the power of distribution in their favor. Placing everything within their reach that they require to manufacture with on the most favorable terms, that power to compete must be immensely strengthened. The scope for Canadian manufacturing energy is limited within a ring-fence and for a small population; it must have room to expand. That expansion cannot be secured by waiting for other countries to open their markets, but it can be secured by showing an energy and independence that will force its way through barriers, not aided by legislation, which is guided by the silent influences of monopoly, but through the absence of any legislation of a restrictive character.

Our present system is creating an autoeracy for our future population that will submerge that manly independence that was undoubtedly the characteristic of our Canadian forefathers. Public opinion to-day does not count to the extent it should in the government of the country. It is the power of monopoly exerted by silent influences which do not come to the surface. To be forewarned is to be forearmed. The popular cry of "Canada for Canadians" is made to do duty for patriotism by fostering the idea that opening our doors for the trade of Great Britain to pass freely through our borders, is going to rob Canadians of their patrimony and banish employment. Opening our doors for the trade of Great Britain will multiply employment. By doing that we merely exchange a restricted market for an enlarged and practically unlimited one, which our magnificent coast-line brings to our doors, and which we at present close out by legislation. That faith in a policy that advocates the opening of our doors to nations that will not open theirs to us,

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especially when they are neighbors, has not yet reached Canadian hearts, and in their dealings with those nations Canadians act on the defensive.

The question of the effect, consequent upon our increased exports and imports with Great Britain, upon freedom of exchange both ways, is another matter; and Canadians can more easily realize the benefit in that case of an even exchange as of mutual advantage. The fact that other nations do not realize the benefit has nothing to do with us; we have to exert our intelligence and liberty of action to understand its advantages. We are a large country with a sparse population; we are a prolific race, but we cannot absorb our growing manhood, and they sell their labor in the country to the south, where careful training and a vigorous frame tell in every walk. The restrictive force of monopoly in all its phases engendered by legislation limits our power of expansion, and impoverishes those industries engaged in the production of our raw materials and food products, which require no protective legislation for themselves, but which have to bear the cost of the protective legislation imposed upon their daily necessities. The admission of British trade in exchange for Canadian trade upon the same basis, on the principle of an eye for an eye and a tooth for a tooth, will remove the restrictive force, expand our trade, develop our power to produce our raw materials, which is Canadian wealth, and strengthen our manufacturing power.

In referring to our imports into the country, the editor of the *Canadian Manufacturer* calls them the importer's tax. They may be a tax on the profits of the manufacturer, but they are not a tax upon the industry of the laborer, not a tax upon the production of our raw materials, when we admit the purchaser of those raw materials to our markets upon the same terms that he admits us. When the trade in our natural products totals up \$110,000,000, as against \$9,500,000 in manufactured products, a large portion of which are the manufacture of our own raw materials, it is easy to see that our material development is being taxed in such a manner that the profits of our raw materials are being diverted from their natural channels, and that their expansion on sound economic lines is being checked.

To forecast the probabilities in the event of establishing free trade with Great Britain on an even keel, is not out of place. The economic force that applies to British trade will make Canada a cheap country to live in and a cheap country to manufacture in—two things that will tend to

multiply employment, increase our population, make that population self-reliant, and enable it to enter the markets of the world with force. We have only to admit competition between Great Britain, which produces twelve million tons of iron, and the United States, which produces fifteen million tons, to increase our iron manufactures. Our annual production of only 36,000 tons is not in the race. Under our present system, the rebate of duty on foreign iron imported for manufacture, when it is re-exported, is a direct bonus to foreign iron against which Canadian iron cannot compete, because it has no rebate for export, consequently home consumption is charged with a tax that foreign consumption is released from.

The establishment of free trade with Great Britain will be an incentive to our neighbors and British capitalists to establish branch factories in Canada, utilize our water powers and facilities for transportation, and make Canada the exporting country of this continent in manufactured goods, which protection in the United States checks from that country. This would result in an increased demand for agricultural products in our own centres. It does not appear that there would be any phase of our industrial life that would be seriously affected by the adoption of a broad policy in our commercial relations with the great industrial life of the United Kingdom.

There is one incontrovertible fact, that the greater the distribution of the necessaries and comforts of life, the more employment there will be in producing them, and the more humane will be the principles which foster it. On the other hand, monopoly of a small market by restrictive legislation drives out the best of our Canadian manhood, checks individual effort, and produces stagnation when production in our stimulated manufactures is absorbed.

There is the parting of the ways. One finger-post points to monopoly, the other to unrestricted effort in building up a strong and progressive nationality in the broad expanse of Canadian territory. Our neighbors are exclusive in their seventy million market. As long as their policy leads them to pursue an exclusive policy, we must look farther afield for an enlarged market, and meet their legislation with protective enactments, always holding ourselves in readiness to reach out the hand of commercial friendship when they realize that it is mutually beneficial, in the meantime utilizing their raw materials for the promotion of our industrial life.

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to enlarge our trade, and such an enlargement can only be followed by beneficial results. Our ocean ports, our sea-borne activity, and our inland communication will all be stimulated. The eyes of the world are directed to our mineral developments in the Rocky Mountains and elsewhere. The British Government regards our prairie region as the best and nearest source of food supply; our timber resources must be stimulated by admitting our return cargoes free. The farmers of our western country have to bear the full brunt of protective taxation; all the goods that go west of the lakes are dutiable or protected goods; none are free; while their exported produce, wheat and cattle, goes direct to Great Britain. To compel them to sell in one market and buy in another is an injustice that will bear fruit injurious to the best interests of Canada the longer that it is continued. The success of our western country is the success of Canada; and it is far better to act under the influence of a broad policy, which recognizes that the freedom of our markets for our best customer and senior partner in our national life is the surest way to realize profits that will flow to the treasury under a more enlightened system of taxation for revenue.

The idea that somebody else than the industrial life of Canada pays our customs revenue is exploded. Our \$119,000,000 of exports, which should go out to purchase imports, bear the whole charge of revenue, and are further absorbed to meet our national indebtedness and our corporate liabilities incurred abroad. An unnatural burden is thus placed upon the labor of the country, which is the mainspring of its prosperity.

Canadians have a responsible trust entailed upon them in governing this large country well. The weight of power is in the eastern provinces, and wisdom is necessary to guide the destinies of the country in such a manner that individual effort may have the freest play to add to the resources of the country, and to increase its wealth in any of our provinces. That individual effort will be increased in its power by the removal of any legislative restriction in our commerce with Great Britain; that returning commerce entering our ocean ports will scatter itself along the lines of our great railways; and that the influx of wealth generated by it will increase the prosperity of our financial and manufacturing centres, and bring our natural resources more into contact with both the outside world and our hardy population, as the certain collateral results, must be apparent to all.

If this paper should induce any of its readers to sum up the economic

results that will follow upon taking our bars down to allow British trade to flow freely through Canadian channels, it will not have been written in vain. It is the logical sequence of the denouncement of the favored nation treaties with Germany and Belgium—treaties denounced at the instance of both parties in Canada for the sole purpose of allowing Canada to act with freedom in removing the barriers to the free access of British trade without being open to the charge of discriminating against foreign countries. The freedom of British trade will, in the opinion of the writer, stimulate every industrial centre, increase our rural population, and add to our natural strength in all avenues of commerce.

In choosing the title to this plea for free trade with Great Britain, a familiar ideal has been selected. To some it may seem far-fetched; but upon a closer view of the object sought the title conveys the impressions of a public policy about to be dealt with upon the minds of your readers. "Drifting apart, or Drifting together," or "Halting on the threshold," would have been quite as expressive of the meaning, but not so emphatic. To give utterance to the words "free trade" in the title might prove a hindrance to its acceptance, for the words "free trade" have different meanings to different people, and are a bugbear to others. The purpose of the article is to show that there is a greater economic force for material strength and national prosperity in the principle of free trade, than in our so-called commercial protection. It must be admitted, however, that circumstances alter cases, and that while we can with national advantage admit British goods upon a mutual free-trade basis, the exclusion of our products, which is our purchasing power, from American markets by high tariffs changes the conditions in so far as they affect the Canadian people. Not so with Great Britain, where our products are admitted free.



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## SHAKESPEARE AND ST. GEORGE.

BY J. M. WHEELER, LONDON, ENGLAND.

"Soul of the age,  
The applause! delight! the wonder of the stage!  
My Shakespeare."—BEN JONSON.

THE old Saxon goddess, Eostre, was ill advised in choosing the vernal equinox for her festival. If she had waited for another month, the proverbial vagaries of early springtide would be settled into the full promise of early summer. As it is, we say with Southey:

"Sweet Spring, thou lingerest, and it should be so—  
Late let the fields and gardens blossom out!  
Like man, when most with smiles his face is dress'd,  
'Tis to deceive: and he who knows ye best,  
When most ye promise evermore must doubt."

Easter usually falls too early for a good holiday, when the worker can escape from the city and its cares in full confidence that the weather will be propitious. For the average Englishman, April 23, which happens to be the day of England's Saint George, as well as the birth and death-day of England's greatest mind, would be a much more suitable day, and I hope that some new Lubbock may arise to propose it as a national holiday.

In olden times St. George's Day used to be kept as a holy day in England. Shakespeare himself alludes to it. In the first scene of "Henry VI." Bedford, the Regent of France, says:

"Bonfires in France forthwith I am to make,  
To keep our great Saint George's feast withal."

The historical Saint George was such a shady character that we take pleasure in the thought that our ancestors celebrated a myth rather than a person. Gibbon has devoted some pungent sentences to the real scoundrel who was born at Epiphania in Cilicia, in a fuller's shop:

"From this obscure and servile origin he raised himself by the talents of a parasite; and the patrons whom he assiduously flattered procured for their worthless dependent a lucrative commission, or contract, to supply the army with bacon. His employment was mean; he rendered it infamous. He accumulated wealth by the basest arts of fraud and corruption.....and the choice of the prevailing faction promoted George of Cappadocia to the throne of Athanasius.....The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero, and the infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the garter."

How the Cappadocian bacon-contractor became patron saint of England is curious. It is said that when Robert, Duke of Normandy, the son of

William the Conqueror, was fighting against the Moslems and laying siege to Antioch, which was expected to be relieved by the Saracens, an army appeared, clad in white and with a red cross banner. This was believed to be led by St. George in person, and the Moslems were so frightened that they surrendered the town. Similar stories of heavenly combatants have been told from the time when Sennacherib's host was said to have been slaughtered by an angel of the Lord. This led to George being regarded as the patron saint of English crusaders. Richard Cœur de Lion is said to have popularized his name, and, under the name and ensign of St. George, Edward III., 1344, instituted the most noble Order of the Garter, whose college is in the chapel of St. George at Windsor. Of course the hero of Antioch is just as mythical as the dragon with whom he is constantly associated, although at Damascus they used to show the very stone from which he mounted his horse when he went forth to slay the monster. It is, indeed, the dragon which gives us the key to the real position of the saint. The dragon figures constantly in myth as the symbol of evil, especially of winter, in which it appears as the guardian of concealed treasures under the earth. The image of serpents and dragons is stamped on all fables connected with the underworld, and the simple earthworms may have given rise to the serpents coiled on the chariot wheels of Proserpine.

From the old plays in which St. George figured first of the seven champions of Christendom, it is evident that his festival really continued a solar feast of the week, in which the principal figure, that of St. George, represents the sun who conquers the dragon of winter and releases the beautiful floral princess of Spring. The myth of St. George and the Dragon is essentially the same as that of Merodach and Tiamat, Bel and the Dragon, Horus and Apep, Apollo and the Python, Perseus and the sea-monster, St. Michael and the Devil. St. Patrick banishing the snakes from Ireland is, perhaps, a form of the same myth.

It would be appropriate for the old solar festival to be revived in honor of the glorious sun of our literature; the true king of glory whose resplendent beams illuminate the entire English-reading world. When we have got rid of our bondage to monkish saints and gibbeted gods we may perhaps consider the propriety of celebrating the great high priest of humanity—Shakespeare, the author of our English Bible. His natal day is surely more worthy of being kept in remembrance than those of the semi-mythical saints and heroes which Christianity has delighted to honor. Shakespeare teaches by pleasing. His lessons sink into our hearts just because they are not didactic. He stands for humanity. His characters are as varied as nature itself. He knows the burden of sovereignty, and he feels for the suffering poor that "bide the pelting of the pitiless storm." He unites male strength with feminine tenderness. His is ever the touch of nature that makes the whole world kin, and he does us the best of services in enlarging our sympathies and our knowledge of the human heart.

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Shakespeare represents the springtime of English literature, when, bursting from the night of mediævalism, it spread sunshine and beauty around. His birthday happily comes at the season of flowers, when daffodils unfold and

"Violets dim,  
But sweeter than the lids of Juno's eyes  
Or Cytherea's breath ;"

when the lark at heaven's gate sings and floods a thousand acres of blue sky with gladsome melody; when each tree is bursting into leaf, and birds are carolling on every bough; when the white apple-blossom peeps out, and the first notes of the cuckoo are heard:

"When daisies pied and violets blue,  
And lady-smocks all silver-white,  
And cuckoo buds of yellow hue,  
Do paint the meadow with delight."

"The sweet o' the year," as Autolycus calls the spring, is indeed a fitting time to celebrate the poet of nature—the greatest genius of our world.

—*Freethinker.*

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### LIGHT ON ROMAN LIFE.

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MUCH attention has recently been given to the social life of the Romans, particularly of the first century of our era. Classical literature is naturally regarded as the most important if not the only source of information for obtaining knowledge on such a subject as this, and it may, therefore, be making known an interesting fact to state that within the last thirty years there has grown up a science that rivals literature itself as a source of knowledge in regard to the life of the ancient Romans. This science is epigraphy, or the study of inscriptions cut in stone, brass, or other metals, or scratched on the clay walls of houses. These inscriptions now number at least 125,000, and are published in fifteen large volumes and in numerous periodicals.

Such a source of information, it can readily be seen, is superior to literature in certain very important respects. First of all, it is original, while all our classics are copies, the earliest manuscript of a Latin author, the Vatican Vergil, dating in the fourth century, A.D.; again there is very little opportunity for questioning the intention of the writer, for we have his own words, written in imperishable brass and stone; and finally, these inscriptions range in time from a very early period, say, from the sixth century B.C. to the sixth century A.D. The earliest Latin inscription known to-day is on a gold brooch, and appears in letters in retrograde order so archaic as to indicate their Greek parentage. It declares that a certain "Manios made me (the brooch) for Numasios." Three times

within the last twenty years the learned Buecheler has written articles on "The Oldest Latin Inscription," so that we have reason to hope that the future has in store for us remains of ancient life of this character still more remote.

Inscriptions have been preserved on objects of great variety, which belong to all departments of human life. They occur on great monuments such as the Column of Trajan and the Arch of Constantin, also on small articles employed in the ordinary vocations, as kitchen utensils, tiles or brick, wine jars, mirrors, eweiy, and weapons. There are two classes of inscriptions which touch very closely the life of the people, those scratched or painted on the inner or outer walls of houses, and, strange and paradoxical as it may seem, those found on tombstones and other sepulchral remains.

On the Palatine Hill in Rome there is still in existence the building which was used in the early empire for a training school for young slave boys who were to be court pages, namely, the Paedagogium. On the walls of this building are scribblings, which tell us of the feelings of gladness with which these boyish occupants found themselves graduated. Thus a number record departure in such words as Eutyches exit de paedagogio—"Eutyches has left the school." Some youth had a fair one for whom he prayed and scribbled, Ulpia Phoebe, dite servant—"O Ulpia Phoebe, may the gods protect thee." Another has left an outline drawing of a mill run by a donkey and the suggestion, "Work, work, little donkey, as I have myself, and the reward shall be yours."

The custom seems to have been very prevalent in Pompeii of scratching on the outer walls of houses quotations from the poets, idle words, salutations, love notices, &c., also to paint with a brush advertisements, recommendations of candidates for office, announcements of the public games, of lost articles, and of houses to let. Some of these are unique and almost all add to our stock of information. The following is found as the sentiment of a diner out: Ad quem non ceno, barbarus ille mihi est—"The man at whose house I do not dine is a heathen." Here is some gossip: Auge amat Arabienum—" (Miss) Auge is in love with (Mr.) Arabienus." An election notice reads: "Vote, I pray you, for Aulus Vettius Firmus for Police Commissiouer; he is a man worthy of the State. I pray you vote for him. Ball players vote for him." Here is a lovers' quarrel: Virgula Tertio suo, indecenes es—" (Miss) Virgula gives her compliments to (Mr.) Tertius, her friend; you are real mean." Notices of gladitorial games also appear with mention of additional attractions, such as awnings for protection from the sun, and sprinklings of saffron water to cool the air.

By far the greatest number of inscriptions is associated with tombs, and from such remains we obtain much valuable information. Thus from the tablets of the extensive columbaria, or rooms containing recesses for cinerary urns, we have many details as to the organization of the imperial household, members of which had their tombs in common. From one tablet we learn of a mute who

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amused the Emperor Tiberius by mimicing the lawyers of the Forum. Many of these columbaria were in the possession of guilds of slaves who thus secured a last resting place, alongside of whose burying urns were recorded little particulars which are very pathetic. Sepulchral inscriptions frequently contain salutations addressed to the dead by the passers-by, or again those represented as spoken by the dead to the living, e. g., "You who read, farewell, and when you will, come." The circumstances of the death are frequently given, e. g., *Latronibus occisus*—"killed by robbers"; *Tegula, prolapsa peremptus*—"struck dead by a brick"; *A tauro deceptus*—"taken unawares by a bull."

From other epigraphic material there is obtained very extensive knowledge of the commercial affairs of Rome. Inscriptions from the harbor and port of Rome mention *Mercatores frumentarii et olearii Afrarii*, wheat and oil merchants of Africa; likewise, *Mercatores olei Hispai ex provincia Baetica*. Then there are the *lenuncularii traectuum*, ferrymen; the *codicarii navicularii*, who moved the corn on small boats from Ostia to Rome; besides the *fabri navales*, ship-builders; the *scapharii*, ordinary boatmen. These different classes of workmen were banded together in guilds and trade unions of great importance and influence.

Inscriptions on lead pipes show the date of manufacture, so that the age of buildings can be determined. We learn also from these of the fact that women engaged in the plumbing business in Rome. Stamped inscriptions on bricks indicate the kiln from which they came, also the date—data which aid in determining the history of such buildings as the Pantheon.

Smaller articles are not to be passed by in this enumeration. Lead slugs or sling shots have been found which prove from the impressions that they were used in the wars of Julius Caesar. Some contain curious imprecations, e. g., "The devil take you" and "Make a meal of me"—these of course to the enemy.

Such, then, in mere outline is the character of the information obtained from the various kinds of inscriptions. From such an account as this we can get only a very inadequate conception of the great amount of knowledge bearing upon the history of the Roman people, their social, political, and religious life, already secured from epigraphic material.—*N. Y. Times*.



### THE FLOWER.

SWEET is the bud which upward bursts in springtime towards the sun,  
 And sweet the flower which takes its place when budding time is done,  
 Sweet likewise is that bloom when plucked some bedside to go near,  
 But sweeter is the soul of her that flower is plucked to cheer.

Toronto.

MARION.



## THE MYSTERY OF MEMORY.

BY JACOB F. BUCHER, M.D.

THAT part of the nervous system which lies within the cranium is called the brain. So important does nature consider this organ, that she places it within a strong osseous box and carefully wraps it in three membranes; and to complete the protection, covers that portion of the skull directly over it with an abundant growth of hair. Observing the brain closely, we see that it consists of four parts—the cerebrum, the cerebellum, the Pons Varolli, and the medulla oblongata.

The cerebrum has a variety of areas, each controlling some part of the body or the seat of some faculty. For instance, we locate the mind in the front part, and believe that all such mental phenomena as memory, will, hope, and fear originate here, while the central portion controls muscular action and governs the various muscles of the body. We are even able to locate definite areas that control the leg, arm, and other parts. The back part of the cerebrum has to do with vision, and the parts below this preside over smell, taste, and hearing.

The cerebellum is largely concerned in co-ordination. By this we mean the process through which a number of muscles act in concert to bring about a desired movement. This portion of the brain enables us to preserve our equilibrium when walking or standing. When the cerebellum is removed from an animal, its movements become irregular and jerky, and are not under control.

The Pons Varolli has probably no special function. It serves to connect the main portions of the brain with each other, and is largely made up of nerve fibres. It is a large nerve cable, and is found at the base of the brain.

The medulla oblongata is frequently spoken of as the vital knot, because it contains the centres which control the heart and the organs of respiration. Besides these, it also contains many others, such as the vomiting, swallowing, and heat centres.

If a section of the brain from the front part of the cerebrum be studied under the microscope, there will be revealed two kinds of elements. One is of a cellular type, existing on the surface of the brain, and is termed the grey matter. The other is of a fibrous character, radiating towards the interior, and is spoken of as the white matter. A general study of the cerebrum reveals a similar structure throughout.

The cells making up the grey matter of the area which is the seat of the mind are large corpuscles, having distinct nuclei. They are of special interest to the physiologist, because he believes them to be the physical basis of memory. It is probable that each new impression that comes to the mind appropriates to itself a separate cell. No doubt these cells on the surface of the brain serve as

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pigeon-holes in which we place the records of words, faces, scenes, and all those impressions that come to us from the cradle to the grave. Perhaps some may wonder if we have enough of these little cells. We have at least a billion of them, and nature can make more if we need them.

Not all the cells making up the mind area have to do with memory. Many of them doubtless serve as the seat of consciousness, or that peculiar mental process through which we know that we have being, or, to express it more tersely, that we are.

Memory, then, is simply a giving up of acquired impressions by certain cells to those cells in which consciousness resides. But what shall influence the memory cells to give up their impressions? This may be answered by saying that it is due to radiation. And here we must explain this term, in order that what we say further on may be fully understood.

Before a mental impression can be made there must exist a nerve cell, such as is found in the grey matter of the brain, which serves to receive the impression; a conducting fibre to convey the impression received from the skin or the special organ of sense to this cell; and lastly, a sensitive surface, as the skin, and special organs, as the eye and ear, which are capable of being influenced by the forces of heat, light, and sound. In fact, every new impression that the brain receives comes through just such a channel.

As the same impression comes again and again to us, it is probable that each time it pursues the same course to reach the brain, and is added to the previously acquired knowledge in some cell. And just as the impression in a certain cell is strengthened more and more by repetition, just in so great a degree is it able to give out its impression, producing exact memory.

Now, it is true that oftentimes two cells which are storehouses for two unlike impressions lie side by side in the grey matter of the brain. Frequently, when one of the cells receives an impression, instead of storing it without further activity, it actually agitates the adjacent cells, and causes them to give up their old impressions to the conscious centre, and the mind suddenly recalls something totally unexpected. For instance, in certain cases of inflammation of the hip joint, the sufferer is entirely unconscious of trouble in the hip, and complains altogether of pain in the knee. No amount of persuasion will convince the invalid, in the beginning of his trouble, that the knee is not diseased.

The explanation of the seeming transference is this: The impression which gives rise to the pain travels up the nerve from the hip-joint to a cell B. This cell B, in storing up the impression, unduly agitates a cell (C), which usually receives impressions from the knee, and the mind becomes conscious of the knee and of its former painful impressions. We call this agitation of one cell by its neighbor radiation.

Probably all memories are recalled by this process. Associated ideas recall

the thing itself. To make this clearer, let us suppose that we hear the word "pickle" for the first time, and then are led to taste a real pickle. In the grey matter of the brain this change has occurred: A single cell has appropriated the word pickle. Clustering around this cell are other cells which have retained the impression of its form, color, odor and taste.

If, now, at any time in the future, after tasting something sour, you should think of the word pickle and then a vision of its form should float before your mind, you may feel sure that a process of radiation has occurred. Every one has occasionally had something flash before the mind—some face, a verse, a word, not thought of for years—and has been puzzled to know how it recalled itself. In every such instance, careful analysis will show that it was hearing some sound, seeing some object associated originally with the recalled thing, that is the source of memory. We all know how the worn book recalls the old faces. All these bring about memories through radiation. It is doubtful if we ever forget any thing. The real reason why we cannot recall some things is because recollection requires radiation, and should the latter be absent the former is impossible, even if the cells were laden with memories. Radiation is the key which unlocks the mental granary, the storehouse of events.

It should be borne in mind that slight radiation stimulates memory, while if it be excessive the mind may actually experience the real impression. Recently a friend suffering from sore throat wrapped his neck in a flannel saturated with kerosene and then went to bed. In about five minutes he seemed to hear mosquitoes humming. Thinking it a whistle of some kind, he gave it no particular attention till it persisted for some time. Arising from bed, he was astonished to find that the noise ceased. On again going to bed, the singing of mosquitoes re-commenced. A second time he arose, and as before all was quiet. A third time he lay down, convinced that it was a sensory illusion. The chorus of mosquitoes started in as soon as he became quiet. For the first time he noticed the strong odor of lamp-oil. Had that anything to do with these noises? That question suggested something. While he was a student at Baltimore in the fall of 1892, mosquitoes were very numerous. So annoying did they become that, no other method being available, he bathed his face and hands in kerosene. This acted like a charm, though the mosquitoes persisted in buzzing around his head. The smell of kerosene and the singing of mosquitoes consequently were strongly associated; or, to express it otherwise, two cells lying side by side must have appropriated these two impressions.

The explanation of the above circumstance is this: The smell of the oil stimulated the oil cell which had the former impression of kerosene. It being strongly stimulated, radiation occurred, and the cell lying beside it gave up its old impression of mosquito singing to the conscious centre. In this instance, radiation was so strong that the mind heard the real sound. This peculiar phenomenon

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occurred after a fatiguing day's work. Most of us experience similar things, but to a lesser degree. Usually the nervous system has been overtaxed by want of sleep, depraved nutrition, or excessive mental work. In the writer's own experience, under some conditions, the eating of oyster crackers produces a strong impression of oysters—as if they were being eaten too. So oftentimes, while eating cheese, the real taste of apple pie seems to be experienced. The explanation is, that they have been eaten together ever since childhood, and therefore are strongly associated.

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## SCIENCE AND SPIRITUAL PHENOMENA.

BY B. F. UNDERWOOD, CHICAGO, ILL.

No person should be censured for not adopting a theory because the proof is regarded as insufficient. Suspended judgment in the absence of satisfactory evidence is an indication of the judicial spirit. Most people must either believe or disbelieve. To the weighing of testimony and the discriminating examination of facts they are unaccustomed, and doubt is painful to them. Large numbers believe merely on authority, and think—or rather imagine that they think, while they merely give their assent—in herds.

There are, on the other hand, minds that are unreasonably incredulous. Under the influence of prejudice and preconception, or owing to mental rigidity, they are not only incapable of intellectual hospitality to a new idea, but they are unable to estimate the evidential value of testimony in favor of facts which seem to be inconsistent with conclusions they have reached, or convictions which they hold. This state of mind is as unfavorable to mental development as is excessive credulity. Both blind the eyes to truth and perpetuate error: both generate bigotry and intolerance; both are opposed to revision and reform; both retard discovery and progress. Excessive credulity and blind faith on the one hand, and excessive incredulity and bigoted attachment to opinions on the other, have the same effect in deterring minds from investigating new claims and from accepting newly-discovered or newly announced truths.

Scientific men, as well as theologians, have too often declared upon merely *a priori* grounds against the possibility of discovered achievements and natural occurrences which, later, had to be recognized as established facts. Generally speaking, the scientific mind of to-day, made wise by mistakes of the past, is cautious in regard to setting limits to what is possible within the domain of law and causation, and when it is confronted with what seems to be incredible, it merely asks for evidence. But there are certain physical and psycho-physical phenomena which have commonly passed under the name of Spiritualism, and which repre-

representatives of science have preferred to ignore when they have not treated them with contempt. Their attitude was once the same in regard to the now recognized facts of hypnotism. These were almost universally denied and derided by the medical profession.

So general and strongly-believed was the theory of special creation, that until within the memory of the writer, there was not, among men of science, any just appreciation of the value of a large collection of facts which are now believed to prove the transmutation of species. Fifty years ago there was not a scientific man of reputation in Europe or America who held any position, not one in all our institutions of learning, who recognized the fact of evolution. "Within the ranks of the biologists at that time" (1851-58), says Professor Huxley, "I met nobody except Dr. Grant, of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks the only person known to me whose knowledge and capacity compelled respect, and who was at the same time a thorough-going evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852." Yet the facts of embryology, of morphology, of rudimentary structure, etc., had long been known and had convinced many thinkers of the truth of the "Development theory," when it was treated by official orthodox science, if noticed at all, only with contempt. Its early advocates, Lamarck, Erasmus Darwin, Robert Chambers—author of the "Vestiges of Creation"—and even Darwin, Wallace, Huxley, and others, after the publication of the "Origin of Species," were objects of much disparaging criticism by representatives of orthodox science; for to be remembered, as Mrs. Romanes observed in the "Life and Letters" of her husband, "There is a scientific orthodoxy as well as a theological orthodoxy."

Some forty years ago Dr. Robert Hare, distinguished as a chemist, and later, Professor William Crookes, called attention to and described some of the phenomena which were and are associated in the popular mind with Spiritualism. They urged systematic investigation of the subject. They were treated by fellow-scientists as though they were known to be only credulous victims of deception and fraud. Since then a number of distinguished scientific men have investigated these phenomena, but so strong has been the prejudice to overcome, that not until within the last few years have many well-known men of science recognized these phenomena as a legitimate subject for investigation. Now we see the names of such eminent authorities in science as Professor Charles Richet, Professor Oliver J. Lodge, Professor W. F. Barrett, Professor Cæsar Lombroso, and Professor William James connected with these investigations, while the Society for Psychical Research, to which belong some hundreds of the best-known scientists, philosophers, and writers, is making these phenomena a subject of the most painstaking examination.

Still, there is yet on the part of orthodox science a somewhat disdain

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and dislike of the whole subject of Spiritualism, and a disinclination to make it a subject of sustained and systematic investigation. For this attitude of the scientific mind there are several reasons, among which, it is believed, are the following:

1. The phenomena for the most part cannot be produced or exhibited at will, and when they have been once observed and curiosity is awakened, attempts to reproduce or to repeat them, often prove to be failures. The scientific mind is accustomed to repeat experiments, and under the same conditions to observe the same results.

2. The amount of trickery and fraud practised by professional mediums is so great, that it is not easy to determine with certainty when there is or is not a genuine phenomenon—a strange occurrence not caused by the medium. One who commences the investigation is sure to be confronted with so much charlatanism, vulgarity, and trickery, that he is very likely to become discouraged and disgusted, and perhaps withdraws from any further association with such characters as he has to meet. The biographer of the eminent scientist, the late George John Romanes, says: "He worked a good deal at Spiritualism for a year or two, and he never could assure himself that there was absolutely nothing in Spiritualism, no unknown phenomena, underlying the mass of fraud, trickery, and vulgarity which have surrounded the so-called manifestations."

3. Many of the most remarkable manifestations—so considered by the majority of Spiritualists—when examined closely have been proved to be fraudulent, and the attempts to defend and to shield the so-called mediums who have been exposed, have been of a character to discourage intelligent and honest investigators.

4. The proportion of erratic and credulous people attracted to the ranks of Spiritualism is so large, that it has tended to produce the impression that it is best to have nothing to do with the subject, and men of science have not cared to invest it with the importance it might gain from their connection with it, even as investigators.

5. There have been connected with Spiritualism, loose theories and practices which have done much to strengthen the impression that its influence is morally and socially disorganizing, unwholesome, and injurious.

6. The contradictory character of the messages purporting to come from spirits, even in regard to matters of fact relating to spirit life, and the very inferior quality of most of the literature produced by the spirits, even when it claims to have been from great minds that have passed from earth, have contributed to that indifference to the subject which is so common, and which makes many quite indisposed to visit mediums to find out what modicum of truth there may be in the pretensions and performances of which they read.

There are doubtless other reasons why men of science have not given more attention to, or taken greater interest in, those psychical and psycho-physical phenomena which are known by careful investigators to

be real, and which, of late years, have been recognized by a number of our most eminent scientific minds. The French physiological psychologists, Binet, Ribot, Richet, and others, are entitled to credit for their investigations of automatic writing and other varieties of automatic action, even though their theories may fall short of explaining all the facts. The hypnotic trance and multiplex personality which have by many people been ascribed to the agency of spirits, have been more carefully and thoroughly investigated by men of science in France than elsewhere. Telepathy, clairvoyance, hallucinations, apparitions—of the living as well as of the dead—the trance, automatism, these and other phenomena of a kindred nature, have been and are being made subjects of the most thorough investigation by the Society for Psychical Research. The wheat is being separated from the great mass of chaff slowly but surely, and soon people who have not the time nor the skill to examine this subject will be able to judge intelligently how much of the so-called phenomena of Spiritualism is genuine, not due to trickery, and then they will be better able to form an opinion whether any of these phenomena may not be satisfactorily explained without invoking the agency of other intelligences than those which belong to this state and order of being. Both those who think they see in the phenomena the sure manifestations of departed spirits, and those, on the other hand, who find in them nothing but fraud, may have to revise their conclusions, and the truth found between these extremes may prove to be a very important and valuable contribution to science.—*Intelligence.*

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### BORROWING IN RELIGION.

BY THE REV. A. J. SCHWARTZ, PH.D.

THE eighth commandment is more honored in the breach, it is to be feared, than in the observance. In some departments, indeed, of human activity, the predatory instincts of man have almost obtained moral sanction. In the republic of letters, for example, "*la propriete c'est le vol.*" "They lard their lean books," complains Burton in his "Anatomy of Melancholy," "with the fat of others' works." "*Je prends mon bien ou je le trouve*" is enunciated by Moliere as his guiding literary principle. Yet it should be remembered, in bringing a charge of plagiarism against any of the craft, that great minds now and then meet, and that many a supposed literary theft is in reality theft is in reality the outcome of unconscious cerebration, or nothing more than a curious coincidence.

The same holds true in considering the remarkable similarity of religious conception amidst the striking variety of different forms of belief. Sometimes, it is true, the resemblance is more apparent than real: the

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same, or a similar, name does duty for idea widely differing in their origin and development. On the other hand, the unity underlying the world's faiths is too remarkable to be overlooked. Who would have thought that there could be any family likeness between the religions of Egypt and "Mesopotamia"—the word by which the great Methodist preacher drew tears from his audience. Between the sombre, stern Semite, evolving, in the vastness of his sterile deserts, the notion of an absolute director of the universe, before whose sovereign demands the creature cowers in abject submission, and the glad, free, fearless Aryan, dreaming his beautiful, graceful dream of the Gods and of a life serene, though oft full of sadness and pathos, there seems a chasm not to be bridged over. The Naturalism which marks the Indo-European religions may have been transient in Hebraism; nevertheless, in the early days of Semitism it was not unknown. The religious faculty, we are inclined to think—allowing for variations caused by local conditions—produces more or less uniform results.

In older days the unity and divergence of religious creeds was accounted for by the hypothesis of a primitive revelation, subsequently subjected to sundry modifications by its recipients. This we are reminded of in Mr. Brown's book, entitled "Semitic Influence on Hellenic Thought" (Williams & Norgate)—a book the learning of which is marred by its controversial tone and uncritical temper. Mr. Brown's explanation is that one nation was engaged in stealing the others' thunder. This theory of appropriation, if restricted within modest limits, is not without some justification. The religions of antiquity were national and political, but their respective devotees, though remaining attached to their own "doxy," had no objection to become honorary members of other people's doxy. They now and then borrowed traits from foreign gods, in order to bestow them on their own favorite deity, and thus to add to its dignity and glory. Then there was the craze for everything eastern. Egypt—there is no trace of any direct Egyptian influence on Greece before the seventh century B.C.—was then, as now, the great wonderland. Next, the Phœnicians were regarded as the source of all wisdom and inspiration.

The Phœnicians were a nation of shopkeepers: they were the English of the ancient world. They came originally from the shores of the Erythraean Sea; they afterwards dwelt on the coast of the Mediterranean. There they established their famous cities of Sidon and Tyre, and others of less note, making them centres for a world-wide commerce. Their day of prosperity dates from the fourteenth century B.C.; it culminated possibly about the year 1000. From the earliest period they appear to have crossed the seas—in fact, they are credited with having discovered navigation—wishing to extend their considerable land trade, and to find a maritime outlet for their industries and manufactures. Their ships were seen on all waters, and their merchant princes were familiar figures in every land. In their wake they left numerous colonies, thereby enlarg-

ing their sphere of influence, and opening up fresh means of communication between the East and the West.

Thus they became associated in the Greek mind, which received from them valuable instruction in arts and sciences, with the best and highest forms of civilization. But, though they undoubtedly excelled in technical skill, and were unsurpassed in certain branches of industry, they were, in reality, devoid of all originality. Apt pupils and marvellous imitators, they were without any inventiveness. Their architecture was poor, and exhibited no striking features. The Egyptians taught them how to make glass. Of the Babylonians they learned the secret of their gorgeous embroidery. The alphabet which they are believed to have invented was derived from a Chaldean source. In religion—they were an eminently religious people—they at first adopted the local deities; afterwards, the gentler faith of Canaan was superseded by the cruel sensual worship of its conquerors. Such were the men whom the Greek world acknowledged as its masters.

Let us select the two instances on which Mr. Brown lays special stress as characteristic of the intermarriage between Semitic and Hellenic thought. The Herakles myth, we are told, is essentially Semitic. We may admit that the Greeks, in their delineation of the character and exploits of their national hero, borrowed certain features from the Phœnicians. There were other strong men in existence: the Tyrian Melkart, and the Hebrew Samson; and it was, perhaps, not unnatural that the Greeks, jealous for the honour of their hero, should have attempted to shed additional lustre on him by endowing him with virtues belonging to affined types. But there is not the slightest doubt that the Homeric Herakles is a purely Aryan figure, and that his cult, without any foreign admixture, was observed in Thessaly and other parts of Greece. In the case of Aphrodite, the Semitic origin of which, according to Mr. Brown, is unquestioned, many of the characteristics of the Assyrian Ishtar and the Phœnician Astarte were transferred to the Greek goddess. But the figure itself—the lovely, gracious daughter of Zeus and Dione, whose sway mortals and immortals alike acknowledged: who shed around her an atmosphere of beauty and love; before whose feet the earth springs into flowers, and at whose approach there passes athwart the saddest heart a ray of gladness—was originally, as Tiele has shown, a Pelasgic conception. (She thus appears in Homer, though the name of Cypris points to her association with the Paphian goddess sprung from the sea-foam.) Essentially the Greek embodiment of the ideal of physical and spiritual womanhood, she represents the cult so deeply ingrained in human nature of the “eternal feminine.” Even China has her Madonna—Kouan Jin, with the child Chen Tsae on her knees; and it is not too much to say that the triumphs of Christianity have been due to a great extent to that loveliest and most poetic of all devotions, the worship of the Virgin Mother.—*Church Gazette.*

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## BUDDHISM AND CHRISTIANITY.

BY MAJOR-GEN. J. G. R. FORLONG, F.R.S.E., F.R.A.S., ETC.\*

## I.

For many years it has been a question which literary and scientific thinkers have felt should be answered: "Through what historical channels did Buddhism influence early Christianity?" We must widen this inquiry by making it embrace Jainism—the undoubted prior faith of very many millions, through untold millenniums—though one little known in Europe, except to the few who read the "Sacred Books of the East;" otherwise it has only been briefly treated of in connection with Buddhism, and by a few competent Orientalists in obscure and academic writings.

Those of us who are not trammelled by our surroundings have for the most part felt convinced that there has been a close early connection between Buddhism and Christianity, and that the younger western faith has borrowed many ideas, legends, and parables from the older eastern one; while the scientific evolutionist, who can neither find a first man, a first rose, or a first anything, has stood apart, silently scouting the idea of a first faith, be it that of Jew or Gentile, Buddhist or Christian. To such an one, the prophet or reformer, be he Buddha, Mahomed, or Luther, is but the apex or figure-head of a pyramid, the foundations of which were laid long before his birth. The Reformer—*quasi* Founder—contributed, indeed, to the beauty and symmetry of what may have then appeared a formless structure, and made it useful to his fellows; but even he himself may be called an evolution of the growths around him—a necessity of the times, and a force which would have been produced had he never been born. Circumstances but lead up to the production of a suitable nature to work out an inscrutable, mayhap an eternal law. Such a theory of Evolution argues for a Buddhism before Buddha, a Christianity before Christ; and to this the sage of Buddha Gaya agreed in regard to himself, when he said he "was only the fourth Tathagata."

Many scholars are now of opinion that from Northern India to trans-Oxiana and Kaspiana, in the lone mountain caves, especially of Afghanistan and Kashmir, and in the passes leading therefrom (like the Bamian and others into Baktria), as well as in Balk and other important cities, the precepts and practices familiar to us, as of the essence of Jainism and Buddhism, were well known to the Asiatic world and to Greeks after the passage of Alexander and his savans. These were, it is believed, promulgated there by the third Buddha, Kasyapa, and his fol-

\* Condensed from "Short Studies in the Science of Comparative Religions." By Major-General Forlong. London: Quaritch.

lowers, many centuries before the royal heretic of Kapila Vasta arose to combat priestcraft and the Agnostic heresies of the Sankhya schools, then—about the seventh century B.C.—led by the Rishi Kapila. Yet the ultra-evolutionist, as well as most students of history and religion, have long felt that it is necessary to point out as clearly as possible the exact and historical channels through which Buddhism—i.e., in its Baktrian and Indian forms—had influenced the West; and this was, in effect, asked by Professor Max Muller in 1882, at p. 279 of his "India: What Can It Teach Us?"

Our own researches, extending over many years, had long made it quite clear to us, that the advance of Buddhistic thought westward prior to the teaching of Christ and the rise of Christian literature—and how much more so before 170 A.C., the earliest date when, according to many learned critics, we have first cognizance of the Gospels—was sufficiently and historically plain; and having seen this, we put the subject aside, believing that specialists, less busy and more competent than ourselves, would attend to it. Still, however, it seems of pressing importance, so we will here try to answer it.

Sir William Jones, though no longer the best authority in these days of more mature knowledge, came to the conclusion, after a long course of original research in the sacred writings of India, that "the Sramans, or Buddhist monks of India or Egypt, must have met together and instructed each other;" and this remains still to some extent the conclusion of many; for truly Monachism came from the East, and was eagerly adopted by Christians; but scientific thought demands historical proofs, or very close and conclusive evidence of the early western march of Buddhistic teaching and ideas, and this we hope we shall be able to give.

We presume that our readers have somewhat studied the history of Buddhism; that they know it is about twenty-four centuries since the groves of Buddha Gaya and woodland colleges of Nalanda sent forth a new gospel of work for our fellows; of doing good without seeking reward here or hereafter; that India and Trans-India followed, and upheld the teacher for over twelve hundred years; and that still about one-third of the human race profess to do so, and finally revered him as a god, mixing up the first high and pure teaching of his faith with all the varied old and new doctrines, rites and follies peculiar to each race and land which adopted it.

Every religion has had to submit to this ordeal, and the greater its ethical purity and want of forms, rituals and ceremonials, so much the more have the busy multitude sought to frame and fall back on some tangible symbolism, without which they do not feel they have a veritable religion. The Messiah or Savior idea was familiar to Jainas and Buddhists some five thousand years ago; and still do millions of Buddhists believe that "their Lord will come again to redeem his people," appearing as Maitri, and with Hindus as their tenth Avatara, "Kalki," who, as a "Lord of Light," will ride a milk-white steed, wield a golden

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\* Sir G. Cox, "Buddha." Neither a Messianic teacher

amiliar, overthrow all enemies and efface evil and unbelief—views readily adopted by Christians and Islamis.

History tells us that Gotama, "the Buddha," the son of a Rajah of Oudh, was born in 557 and died in 477 B.C., at Kusa-Nagara, not far from his birth-place, full of years and honors. "All nations," says the Rev. Dr. Eitel, of China, "have drunk more or less of his sweet poison," and especially men of learning and philosophy; nay, even the Christian missionaries themselves, according to Sir E. Hild; see his "Japan" (i. 70 *et seq.*), where this author deals with the close similarities existing between Buddhistic and Christian parables, miracles and legends, and the Essenic doctrines of the Jordan. It is largely on account of this parallelism that students have sought such confirmatory evidence as history records of the westward approach of early Buddhism, and of the last Buddhist era which, in 250 B.C., surged from its centre, the capital of the Maghadra empire of the Ganges, in the proselytizing reign of the good and pious Asoka—the so-called "Buddhist Constantine," "but who," says the Rev. Isaac Taylor, "is scandalized by such a comparison" ("Alphabet," ii. 293). Asoka's name is revered, as Prof. Rhys Davids says, "from the Volga to Japan, from Ceylon and Sam to Mongolia and Siberia," and more hearts respect his memory, and more men utter his praise, than ever were moved to do so for a Cæsar or a Charlemagne.

For some 200 years before Asoka's time, the faith of "Sakya the Muni" (teacher) had been diligently and kindly pressed upon the peoples of India and the valleys of Kashmir and Afghanistan, by argument, precept, and example; and Gotama the Buddha was a quiet evangelist, desiring to reform the corrupt customs of his country after having first reformed himself by study and meditation for many years in the sequestered forests of Rajagriha—a practice followed by Pythagoras (another Buthaguru) and other reformers like Apollonius of Tyana.\* The Brahmans merely looked upon Buddha as the establisher of a new monastic order; and when he told his early disciples that he was going to renounce idle meditation and prayer and go forth into the busy world to preach a gospel of good works, they forsook him and fled. Brahmans eventually considered his life and teaching to be so good that they claimed and still acknowledge him as the eighth incarnation of their solar god. They did not look upon him as driving all men into a lazy life in monasteries, but regarded his teachings as others do regard Christ's—that if we are willing and able, we may "sell all and follow the Lord." The Brahmanism chiefly rejected Buddha because he refused to assert what he did not know, especially in regard to their animistic annihilation and soul-transmigration doctrines. For rejecting these, he was held to be as atheistic as the

\* Sir G. Cox, in his "History of Greece," calls Pythagoras "a mere reflection of Buddha." Neither of them have left us any actual writings—a feature common to Essenic teachers.

philosophic schools which he put aside as beyond the horizon of the busy masses. But Gotama never foreswore Hinduism, far less Jainism. He frequently called upon all to prove themselves good Brahmans by "enduring hardships, bonds, and stripes, and, being reviled, to revile not again" (see Dhamma-pada, 399). He only walked apart from Brahmanism in order to observe his "Higher Law," saying, when he gave up the hermit's rôle: "I go to give light to those who sit in darkness" (Rhys Davids, *Bud.* 43),—not to make a new religion, but to spiritualize or regenerate his fellows by "the noble eight-fold path," which he had then well thought out as the only line of conduct and condition of mind which could lessen the sorrows and miseries of life.

This was also the attitude of Asoka in his Jaina days, as well as after he became a good Buddhist. He was, according to his early rock inscriptions, a believer in Isana-Brahma, or an "Ineffable Spirit;" and we may at this time justly term him, his spiritual ancestors, and their pious followers, Jaina Stoics.

Indian history shows that Asoka as an Emperor was well acquainted with the leading current phases of Western thought, and some of its best thinkers, for he corresponded on these subjects with Zenon and other leaders of Greek philosophy. He was a highly religious man, and zealous in propagating his faith, using with this object all his manifold opportunities as the head of a great empire, and all the influence which this gave him with foreign powers, ambassadors, and literary foreigners. In one of his early and no doubt Jaina rock inscriptions he says: "Without extreme zeal for religion, happiness in this world and the next is difficult to procure....All government must be guided by religion, and law ruled by it. Progress is only possible by religion, and in it we must find security." In another edict of about the same time he defines religion as "consisting in committing the least evil possible, in doing much good, in practising pity and charity, and in leading a pure life." His religion was still richer and wider when, as a true follower of Gotama, in B.C. 242, he presided over the third great Buddhistic Council of Patua—the second having met in 377 B.C., the first centenary of "the Master's death."

(To be continued.)

## THE EMPEROR WILLIAM AND PALESTINE EXPLORATIONS

THE German Emperor is said to be planning a tour to Palestine next autumn, one of his objects being to verify the sites of the chief places named in the New Testament, such as Golgotha and the Temple, and especially the place where the "Last Supper" is supposed to have taken place. The Sultan, it is said, intends to present this last to the errand Emperor, as a mark of his appreciation of the friendly services of the latter during the Græco-Turkish war. The *New York Herald* says:

"German of its work The French in Jerusalem the results successful supported information Court. It Temple of S opinion which every position of the Temple itself for this, if not permit infidel Chr eration? The Emp and scholar to reduce w order. W proposed below the p identificatio fourth cent ago, the E even if he g of a few w places indic "Passing south is a Here, too, i site of the Pretorium, space betw a firman pe and positiv "Perhap city and fin rom which and, Fran Holy Sepu "When t of the Last Daud, whic

"Germany already has a Palestine Exploration Society, but the results of its work are not tremendous. (Which is putting it very mildly.) The French Catholics have founded schools, orphanages, and monasteries in Jerusalem, and elsewhere, and their scholars are constantly publishing the results of their archaeological researches. The most valuable and successful of these societies, however, is the Palestine Exploration Fund, supported in England and America . . . . In Jerusalem itself valuable information has been gathered, especially about the walls of the Temple Court. It has settled the dispute of scholars as to the location of the Temple of Solomon, in favor of the Mosque of Omar, against the other opinion which preferred the Church of the Holy Sepulchre . . . . The very position of the altar of burnt offering, which was in the courtyard of the Temple, has been definitely determined, but the foundations of the Temple itself have never been laid bare. There is a very good reason for this, if the Mosque of Omar stands on that site, for the Sultan will not permit that holy place to be excavated by believers, much less by 'infidel Christians.' Can the Kaiser persuade him to permit this desecration? It is very doubtful, to say the least."

The Emperor will be accompanied by some of the best archaeologists and scholars obtainable, and doubtless these men will exercise their wits to reduce what it is owned is a mere chaos at present to something like order. When it is mentioned, however, that many of the spots it is proposed to identify are some hundred or a hundred and twenty feet below the present surface of the land, and that one of the chief aids to identification will be a mosaic map of Palestine (supposed to be of the fourth century) discovered at a place in Madabe (or Moab), a short time ago, the Emperor's difficulties will appear to be anything but trifling, even if he goes prepared to spend some years in overcoming them, instead of a few weeks. Innocently enough, the *Herald* says (speaking of the places indicated on the mosaic map):

"Passing through the gate we enter Zion, and there in the extreme south is a large building, the Church of Zion or the 'Last Supper.' Here, too, is 'St. Mary's,' which was formerly thought to occupy the site of the palace of Pontius Pilate, but this is seriously questioned. The Pretorium, according to the best authorities, is indicated here in the space between the two colonnades. If now, Emperor William can secure a firmman permitting him to make excavations at these points, he may find positive confirmation of the correctness of these locations.

"Perhaps the Kaiser will be able to explore in other sections of the city and find other noted spots. No one knows even where the sepulchre from which Jesus rose is located, although a 'convention' between England, France and Germany was signed in 1862 for the protection of the Holy Sepulchre."

"When the Sultan carries out his promise to give the Kaiser the site of the Last Supper, he will turn over to him the tomb of David, Neby Daud, which the Mohammedans show as the house in which that remark-

able scene took place. The scientists who form the retinue will have to decide upon archaeological grounds whether this is indeed the place in which Jesus and the apostles celebrated the Passover.

"It has also been announced that the Kaiser will settle the location of Golgotha, the 'place of skulls' where the crucifixion was held. Two different places are now pointed out. Only one of them can be the correct spot; [!] but whether it is the one within the walls of modern Jerusalem, or the other, a barren, rock-strewn plain beyond the walls, perhaps the Kaiser can decide. This is the most important place in the world for Christendom, and yet, strange to say, no one can be sure exactly where that crowning scene in the life of Jesus burst upon the world!"

The *Herald* is inclined to think the Cave of Machpelah is hidden under the Mosque of Hebron, and says of it:

"Should the Kaiser gain permission to have this cave opened, and if the embalmed or mummified body of Jacob be found there, no greater support could be discovered for the correctness of the Bible. It is not impossible that the Kaiser, with his power, his friendship for the Sultan, and ambition to distinguish himself as the head of Protestant Germany, will bring about some astounding results. He can bring sufficient pressure to bear upon the Sultan to gain practically unlimited permission for carrying on excavations all over Palestine. As a practical man of affairs the Kaiser will do on a large scale what has hitherto been done by very slow degrees. Instead of exploring in one or two places he will start a dozen exploring parties at once, and the many mounds waiting for the excavator's spade would yield up their secrets to the world. When the world knows the exact spot where Mary and the infant Jesus were sheltered: when it knows the shop in which the boy Jesus plied the carpenter's trade, and, most of all, when every spot in and around Jerusalem sanctified to Christendom by the presence of its Savior is pointed out, without the least doubt or question, Kaiser William will have gained fame which will not only be world-wide, but world-long as well!"

The Sultan of Turkey may be the head of a degenerate race and a falling empire, but he must sneer at the stupid credulity which could lead one of the greatest rulers of the boastful West on such a wild-goose chase. Even could the story of Jesus be substantiated, how would it be possible to verify the position of a temple which had been utterly and designedly destroyed? How expect to find walls of a temple of which not one stone was to be left upon another? To be sure, Germany is gaining the honorable reputation of being the head-quarters of mummy manufacture, and if the Cave of Machpelah be opened, it is not by any means impossible that a mummified body of Jacob may be found inside. The Age of Forgery, which seems to be coterminous with the Age of Foolery, is not yet at an end, and our lunatic asylums are becoming unpleasantly overcrowded.