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RELIGION

A Comparative Study

BY

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PREFACE

THE author has a definite purpose in offering this book to the public. He is aware that there are many valuable works on the subject of Comparative Religion. He regards some of them as too voluminous and technical for the average reader who is seeking an intelligent understanding of the Great Religions of the world.

Others show unmistakable signs of having been "made in Germany" and as being a part of the destructive higher criticism that has done harm to the cause of Christianity.

Some of these volumes are admirable in every way, but are so condensed they do not give a general survey of the field.

The present work will doubtless prove equally unsatisfactory to many readers, but if others get as much pleasure and profit from its perusal, as the author has in its preparation, he will be well paid.

We have treated the subject under three general heads:

I. The Science of Comparative Religion.
II. The History of Religions.
III. The Comparison of Religions.

The religious idea is one and innate, but as this idea is expressed by different peoples it is colored by the medium through which it passes. A stick may be perfectly straight, but when stood in a pool of

water the lower end looks crooked because of the medium through which it is viewed. If the beholder views it from beneath the surface of the water the upper end looks crooked.

God's revelation to man is colored by the medium through which it reaches him. In studying the religions of other people this general truth should be kept in mind, for he who denies that there is good in any other religion does not thereby recommend his own.

It is equally important that he should not become so broad as to be shallow, and thereby have a creed so liberal that it is meaningless, for there are certain fundamental truths that forever differentiate Christianity from all other religions. To know one's mother tongue well it is necessary to know more than one language, and so to know one's religion in all its bearings it is well to know something of other religions, for they are all a part of the one great, innate religious idea. Lecky says: "That religious instincts are as truly a part of our nature as are our appetites and our nerves, is a fact which all history establishes and which forms one of the strongest proofs of the reality of the unseen world, to which the soul of man continually tends."

Bagehot has well said: "The criterion of true beauty is with those who have a sense of true beauty; the criterion of true morality is with those who have a sense of true morality; and the criterion of true religion is with those who have a sense of true religion."

Pragmatism teaches that the outcome of things is the best criterion—"that the thing is true so far as we can see at the present time," though later dis-

coveries may show that our present truth is limited. This truth is as applicable to religious experience as to other experiences. What is before us will not contradict what is now within our reach. We know we are not at the end, but may be sure we are on the right road.

J. G. V.

APPLETON, WISCONSIN.
Christmas, 1918.

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RELIGION AS A SCIENTIFIC STUDY

CHAPTER I

Comparative Religion

SECTION I

DEAR reader, pause a moment for prayer; in the pages following you will be led along strange paths, and doubts will be raised and your childhood faith will be shaken and you will wonder if the foundation of the Christian faith is slipping away and the whole structure is toppling to a fall. Here is where many make shipwreck of faith, and consequently of life. This comes from the fact that they believe their doubts and doubt their beliefs and stop all investigation. A little religious knowledge is a dangerous thing, but he who drinks deeply gets life from the ever-flowing spring.

No one can understand religion who approaches it from the earthward side only. The deeper truths of religion are known only to those who are willing and anxious to live them. Many pious souls who never heard of the gospel as preached by Jesus Christ have been living incarnations of these deeper truths, while many learned critics who have been born and reared in a Christian atmosphere have lived, philosophized, and died without coming into vital touch with these life-giving truths. This is not a plea for those who would float ignorance on piety; nor, on the other hand, for those who would smother piety by learning.

RELIGION AS A SCIENTIFIC STUDY

Many of our nursery conceptions of the world, life, duty, and religion are childish. If we grow and develop normally, we must necessarily change our opinions about many things. We come to see that the world is not just as we thought it was, but that it is governed by certain natural yet inexplicable laws; but the fact the world *is* remains. Our conceptions of life enlarge, and life comes to have a meaning and outreach that we knew nothing about in childhood. Its significance and sacredness grow with the years. As we grow the social realm widens, and we find in it duties, opportunities, and responsibilities that we knew nothing of in childhood. Religious ideas change, but not religious fundamentals. The religious realm is largely idealistic, and because of this fact, superstition, fancy, and mythology have found this field especially attractive. These foes of progress and civilization have been given free rein in the nursery, and childish fancy has filled the world with ghosts and hobgoblins, and given to dolls divine attributes.

As the children approach maturity, it is natural they should have confused ideas regarding many of these things. As they confront the laws of progress and growth everywhere, they meet two classes of people, both sincere, but alike dangerous advisers. The one raises the hands in holy horror, saying, "What you call evolution or science or progress has no right to enter the sacred precincts of religion." The other class says, "Here are the facts of nature and they contradict religion, and facts are facts." The first tends to fanaticism in religion, and the other to scientific atheism.

He who fails to get correct bearing at this point is destined to confusion that may be fatal to all his thinking, and eventually to his religious life. In meeting these problems there are several facts to be taken into consideration. God, who is a personal, self-existing Creator or first cause, is a reality, though inexplicable to the finite mind. This is the conclusion of unprejudiced human reason. The religious idea is innate in man. Plutarch said: "You can find empires without thrones and thrones without emperors, but no empire without altars." Professor Tiele calls this "the innate sense of infinity." Max Müller speaks of the perception of the Infinite, and affirms that the source of religion is the yearning of the soul after God. Professor Herder sees in rites and ceremonies the natural expression of the innate recognition of God. These authorities are simply recognizing the fact that religion is a note of the human race. This is not denying the fact that there are persons who have no religious tendencies, just as there are persons who are destitute of natural affection. These abnormal persons do not disprove general tendencies that go to show man is naturally religious and affectionate.

There is a school of writers who trace all religions to naturalistic causes. They begin with fetishism as the lowest form of religion and work up gradually to monotheism. To them the religious idea is merely the outgrowth of superstitious fear. Unfortunately for them and their theory, facts, experience, revelation, philosophy, and the voice of the race are against them. Their theory breaks down in the presence of well-established facts, proves nothing, and fails in

every attempt to explain religious phenomena. At first thought, it seems strange that many writers on Comparative Religion have been either atheistic or at least non-Christian. The denial of God and opposition to the Christian ideal is explained by the Psalmist as originating in the heart rather than in the head (Psalm 14). There are people who would do away with law because they do not like its restraints, just as there are people who would do away with God in order to get rid of His sovereignty. This naturalistic school should explain to the world why it is, if time and evolution are all that is necessary to provide religion, that animals show no religious tendency.

Some writers claim that religion is from *re-legere*, meaning to read over, or an opinion formed from what one has read. Others say religion is from *re-ligare*, meaning to bind back, or to restore the soul to its original friendship with God. The first definition emphasizes religion as *creed*, the latter as *life*. True religion is neither the one nor the other, but both. Creed has its place, and life its place, but real religion is the life of God in the soul of man. Each person will interpret God according to his own personality, and his experience will be peculiar to his personality. Voltaire defined the theist thus: "One who says to God, 'I worship and serve Thee,' and to mankind, 'I love you.'" True religion makes one tolerant of the beliefs of others in so far as they are not destructive of fundamental principles.

The final authority in religious matters is not in an infallible book or in the Church, but rather in

belief, for a belief is true that makes for the betterment of the human race—that lifts one above himself and broadens and betters his life—that fills life with the ripened fruits of righteousness. A belief that can thus reach out to the unseen realm and bring into life such blessings, must be true. Our lives are molded by our beliefs, and we are putting into practice what we believe. It is still true that, "As a man thinketh in his heart, so is he." Man is what he thinks. Acts spring from hidden seeds of thought, so man is made or unmade by himself, for he holds the key to every situation. The thoughts we built into character yesterday made us what we are to-day, and to-morrow will be the result of the thoughts of to-day. The soul attracts that which it secretly harbors. Men attract what they are and not what they want. Good thoughts never produce bad results. The body is somewhat the servant of the mind. Disease and health come largely from the mind. This is the one truth that saves Christian Science from being a meaningless jumble. If you would perfect your body, guard your mind. Clean, cheerful thoughts will do for the life what fresh air and sunlight will do for a foul room. The achievements of life rest on thought factors. "Where there is no vision, the people perish." The so-called dreamer gets a thought or vision and goes forth to visualize it, and the result is achievements, reforms, and revolutions. The secret of happiness is in choosing an ideal and focussing life on or around it.

Comparative Religion is, or should be, the very center of Christian Apologetics. No one is prepared

to discuss intelligently that vital topic in Christian theology till he has studied the origin and history of the great religions of the human race. A knowledge of this subject embraces topics of the most profound interest to every thoughtful human being. The subjects are as varied as they are profound. They deal with philology, philosophy, psychology, history, literature, art, geography, mythology, architecture, etc. We cannot understand the social, intellectual, and religious life of people without knowing something of their relation to these things. There is not a subject in the college curriculum that opens a wider field for cultural training. A student may be versed in some sciences and know but little or nothing of others, but the student of Comparative Religion must know something of many contributory subjects or sciences.

The study of religion is so systematized that we speak of the scientific study of Comparative Religion. If "Three-fourths of science is method," then Comparative Religion is rightly called a science, for every phase of heathen religion has been subjected to careful analysis, and to a study of the subjects mentioned above as they are related to heathen life. This study has been greatly hindered by a lack of a suitable text-book. Such a book would doubtless have been prepared but for lack of adequate data. Within the past fifty years so much information has been gathered on this subject that lack of data is no longer a valid excuse. The missionaries have done more than any other class of people to acquaint us with the real conditions in the heathen world. They live

among the people and are generally intelligent and sympathetic, and are consequently able to get into the heart life of the people. They have brought to civilization a wealth of information that has opened up the study of the social, intellectual, and religious life of these heathen people. Education and science and religion owe to these people a debt of gratitude for information they have gathered that could not have been gotten in any other way.

The study of Comparative Religion has forced a recognition of the universality of religion. One cannot know his own religion thoroughly till he knows something of other religions, just as one cannot know his own language thoroughly without knowing something of other languages. God has not left himself without a witness in the world. Tennyson quotes approvingly an inscription that appears on a temple in Kashmier which says, "O God, in every temple I see people who see Thee, and in every language I hear spoken, people praise Thee." There are fundamental agreements in all religions, such as a recognition of God, future existence, sin, punishment, etc. The gods of heathenism are reflections of the passions of the people. People never rise higher than their gods. We attribute to God our own thoughts, and our lives are influenced by the character we give Him. If we would be fair to these heathen religions, we must judge them by their virtues and not their excrescences. We would want them to judge Christianity in the same way.

Comparative Religion is referred to by different designations such as Hierology, Science of Religion,

Comparative Theology, etc. They all agree in treating the religious idea as a unit. In this discussion we shall use the term Comparative Religion and treat the religious concept as a unit, and when we speak of the religions of the different peoples, we shall regard them as springing from the universal religious concept. As to the origin of this concept—the religious idea or religion in its larger sense—we know nothing more than we know of the origin of language. "Thou, O God, hast created us for Thyself, therefore our hearts are restless till they find rest in Thee."—*St. Augustine.* God solves the world-riddle of *is* and *ought.*

The moral consciousness of the race rises and falls with religious beliefs. All moral conduct has its basis in religious faith and rites. He who ignores God and religion, repudiates the only foundation on which a moral life can rest. Some moral people who have ignored God and religion are unconsciously controlled and influenced by the religious sentiment that has permeated and molded society. Among heathen people it is a common thing to find rites and ceremonies rigidly observed where there is no moral consciousness. Some heathen people think it is natural that people from other countries should have different religions and moral standards just as they have different clothes, and they are consequently tolerant toward other religions—are willing to accept Christ as one of their gods and Christianity as one of their religions, provided it be understood the acceptance places them under no obligations to change

their lives or conform to the moral standards of Christianity.

The weakness of Roman Catholic Christianity in the mission fields has been the acceptance of this heathen standard, by simply receiving the unregenerated heathen into the Church and allowing them to adhere to their old way of living and conform to the same corrupt lives. The heathen have regarded Romanism as one of the religions of the country. True Christianity has always insisted that it is *the* religion and that its standards only are correct, that it contains all that is good and true in the other religions. If this is a correct statement of the fact, it should not be regarded as intolerant. This attitude has led to the persecution of Christianity from the first. Christianity can make no compromise on this point without surrendering its claim.

(In the ages to come the religion that best meets human needs will triumph in the world and rule in the hearts and lives of men.) What will be the result if some religion come to the fore that meets these conditions better than Christianity does? It will by that triumph become essential Christianity and, therefore, take its place. The influence that does most to lift this world back to God by that achievement becomes the true religion.

SECTION II

The Science of Comparative Religion is a new science and does not date back more than fifty years. The subject is an old one, but not until recently has it assumed such definite form and importance as to

be classed as a science. More definite information on this subject has been gathered, classified, and put into definite literary form during the past fifty years than during the preceding eighteen hundred years.

The great missionary movement of the Christian Church has been developed during the past half century. Modes of travel and communication have so improved during this period as to bring distant parts of the earth together and make this world one vast whispering gallery. The steam engine, the printing press, and telegraphy have wrought wonders of which our forefathers never dreamed. These have been highly useful in gathering and disseminating information about the religions of various peoples. During this period Daniel's prophecy has been fulfilled, for "many have run to and fro and knowledge has been increased." (Daniel 12. 4.) This period has been especially marked by travel and research as well as by missionary effort.

Men of large means have shown their interest in religion by bearing the expense and encouraging specialists to make excavations, explorations, and original research in foreign lands that might throw some light on religion. These efforts have been rewarded beyond their most sanguine expectations. In Bible lands it seemed at times that almost every turn of the spade brought confirmatory evidence of the truthfulness of the Bible statements. In other parts of the world equally definite information has been gained concerning the origin and history of non-Christian religions. Some of this valuable work was accomplished by people who were not experts, and

the data they gathered needed to be carefully sifted. Some missionaries have been so narrow in their views that they were utterly unable to appreciate the good points in the religion of the people among whom they labored. These processes have gone forward till at the present time books filled with valuable information are literally pouring from the printing press. There is no longer an excuse for ignorance on this vital subject. The early attempts to study these subjects were crude, but not unlike early efforts in most fields.

The Apostles and Church Fathers had but little knowledge of the religions of their day. They held narrow views which prevented them from making a study of any religion save Christianity. To them all other religions were false and the followers were doomed. The Greek philosophers of the same period were the preachers of the day. They discoursed on ethics and religion, but their views often lacked clarity and definiteness, and as a result they did not contribute much that was valuable to the study of religion. Roger Bacon, who lived in the thirteenth century, was the first great scholar to insist that all intelligent people should acquaint themselves with the religions of mankind. He attempted to show that religion was too much hampered by authority, custom, prejudice, and conceit. He treated religion under the following heads: Fetishism, Idolaters, Tartars, Mohammedans, Jews, and Christians. His treatment of these religions showed that he lacked both insight and sympathy, and was thereby unfitted for a proper understanding and dis-

cussion of these subjects. He had great sympathy with the astrologers and alchemists of his day.

The first Parliament of Religions was held at Kara Korum in Tartary in the thirteenth century. One of the rules adopted for the government of this Parliament was that any person who spoke disrespectfully of a faith differing from his own should suffer instant death. The probability is that they had harmony at least. At Agra, India, stands the tomb of Akbar, the great Mogul emperor. Near this tomb, which deserves a place among the wonders of the world, are the tombs of five of his wives. The story is that he married a Jewess, a Mohammedan, a Brahman, a Zoroastran, and a Christian that he might study the effect of these different religions at short range. It is known that he gathered all the sacred books he could command and had them translated for his private library. In 1575 at a conference held in his palace he announced his faith that Islam was not the only religion and that many good and wise people held to other religions. This renunciation subjected him to bitter persecution. During the latter half of the last century many distinguished scholars contributed to the subject of Comparative Religion, and so organized the information that had been gathered by others that the subject came to be recognized as a science. The more prominent writers were Dr. Max Müller of Oxford, England, Professors Tiele of Leyden, and Reville of Paris.

Dr. Müller deserved more honor than his modesty would permit him to claim. He edited the Rig Veda, the sacred book of the East, in fifty volumes;

wrote a very suggestive work, "Comparative Mythology," and delivered many university lectures. He gave great inspiration to the Parliament of Religions that met in Chicago in 1893. He paid the price due to his prominence, for many mediocre men seemed to take great delight in finding fault with his methods and conclusions. When he passed to his reward in 1900 he was generally regarded as the best authority on Comparative Religion. This recognition was freely accorded him by such men as W. Robertson Smith, Andrew M. Fairbain, Cornelius P. Tiele, Dr. Saussaye, and men of like caliber.

America has made large contribution to the subject of Comparative Religion. The history of this subject cannot be written without giving a prominent place to such men as James Freeman Clark, C. H. Toy, F. F. Ellingwood, W. F. Warren, L. H. Jordan, J. H. Barrows, D. J. Burrell, George F. Moore, George H. Trever, and many others. No student of Comparative Religion should be satisfied till he is reasonably familiar with the writings of these authors. The one event that brought the subject of Comparative Religion to the front and literally forced it on the attention of the world was the Parliament of Religions held in Chicago in connection with the World's Fair in 1893. This exposition was the most comprehensive display of man's progress that the world had seen up to that time. More than fifty nations took part in the exposition. It was preëminently proper that religion which had done so much to advance the world's progress should have a prominent place and be viewed in a broad way in connection with this great enterprise.

Our little systems have their day;
They have their day and cease to be,
They are but broken lights of Thee;
And Thou, O Lord, art more than they.

The purpose of the Parliament was expressed by the Religions Committee as follows:

"Believing that God is, and that He has not left Himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people, and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious Faith, to review the triumphs of Religion in all ages, to set forth the present state of Religion among the nations and its influence over Literature, Art, Commerce, Government, and the Family Life; to indicate its power in promoting Temperance and Social Purity and its harmony with true Science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds, and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man."

The special objects to be attained were:

1. To bring together in conference, for the first time in history, the leading representatives of the great Historic Religions of the world.

2. To show to men, in the most impressive way, what and how many important truths the various Religions hold and teach in common.

3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.

4. To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each Religion, and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish, and other Faiths, and from representatives of the various Churches of Christendom, full and accurate statements of the spiritual and other effects of the Religions which they hold upon the Literature, Art, Commerce, Government, Domestic, and Social life of the peoples among whom these Faiths have prevailed.

7. To inquire what light each Religion has afforded, or may afford, to the other Religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light Religion has to throw on the great problems of the present age, especially the important questions connected with Temperance, Labor, Education, Wealth, and Poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

Prominent leaders of all religions in all parts of the world took part in the Parliament and expressed catholic views, but, sad to admit, many of these people returned to their homes and were as narrow, bigoted, and undemocratic as before.

The leading spirit of the Parliament was Dr. J. Henry Burrows, of Chicago, who printed the addresses in two volumes, "The World's Parliament of Religions." This work is an invaluable thesaurus of information for the student of religions. The addresses made and papers submitted were by the ablest men that represented the different religions, denominations, Churches, creeds, and cults. They were up-to-date, forcible statements of their best thought. Tennyson's words properly represented the essence of their conclusions:

> The whole world is everywhere
> Bound by gold chains about the feet of God.

The tolerant and liberal spirit of the gathering was voiced in the following poem, contributed by Laura O. Chant:

> The New World's call hath summoned men to prayer:
> And swift across the ocean's path of foam,
> Along the mountain-tracks, or desert's glare,
> Or down the old-world valleys, they have come.
> O golden, olden East!
> Right welcome to the feast.
> The New World welcomes you
> In the most holy name of God,
> The New World welcomes you.

COMPARATIVE RELIGION

The New World's call hath summoned men to prayer:
All Christendom hath felt her great heart beat,
And Europe's messengers from everywhere
Still wake the echoes with their coming feet.
O, Mussulman and Greek!
The glad New World doth seek
With Christian and with Jew
In the most holy name of God,
To love and welcome you.

The New World's call hath summoned men to prayer:
And Africa hath heard the call and cried
To her most noble sons to haste and share
The brotherhood of worship side by side.
O, heirs of liberty!
Dear Negro brothers, ye,
At last at one with you,
In the most holy name of God,
The New World welcomes you.

For all the creeds of men have come to praise,
And kneel and worship at the great white throne
Of God, the Father of us all, and raise
The all-world's prayer to Him, the Great Alone.
O creeds, whate'er ye be!
The Truth shall make you free.
And be ye old or new,
In the most holy name of God
The New World welcomes you.

Let Moses still be reverenced, and the name
Of Buddha fill his worshipers with awe.
Still let Mohammed from his people claim
A sober life and conduct as before.
Yet nought of outlook shall be sacrificed
By which man doth his soul's horizon scan,
For over all the creeds the face of Christ
Glows with white glory on the face of man.

And all the symbols human tears have stained,
And every path of prayer man's feet have trod,
Have nearer knowledge of the Father gained
For back of soul and symbol standeth God.
In fullness of the time,
From every creed and clime,
The New World and the Old
Pray in the age of Gold,
In one vast host on bended knee
The Old and New, in unity
Of Truth's Eternal good
To East and West forever given,
Proclaim in sight of Heaven,
In the most holy name of God,
Immortal Brotherhood.

Whittier voiced the same sentiment when he said:

Wherever through the ages rise
The altars of self-sacrifice—
Where love its arms hath opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head;
I trace His presence in the blind
Pathetic groping of my kind—
In prayers from sin and sorrow wrung,
In cradle hymns of life they sung,
Each, in its measure, but a part
Of the unmeasured Over-heart;
And with a stronger faith confess
The greater—that it owns the less!

Professor Müller said in a paper sent to the Parliament, "All religions are natural; there was a purpose in the ancient religions and philosophies of the world; Christianity was built upon these, from materials as to its form and substance, furnished by

them, was in fact a synthesis of the best thoughts of the past, as they had been slowly elaborated by the leading peoples of the human race, the Aryan and the Semitic."

Mr. Higginson went a step farther when he said:

"The first Parliament of Religions in this country may be said to have been simultaneous with the nation's birth. When, in 1788, the Constitution of the United States was adopted, and a commemorative procession of five thousand people took place in Philadelphia, then the seat of government, a place in the triumphal march was assigned to the clergy; and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration. It seems strange that no historical painter, up to this time, has selected for his theme that fine incident. It should have been perpetuated in art, like the Landing of the Pilgrims, or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years later in a Mohammedan country, when in 1875, Ismail Pasha, then Khedive of Egypt, celebrating by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God, and that he desired for his daughter's soul the prayers of all."

Professor John Gmeiner in his closing address made the following suggestive summary:

"I. As there was originally but one human family, so there was but one primitive religion. When did man first receive this religion? At the very instant when the Creator breathed into him the

immortal soul, the germ of religion was implanted in his inmost nature. The great naturalist, A. De Quatrefages, declares on this point: 'The result of my investigation is exactly the opposite of that at which Sir John Lubbock and M. St. Hilaire have arrived. Obliged, in my course of instruction, to review all human races, I have sought atheism in the lowest as well as in the highest. We nowhere meet with atheism except in an *erratic condition.* In every place and at all times, the mass of population have escaped it; we nowhere find either a great human race, or even a division however unimportant of that race, professing atheism. I have proceeded and formed my conclusions—exclusively as a naturalist, whose chief aim is to seek for and state *facts.*'

"We reject the unfounded assumption that the religious faculty of man has been gradually evolved from some animal faculties, but maintain that, like reason itself, of which it is the complement, it was a primitive gift of his Creator. Besides, we have reason to believe, not only on the authority of the inspired books, but also from reliable historical data, that the primitive human family were not only endowed with the religious faculty, but that they had also received particular revelations from their Creator, the acquisition of which transcended the abilities of their merely natural faculties.

"II. How was this primitive religious union of the human family lost? With the gradual numerical increase of mankind, it became necessary that tribe after tribe separate itself to an independent existence. The conception of God became gradually obscured or distorted by the gradually changing general mental conceptions of these various tribes. To the same God often different names were given, and gradually the different names were considered to denote different gods. God was often honored under different symbols. With this fundamental belief in God, also other religious beliefs, for instance, con-

cerning prayer, sacrifice, or the state of immortality, were gradually changed and vitiated. Yet in the midst of the chaos of polytheism and idolatry, the precious germs of religion, the belief in the existence of invisible superior beings, their active interest in the affairs of men, the voice of conscience admonishing to do right and to shun wrong, and the conviction of immortality still remained indestructible in every human soul. We may pity and deplore many improper manifestations of these religious sentiments, but the sentiments themselves we must profoundly respect as a gift of God even in the lowest savage or fetish worshiper.

"III. But God's fatherly hand is already leading his once-separated children together. A unification of the human family is going on, the rapidity and extent of which, even a hundred years ago, no mortal would have dreamed of. Yet one great achievement remains to be accomplished, namely, to crown the work of the unification of the human family with the heaven-given blessings of religious unity.

"The one universal religion, to fulfill its mission, must be endowed with the following characteristics:

"1. It must be true; that is, in full harmony with itself and the entire universe, the Creator and all His works.

"2. It must welcome and tend to assimilate as coming from God all that is really true, good, and beautiful, wherever found; in nature, in art, in science, in philosophy; and in human culture, civilization, and progress.

"3. It must satisfy all the nobler, higher aspirations implanted by God in the soul of man.

"4. It must be provided with such credentials as will satisfy intelligent men that it is indeed the one true religion of God.

"What can and should we all do toward promoting religious union among ourselves? Keeping in mind that the one true religion must be God-given,

as frail human reason has proved itself throughout human history as utterly incompetent to produce any religion which can satisfy mankind, we must seek devoutly and earnestly for the religion which alone has all the characteristics which the one true religion of mankind must have. With the gradual disappearance of the mists and clouds of prejudices, ignorances, and antipathies, there will be always more clearly seen the heavenly, majestic outlines of that house of God, prepared on the top of the mountains for all to see, into which, as Isaiah foretold, 'all nations shall flow,' and countless many on entering will be surprised how it was possible that they had no sooner recognized this true home for all under God, in which they so often professed to believe when they reverently called it by its Providentially-given and preserved name, known all over the world—'The Holy Catholic Church.'"

Henry Drummond spoke on *Evolution and Christianity* as follows:

"No more fit theme could be chosen for discussion at this Congress than the relation of Christianity and evolution. Evolution—and by that I do not mean Darwinism, which is not yet proved, nor Spencerianism, which is incomplete, nor Weismannism, which is in the hottest fires of criticism—but evolution as a great category of thought is the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known.

"The mere presence of this doctrine in science has reacted as by an electric induction on every surrounding circle of thought. Whether we like it or not, whether we shun the change, or court it, or dread it, it has come, and we must set ourselves to meet it. No truth now can remain unaffected by evolution. We can no longer take out a doctrine in this century or in that, bottle it like a vintage, and store it in our

creeds. We see truth now as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can store this truth in our vessels, for the formulation of doctrine must never stop; but the vessels, with their mouths open, must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines rotting in a dead theology.

"To the student of God's ways, who reverently marks his progressive revelation and scans the horizon for each new fulfillment, the field of science under the influence of this great doctrine presents just now a spectacle of bewildering interest. To say that he regards it with expectation is feebly to realize the dignity and import of the time. He looks at science with awe. It is the thing that is moving, unfolding. It is the breaking of a fresh seal. It is the new chapter of the world's history. What it contains for Christianity, or against it, he knows not. What it will do, or undo—for in the fulfilling it may undo—he cannot tell. The plot is just at its thickest as he opens the page; the problems are more in number and more intricate than they have ever been before, and he waits almost with excitement for the next development.

"And yet this attitude of Christianity towards science is as free from false hope as it is from false fear. It has no false fear, for it knows the strange fact that this plot is always at its thickest; and its hope of a quick solution is without extravagance, for it has learned the slowness of God's unfolding and his patient tempering of revelation to the young world which has to bear the strain. But for all this, we cannot open this new and closely-written page as if it had little to give us. With nature as God's work; with man, God's finest instrument, as its investigator; with a multitude of the finest of these fine instruments, in laboratory, field, and study, hourly engaged upon this book, exploring, decipher-

ing, sifting, and verifying, it is impossible that there should not be a solid, original, and ever-increasing gain.

"The idea of gain for religion to be made out of its relations with science is almost a new thing. Its realization with whatever partial success is by far the most striking feature of the present situation. The intercourse between these two, until very recently, was remote, suspicious, and strained. After the first great quarrel—for they began the centuries hand in hand—the question of religion to science was the peremptory one: 'How dare you speak at all?' Then as science held to its right to speak, the question became more pungent: 'What new menace to our creed does your latest discovery portend?' By and by both grew wiser and the coarser conflict ceased. For a time we find religion suggesting a compromise and asking simply what particular adjustments to its latest hypothesis science would demand. But all that is changed. We do not now speak of the right to be heard, or of menaces to our faith, or even of compromises. Our question is a maturer one—we ask what *contribution* science has to bestow; what good gift the Wise Men are bringing now to lay at the feet of our Christ.

"To survey the field, therefore, for the mere purpose of celebrating the triumphs of religion and science is, let us hope, an extinct method. True science is as much a care of true theology as any branch of truth, and if it is necessary for a few moments to approach the subject partly in an apologetic attitude, the final object is to show, not how certain old theological conceptions have saved their skins in recent conflicts, but that they have come out of the struggle enriched, purified, and enlarged.

"I. The first fact to be registered is that evolution has swept over the doctrine of creation, and left it untouched, except for the better. The stages in the advance here are easily noted. Working in its

own field, science made the discovery of how God made the world. To science itself this discovery was startling and unexpected, as it has ever been to theology. Exactly fifty years ago Mr. Darwin wrote in dismay to Hooker that the old theory of specific creation—that God made all species apart and introduced them into the world one by one—was melting away before his eyes. He unburdens the thought, as he says in his letter, almost 'as if he were confessing a murder.' But so entirely has the world bowed to the weight of the facts before which even Darwin trembled, that one of the last books on Darwinism, by so religious a mind as that of Mr. Alfred Russell Wallace, contains in its opening chapter these words: 'The whole scientific and literary world, even the whole educated public, accept as a matter of common knowledge the origin of species from other allied species, by the ordinary process of natural birth. The idea of special creation, or any other exceptional mode of production, is absolutely extinct.' Theology, after a period of hesitation, accepted this version on the whole. The hesitation was not due, as is often supposed, to prejudice. What theology waited for was what science itself was waiting for—the arrival of proof.

"That the doctrine of evolution is proved yet, no one will assert. That in some of its forms it is never likely to be proved, many are even convinced. It will be time for theology to be unanimous about it when science is unanimous about it. Yet it would be idle not to record the fact that in a general form it has received the widest assent from modern theology. And there is nothing here but gain. If science is satisfied, even in a general way, with its theory of evolution as the method of creation, 'assent' is a cold word with which those whose business it is to know and love the ways of God should welcome it. It is needless at this time of day to point out the surpassing grandeur of the new conception. How it

has filled Christian imagination and kindled to enthusiasm the soberest scientific minds from Darwin downwards is known to every one. For that splendid hypothesis we cannot be too grateful to science; and that theology can only enrich itself which gives it even temporary place in its doctrine of creation. The theory of evolution fills a gap at the very beginning of our religion; and no one who looks now at the transcendent spectacle of the world's past as disclosed by science, will deny that it has filled it worthily. Yet, after all, its beauty is not the part of its contribution to Christianity which one emphasizes here. Scientific theology required a new view, though it did not require it to come in so magnificent a form. What it needed was a credible presentation, in view especially of astronomy, geology, paleontology, and biology. These, as we have said, had made the former theory simply untenable. And science has supplied theology with a theory which the intellect can accept, and which for the devout mind leaves everything more worthy of worship than before.

"As to the time-honored question of the relation of that theory to the Book of Genesis, it may surely be said that theology has now no longer any difficulty. The long and interesting era of the 'reconcilers' is to be looked upon as past. That was a necessary era. With the older views of revelation there was no alternative but to harmonize the Mosaic cosmogany with paleontology. And no more gallant or able attempts were ever made to bridge an apparently serious gulf than were the 'Reconciliations' of Hugh Miller and Chalmers, of Kurtz and Guyot, and the band of brilliant men who spent themselves over this great apology. But the solution, when it came, reached us from quite another quarter.

"For, wholly apart from this problem, theology meantime was advancing in new directions. The science of Biblical criticism was born. The doctrine of evolution, casting its transforming light over every

branch of knowledge, came in time to be applied to the literature and doctrine of the Old Testament. Under the new light the problem of the reconciliation of Genesis and science disappeared. The two things lay in different regions, no bridge was necessary, and none was called for. Genesis was not a scientific but a religious book, and there being no science there, for theologians to put it there, or 'reconcile' as if it were there, was seen to be a mistake. This new position is as impregnable as it is final. Genesis is a presentation of one or two great elementary truths to the childhood of the world. It can only be read aright in the spirit in which it was written, with its original purpose in view and its original audience. Dating from the childhood of the world, written for children, and for that child-spirit in man which remains unchanged by time, it takes color and shape accordingly. Its object is purely religious, the point being not how certain things were made—which is a question for science which the revealer of truth has everywhere left to science—but that God made them. It is not dedicated to science, but to the soul. It is a sublime theology, a hymn of creation, given in view of idolatry or polytheism, telling the worshipful youth of the earth that the heavens and the earth and every flying and creeping thing were made by God.

"This conclusion, and it cannot be too widely asserted, is now a commonplace with scientific theology. The misfortune is that, with the broken state of the churches, there is no one to announce in the name of theology that this controversy is at an end. The theological world needs nothing so much just now as a clearing house, a register office, a something akin to the ancient councils, where the legitimate gains of theological science may be registered, the new advances chronicled, popular errors exploded, and authoritative announcements made of the exact position of affairs. The waste of time both to friends and foes—to friends in laboriously proving what is

settled, to foes in ingloriously slaying the slain—is a serious hindrance to the progress of truth; and should any council have dealt with this controversy, let us say, as a British Association with Bathybius, the religious world would be spared such paltry spectacles as Mr. Huxley annihilating Mr. Gladstone, in the presence of a blaspheming enemy, over a problem which, to real theology, is non-existent. Probably nine-tenths of the 'modern attacks' upon religion from the side of science are assaults upon positions which theological science has itself discredited, but whose disclaimers, for want of a suitable platform to announce them from, have not been heard.

"II. Evolution has swept over the church's conception of origins and left it also untouched except for the better. The method of creation is one thing, the question of origins is another. There is only one theory of the method of creation in the field, and that is evolution; but there is only one theory of origins in the field, and that is creation. Instead of abolishing a creative hand, in short, as is sometimes supposed, evolution demands it. All that Mr. Darwin worked at was the origin of species; he discovered nothing new, and professed to know nothing new, about the origin of either matter or of life. Nothing is more ignorant than the attempt to pit evolution or natural law against creation, as if the one excluded the other. The Christian apologist who tried to refute objections founded upon the supposed antagonism is engaged in a wholly superfluous task. Evolution, instead of being opposed to creation, assumes creation. Law is not the cause of the order of the world, but the expression of it—so far from accounting for the origin of the world, it is one of the chief things whose origin has to be accounted for. Evolution only professes to offer an account of the development of the world, but it does not profess either to account for it, or for itself.

"The neutrality of evolution here has been again

and again asserted by its chief exponents, and the fact ought to take a place in all future discussion of the subject. Mr. Huxley's words alone should be sufficient to set the theological mind at rest. 'The doctrine of evolution,' he writes, 'is neither theistic nor anti-theistic. It has no more to do with theism than the first book of Euclid has. It does not even come in contact with theism considered as a scientific doctrine.' 'Behind the co-operating forces of nature,' says Weissman, 'which aim at a purpose, we must admit a cause . . . inconceivable in its nature, of which we can say only one thing with certainty, that it must be theological.'

"Far too lightly, in the past, have religious minds been wont to assume the irreligiousness of scientific thought. Scientific thought, as scientific thought, can neither be religious nor irreligious; yet when the pure man of science speaks a pure word of science—a neutral and colorless word—because he has failed to put in the theological color he has been branded as an infidel. It must not escape notice, in any summing up of the present situation, how scientific men have themselves repudiated this charge. It is not denied that some have given ground for it by explicit utterance—even by blatant, insolent, and vulgar utterance. But far more, and among them those who are currently supposed to stand foremost in the opposing ranks, have expressly denounced it and gone out of their way to denounce it.

"Professor Tyndall says: 'I have noticed during years of self-observation that it is not in hours of *clearness* and *vigor* that atheism commends itself to my mind; that in the hours of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form part.'

"Apart from that, it may well be that some of the protest of science against theism is directed not against a true theism, but against those superstitions

and irrational forms which it is the business of science, in whatever department, to expose. What Tyndall calls a 'fierce and distorted theism,' and which elsewhere he does not spare, is as much an enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief; and there is perhaps just as much of the one as of the other afloat in current literature. 'In these days,' says Ruskin, 'you have to guard against the fatalist darkness of the two opposite prides: the pride of faith, which imagines that the nature of the Deity can be defined by its convictions, and the pride of science, which imagines that the energy of Deity can be explained by its analysis.'

"The question as to the proportion of scientific men who take the Christian side is too foreign to the present theme to call for remark; but as a matter of fact there is probably no more real unbelief among men of science than among men of any other profession. The numbering of heads here is not a system that one fancies, but as it is a line often taken on the opposite side, and seems to have a weight with certain minds, I record here, in passing, the following authorized statement by a well-known Fellow of the Royal Society of London.

" 'I have known the British Association under forty-one different presidents—all leading men of science, with the exception of two or three appointed on other grounds. On looking over these forty-one names, I count twenty who, judged by their private utterances or private communications, are men of Christian belief and character, while, judged by the same test, only four disbelieve in any divine revelation. Of the remaining seventeen, some have possibly been religious men, and others may have been opponents; but it is fair to suppose that the greater part have given no very serious thought to the sub-

ject. I do not mean to say that all these twenty have been men of much spirituality, and certainly some of them have not been classed as "orthodox," but the figures at least indicate that religious faith rather than unbelief has characterized the leading men of the Association.'

"But to return: Instead of robbing the world of a God, science has done more than all the philosophies and natural theologies of the past to sustain and enrich the theistic conception. Thus: (1) It has made it impossible for the world ever to worship any other God. The sun, for instance, and the stars have been 'found out.' Science has shown us exactly what they are. No man can worship them any more. If science has not by searching found out God, it has not found any other god, or anything the least like a god that might continue to be even a conceivable object of worship in a scientific age. (2) By searching, though it has not found God, it has found a place for God. At the back of all phenomena science posits God. As never before, from the purely physical side, there is room in the world for God; there is a license to anyone who can name this name to affirm, to speak out, to introduce to the world the object of his faith. And the gain here is distinct. Hitherto theology held it as an almost untested dogma that God created the world. That dogma has now passed through the fiercest of crucibles and comes out untarnished. A permission to go on, a license from the best of modern science to resume the old belief, is at least something.

"(3) By vastly extending our knowledge of creation, science has given us a more God-like God. The new-found energies in the world demand a will, and an ever-present will. God no longer made the world and withdrew; He pervades the whole. Appearing at special crises, according to the old view, He was conceived of as the non-resident God, the occasional wonder-worker. Now He is always there. Science

has nothing finer to offer Christianity than this exaltation of its supreme conception—God. Is it too much to say that in a practical age like the present, when the idea and practice of worship tend to be forgotten, God should wish to reveal Himself afresh in ever more striking ways? Is it too much to say that at this distance from creation, with the eye of theology resting largely upon the incarnation and work of the man Christ Jesus, the Almighty should design with more and more impressiveness to utter Himself as the Wonderful, the Counselor, the Great and Mighty God? Whether this be so or not, it is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of *Natural Religion* tells us that 'the average scientific man worships just at present a more awful, and as it were, a greater, deity than the average Christian.' Certain it is that the Christian view and the scientific view together form a conception of the object of worship, such as the world in its highest inspiration never reached before. The old student of natural theology rose from his contemplation of design in nature with heightened feelings of the wisdom, goodness, and power of the Almighty. But never before had the attributes of eternity and immensity and infinity clothed themselves with language so majestic in its sublimity.

"III. Evolution has swept over the argument from design and left it unchanged except for the better. In its old form, it is as well to admit squarely, this argument has been swept away. To it, as to the doctrine of special creation, the work of the later naturalists has proved absolutely fatal. But the same hand that destroyed, fulfilled, and this beautiful and serviceable argument has lately received such a rehabilitation from evolution as to promise for it a new lease of life and usefulness. Darwin has not written a chapter that is not full of teleology. The 'design' is there still, less in the part than in the whole, less

in the parts than in the relations of the parts; and though the time is not quite ripe yet for the full restatement of the venerable argument, it is clear we are to have it with us again invested with profounder significance. It is of this that Mr. Huxley, after showing that the old argument is scientifically untenable, writes: 'It is necessary to remember that there is a wider teleology which is not touched by the doctrine of evolution, but is actually based upon the fundamental proposition of evolution.'

"Passing away from these older and more familiar problems, let me indicate lastly, and in a few closing words, one or two of the more recently disclosed points of contact. Not a few theological doctrines, and some of supreme significance, are for the first time beginning to feel the effect of the new standpoint; and though it were premature to claim actual theological contribution from this direction, one cannot fail to notice where the rays are striking and to prophesy that before another half century is passed a theological advance of moment may result. The adjustments already made, it will be observed, have come exactly where all theological reconstruction must begin, with the foundation truths, the doctrines of God, creation and providence. Advances in due order and all along the line from these upward are what one might further and next expect. With suggestions in some of these newer directions the whole field of theology is already alive, and the opportunity now offered to theological science for a reconstruction or illumination of many of its most important doctrines has never been surpassed in hopefulness or interest.

"Under the new view, for instance, the whole question of the Incarnation is beginning to assume a fresh development. Instead of standing alone, an isolated phenomenon, its profound relations to the whole scheme of nature are opening up. The question of Revelation is undergoing a similar expansion.

The whole order and scheme of nature, the books of science, the course of human history, are seen to be only parts of the manifold revelation of God. As to the specific revelation, the Old and New Testament Scriptures, evolution has already given the world what amounts to a new Bible. Its peculiarity is that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have others words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. The new Bible is a book whose parts, though not of unequal value, are seen to be of different kinds of value; where the casual is distinguished from the essential, the local from the universal, the subordinate from the primal end. This Bible is not a book which has been made; it has grown. Hence it is no longer a mere word-book, nor a compendium of doctrines, but a nursery of growing truths. It is not an even plane of proof-texts without proportion or emphasis, or light and shade; but a revelation varied as nature with the divine in its hidden parts, in its spirit, its tendencies, its obscurities, and its omissions. Like nature, it has successive strata and valley and hilltop, and atmosphere, and rivers which are flowing still, and here and there a place which is desert, and fossils, too, whose crude forms are the stepping-stones to higher things. It is a record of inspired deeds, as well as of inspired words, an ascending series of inspired facts in a matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply the transformation by a method whose main warrant is that the book lends itself to it.

"Other questions are moving just now, but one has only to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and

the modes of operation of the Holy Spirit are attracting attention, and lines of new thought are already at the suggestion stage. Not least in interest also is a possible contribution from science on some of the more practical problems of sociology and the doctrine of sin. On the last point, the suggestion of evolution that sin may be the relic of the animal past of man, the undestroyed residuum of the animal and the savage, ranks at least as a hypothesis, and with proper safeguards may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion, and at present it is nothing more, can be followed out to any purpose, the result will be of much greater than speculative interest. For if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. Even to diagnose it more thoroughly will be a gain. Sin is not a theme to be expounded only through the medium of proof-texts; it is to be studied from the life, to be watched biologically, and followed out through all its psychological states. A more accurate analysis, a better understanding of its genesis and nature, may modify some at least of the attempts now being made to get rid of it, whether in the national or individual life, which are as futile as they are unscientific. But the time is not ripe to speak with other than the greatest caution and humility of these still tremendous problems."

In the papers and addresses presented at this Parliament there was great interest in the questions of the Fatherhood of God, the brotherhood of man, the immortality of the soul, monotheism as the original worship, the reality of sin and its eventual punishment.

CHAPTER II

Comparative Religion As a Study

1. The Origin

THERE is a profound interest, yea, fascination, in "beginnings." No one thing in the World's Fair in Chicago in 1893 attracted so much attention as the early models—plows, harvesters, engines, phonographs, etc. People would start at the end of the line showing the early models and follow along to the other end. They would stop, talk, comment, and marvel at the improvements. The study was not only intensely interesting, but equally informing as well.

When some great character looms on the horizon and begins to do things, people begin at once to inquire about his origin. The school boy knows the outstanding things in the early life of the nation's great men, though he has not read their history. There is a fascination about the beginning of every science. Who has not been infatuated when contemplating the origin of the earth and the beginning of man thereon? About all one can do is to just throw himself back, give rein to the imagination, think, wonder, and dream! The more important a thing is, the deeper and more profoundly man ponders its origin. This desire to know the origin of things is not mere curiosity, but an indication of the greatness of man, and manifests a power that differentiates him from all other beings or things. So far

as we know; nothing else in the universe is interested in its origin.

This curious, questioning being knows he is either dependent or independent. He does not ponder long till he is thoroughly convinced that he is not independent, and then with an instinct that is innate and universal, he expresses his dependence on the Independent One. Religion is simply the calling upon, or the worship of, a higher power from a sense of need. There has never been a people found on this earth who did not have some form of religious worship. These forms differ just as the people differ in appearance, customs, and intelligence. Unless man's religious instinct is meaningless, unless a lie has been built into his very being and incorporated into his thought life, his religion—his relation to that "Higher Power"—is the most important thing in his life. "The fear of the Lord is the beginning of wisdom." He who does not fear or worship God has not learned the "beginning of wisdom."

The wisest and best men who have ever lived have been deeply interested in the origin of religion, its development in this world, and its culmination in the world beyond. Herein is the explanation—that man is deeply interested in everything that throws light on the origin of religions. The different religions are but the development of this religious idea among the different peoples of the earth.

2. The History

History is a record of the most important events in human existence chronologically arranged. If religion holds the place in human life that we claim for

it, its history is of the highest importance. If we study the people of the earth and ignore their religion, we get but a partial and very imperfect view. If we study those religions unsympathetically, we will not get at their deeper truths. We should not speak of them as "False Religions," "Doomed Religions," etc. These religions are manifestations of the great religious idea. They have truth and meet some human need, or they would not have survived until the present time. To speak contemptuously of another religion is not a commendation of our religion. The writer has seen Christian people show disrespect, yea, contempt, in mosques where scores of apparently devout people were performing their accustomed devotions. Such acts originate in ignorance, thoughtlessness, or Phariseeism, and tend to bring the Christian religion into contempt among foreigners.

We judge a religion, and rightly so, by its devotees. Paul called the Corinthians Christian "epistles who were known and read of all men." (2 Cor. 3. 2.) What we ask for one religion we ought to be willing to grant to other religions. The world judges Christianity by the lives of professing Christians, and by the influence it exerts in a country where it is dominant. As we study the religions of the world, we shall apply the same test to them that we ask them to apply to us.

We need to keep in mind the evolution of religious ideas. To say our religious ideas are much higher than they were fifty years ago is not saying that Christians of fifty years ago were not living up to their light. We can't judge the people of fifty

years ago by the light we have to-day. We cannot judge the religious standards of all people by the light we have in this favored land. He who brings the bottom of his life to the top of his light and does the best he knows or has opportunity to know, has nothing to fear in this life or the life to come.

3. The Comparison of Religions

This study calls for a comparison of religions and for a contrast of religions as well. This method is used in nearly all lines of investigation. We are familiar with Comparative Anatomy, Comparative Education, Comparative Philosophy, Comparative Literature, Comparative Agriculture, etc. The student is taught the importance of Comparative Anatomy and the place it holds in the study of the physiology of man. Persons preparing for teachers specialize in education, and they do not proceed far in their specialization till they begin to compare and contrast our educational standards and methods with those of other countries. The person who has studied the philosophy of one country only knows but little of philosophy.

We are not the only people who think. People in all ages and in all countries have wrestled with the problems which we face. The field of philosophical thought has been so thoroughly cultivated that it yields but little that is new to the modern student. Some theories that are being exploited as new and wonderful are outworn and were exploded a thousand years ago. Literature is a wonderful aid in enabling us to understand the people who lived in the past, and who are living now in different parts of

the world. Much of our best literature is colored and flavored by extracts from the choice literature of the world, which have been woven into it by writers who have carefully adhered to the comparative method. Agriculture has been brought to its present perfection because the farmer has gone to school where he has studied the most approved methods of agriculture and applied the information that others gained by experience. He also learned to avoid the mistakes of others. The comparative method is a potent factor in the progress the world is making along all lines. But it has had a hard time in gaining recognition in the religious world.

Religious ideas and customs change very slowly. Customs, traditions, and beliefs linger long and wield an influence after they have been outgrown. Many people are influenced by superstitions, myths, beliefs, which they are free to say they do not believe—signs, lucky days, numbers, etc. The writer had an invitation to a dinner party where there were supposed to be fourteen guests, but one failed at the last moment. The husband was a prominent lawyer and the wife a cultured club woman, and of course they did not believe in "unlucky numbers," but they would feel just a little more comfortable not to have "thirteen" at the table, so the matter was explained to a neighbor who dressed hurriedly and came in just in time to take the "curse off the dinner." He had neighbors next door who were intelligent Christian people and were kind as they were good, for they loaded his table with choice vegetables from their splendid garden. These kind friends were careful to observe certain signs in planting the seeds,

just as careful as though they were planting them in the moon instead of in the ground.

Religious superstition dies as hard as any other kind of superstition. Maryolotry and bibliolatry are idolatry when not shielded by the religious ægis. The religious ægis has its place, but we are not blind to the fact that it has sometimes stood in the way of progress. Good men have held up their hands in holy horror at the very thought of comparing other religions with Christianity. The author has this day received a letter from an intelligent Christian gentleman, denouncing an article on *Comparative Religion* by Dr. Soper in the *Methodist Review*. The article is reasonable and Christian and conservative as it could be to be progressive.

The Christian religion asks no favors, courts no compromises, but steps boldly into the public forum and demands recognition. It makes marvelous claims and offers credentials proving the truth of the claims. He is an ignorant coward or an untrue friend who is unwilling to accept the challenge to compare, to contrast, and to study Christianity in connection with the religions of the world. The man whose account is correct welcomes the auditor. He who has a clean life is glad to have his record investigated. He who has perfect faith in his religion should gladly face its critics, saying, "Come on with your facts." The truth has nothing to fear. In religious matters, the attitude of the faint-hearted is fuel for doubt and unbelief. The strongest testimony to the Christian religion is an unfaltering faith that demands an investigation of every disputed question.

4. Customs

The ancients were not surprised to find that other nationalities or peoples had religions differing from theirs. Different religions and different philosophies were as much to be expected as different customs and clothing. When by conquest it became necessary for people to live under a different government, they naturally expected to have a different philosophy and a different religion. When a man became a Greek citizen he thereby adopted the Greek religion. War was a conquest of ideas and religions as well as of territory, and the conquerors generally required the subjugated peoples to adopt their language, government, philosophy, and religion. The United States is just now (October 15, 1918) learning the unwisdom of permitting foreigners to propagate their own language, philosophy, and religion in this free republic. Since Prussianism has launched a campaign, we are awaking from our lethargy to find that while we were pursuing our even way and developing this Free Republic, there has grown up in our country a system of schools that teach a foreign language and Church organizations using a foreign language, a banking system known as German American, a great social organization known as the German-American Alliance. These organizations and institutions have grown up naturally, and many of the people who started them and fostered them had no thought of disloyalty, for these "German-Americans" fled to this country to escape an oppression which they despised, but "time is a great healer," and their love for the Fatherland

was undying and they remembered with tenderness the relatives left behind.

This natural condition produced a fruitful soul for disloyalty. The most conscienceless villains that ever sat upon a throne took advantage of this condition and sowed Prussian propaganda that is threatening to disrupt the republic. The plan for this has been carefully and skillfully laid, and is far reaching. To thwart these plans and stamp out smouldering disloyalty will require time and wisdom, but this Republic will never be safe till it is accomplished. It may become necessary to disband organizations, to close schools and churches, confiscate property, and deport aliens, but Americans are saying, "We cannot surrender the privileges for which our forefathers fought, bled, and died."

The Judeans deported to Babylon continued to worship Jehovah, which was the first instance in human history of people dwelling in a foreign country worshiping a god not of the country. The attitude of these captives had much influence in causing monotheism to spread over the earth. The monotheistic idea has never submitted to state or national control. Religion has generally been controlled by the state. The United States of America set the world an example of the separation of the state and religion because she had this larger monotheistic conception.

Notwithstanding this separation, religion has been a most important factor in our national development. The very foundation on which our government rests was laid by men and women who were not only religious but Christian as well. The great

monument at Plymouth that commemorates the landing of our forefathers is supported by four cornerstones: "Justice," "Education," "Morality," "Religion." We have given to these ideas the Christian conception, "Justice" to the poorest and most obscure; "Education" for the masses; "Morality" that is vital to religion; "Religion" that is Christian. History gives us many examples of "justice," so called, that ignored the poor and crushed their rights; of "education" that exalted the few and prepared them to rule the masses with a rod of iron; of "religion" absolutely divorced from morality. Christianity has brought to the world, and especially to America, new ideals, ideals that are leavening society and percolating down to its lowest strata. Many people who stand for these principles and are putting in their fortunes and lives to make them win, do not think of them as Christian principles. Christian ideas are beginning to mold society by quietly changing business methods and social relations. This awful war that has lined up the nations of the world is nothing less than a universal conflict for the triumph of Christian ideals. The men who have gone to the "front" and "gone over the top" have fought and died for the principles for which Christ died. Nothing can save the world from utter ruin but the triumph of these principles. If proper missionary zeal had been put forth, these principles might have triumphed by peaceable methods. The Psalmist predicted that the time would come when "God would rise in judgment to save the meek of earth and make the wrath of man praise him." (Psalm 76. 9, 10.) This is the time the Psalmist pre-

dicted. The Christian religion has been the most potent factor in the progress of the world for the past two thousand years.

A glance at the map of the world will show the light spots where Christianity has planted the banner of the Cross. Is it an accident that these same light spots indicate the places where civilization has made the greatest progress? Is it an accident that Protestant Christianity is the force that dominates these light spots? What was it that fought slavery to the death? that is pushing the breweries and saloons off the map? that is winning the battle for social uplift?

5. General Culture

Religious teachers have been leaders of thought in all ages and "like people like priest" (Hosea 4. 9) has always been the rule. Culture has been the offspring of religion. If religion had been purer and stronger, culture would have been better, for religion was the only force that produced culture. The light of learning came near extinction during the "Dark Ages" and would have gone out entirely but for the fostering care of a flickering religion. The critic should not find fault with the Church because the light of learning got dim, for opposing influences had nearly extinguished Christianity itself. Christianity has founded and sustained the schools and culture in our own country. Nearly all the colleges and universities have been founded by the Church. The critics learned their trade at Christian altars. The Church does not object to criticism. This is an age when the schoolmaster is abroad and

everything that is false will go and ought to go—the sooner the better.

This does not mean that all the assumptions of science, "falsely so called" (1 Tim. 6. 20) must be received as truths. It is still true that the opposition of this kind of science is causing "some professing Christians to err from the truth." Religion and science have separate fields, but are in harmony wherever they are true. Apparent conflicts come from misunderstandings. In both science and religion persons are liable to be confused by yielding to their predilections instead of insisting on facts. Intelligent, earnest students are in but little danger of being led from their religion by studying science. Science as well as religion touches life at some point, and if we get the facts we seek, we must approach these subjects in a sympathetic attitude, but this attitude should not be allowed to degenerate into one of weak indecision. Renan did this to such an extent that his attitude gave rise to the term "Renanism." Such a course reminds one of the justice who listened patiently to the argument of the plaintiff and heard with equal sympathy the defendant and said, "You are right." A third party reminded this judge that it was not possible for both parties to be "right" when they stood diametrically opposed, to which the judge replied, "You are also right."

We should study religious customs and literature sympathetically and carefully in order to clear our own minds of prejudice. There is often a deep-seated reason for customs which seem to us to be silly and superstitious. Certain animals are "taboo"

by some heathen people because of their superstition (or their evolutionary theory, if you please) that they sprang from this animal, and the animal is therefore sacred. Dr. Jastrow, in his *Study of Religion* makes it plain that Comparative Religion should have a large place, as a cultural subject, in our colleges. There is not a subject in the curriculum that opens a wider and more varied field for culture.

6. Psychology

The study of psychology has a certain important relation to religion; ethics is an integral part; philosophy overlaps, and mythology is a kindred topic. Moore has said that "the best study of mankind is man." We would certainly be very strange beings if we were not interested in human nature with all man's intellectual achievements and psychological manifestations. It is only recently that psychology has been accorded its proper place in the study of religion. It has not been a generation ago that the writings of Professors Starbuck, James, and Coe created opposition because they treated religion psychologically. Such philosophy may be dangerous to the thinking of the shallow and superstitious, while shallow philosophizing may be dangerous to any kind of thinking.

Schleiermacher claims that the real support of religion is in the emotions. Hartmann says: "The emotions reveal to us the deepest abysses and the highest peaks in the religious life." We need to keep careful watch over our emotional as well as over our intellectual lives if we would have a healthy

religion. The balance must be kept right between the emotional and intellectual. Serious injury may come to religion should this subject come to be dominated by men who have intellectual acumen but no religious experience.

Great emotional display is no proof of genuine and deep experience. One sign of culture is the ability to control the emotions. In religion or elsewhere it is easy to shout louder than one lives, but if the religious appeal is to the intellect only, worship degenerates into cold scholasticism and fails to influence the life. The religious instinct is an integral part of human nature, and man will worship, and in this worship he is simply trying to attach himself to some object higher than he is.

7. Mythology

To admit that Christianity has been influenced by superstitions and mythology is casting no reflection, but is simply admitting what is but a natural consequence of its surroundings. "Doctrine," so called, is but the outgrowth of beliefs, and these beliefs may be true or false—may originate in superstition, mythology, fear, or fact. Paul admonished the Christians to be able to give a reason for their hope. (1 Peter 3. 15.) It is easy to hold to doctrines and entertain hopes without being able to give intelligent reasons for so doing. Some current theological notions originated in the nursery, where it is easy to attribute divine attributes to dolls; others in the childhood of the human race. The only difference in these origins is in age and parentage.

A belief or superstition born in the infancy of the

race may be as silly and meaningless as one born from the brain of a child in the nursery. How shall we interpret the myth? Myths are woven and interwoven into nearly all subjects, and it is not surprising that we find them in religion. They hover around all natural phenomena. Life in the vegetable world has given myth-makers a fruitful field. They have explained the rising and setting sun by creating genii who have taken it back and forth in a boat through "Tuat." These myths linger long and have an influence after the people have outgrown them, and people are slow in abandoning customs. (Religious customs are no exception.) A myth usually has a foundation in fact.

Nothing short of divine inspiration and guidance for all writers and copyists of the holy Scriptures could keep mythical influence from playing a part in forming the wonderful narrative known as the Bible. There are many mysteries in the Bible, just as there are in nature, but the German method of explaining them by attributing them to myths throws no light on the problems.

CHAPTER III

Monotheism

THE idea that there is a supreme God or Ruler is innate in man and lies at the foundation of all worship. This conception is spoken of as Monotheism. Some writers on Comparative Religion start their inquiry with the assumption that Monotheism and our present religious ideas are evolutions from fetishism. They are right in saying the claim is an assumption. The "assumption" is illogical, unhistorical, and atheistic. If fetishism is a "worship of a higher power from a sense of need," there is in the worship a recognition of a power that is higher than the fetish. The worshiper often chastises or destroys the fetish because it fails as an agent to bring the desired help from this higher power.

"Fetishism is incontrovertible proof that the lack of correct knowledge was the true and only cause of polytheism, and that to the uncultured savage everything is God or may be God."—Meiner's *History of Religion*.

"The theory, supported by the facts, is the existence of a primitive religion communicated to man from without and the gradual clouding over of this primitive monotheistic revelation."—Rawlinson's *Religions*.

"Fetishism is evidently a decided corruption of an earlier and simpler religion. The order was 'In the beginning God.' "—*Max Müller*.

The "fetish" is simply a charm through which a higher power is supposed to operate. The savage recognizes that he is not his own master, but is dependent on some higher power with which he tries to get into communication. The idea takes various forms among different peoples. The author has studied at first hand the worship of snakes, animals, monkeys, turtles, ants, voodism, etc. But for space and time he would give personal observations filling pages. His conclusion is that back of all these forms there is a reaching out of the soul after a higher power. (See Acts 17. 23.) "Since man by sin has lost his God he seeks creation through and vainly strives for solid bliss in trying something new."

The Ephesians worshiped a black stone resembling a human figure, which they called Diana, claiming it fell from heaven. In the Philippines the people worship a stone which they call the Black Christ. They claim it fell from heaven. The famous Kaba stone is worshiped in Mecca. Fungshi (or luck) was until very recently a department of Government in China and still holds the people in its grasp. Xerxes gave the Hellespont three hundred lashes because it disobeyed him. Superstition has not passed away even in our enlightened country, as is evidenced by the fear, or reverence, of the number "thirteen," "Friday," "signs," "fortune-telling," "witchcraft," "The Holy Grail," "bones of saints," "nails from the Cross," etc. These are but forms of fetishism. Schleiermacher says, "These tendencies reveal a God-consciousness and are not therefore so dangerous as materialism." The fetish-worshiper is safer than the fool." (Psalm 14. 1.)

RELIGION AS A SCIENTIFIC STUDY

Religious creeds, beliefs, and practices linger long after they have been outgrown by the people who assent to them. This is an indication of man's reverence for religion. The reverence of things religious is to be commended and yet guarded. The writer once had a dream in which he saw many actors, one of whom called out in a stentorian voice, "Guard carefully the faith of your childhood." The dream made no particular impression on his mind, as he regarded dreams as having no particular meaning and coming from the wanderings of a restless brain when not controlled by the will. The memory of the dream caused him to go very carefully over the beliefs and faith of his childhood. He found the beliefs to be sacred and founded in the main on facts. They were the beliefs of childhood and were true to a childish conception. Larger views of life hăd given larger interpretations to these truths.

He has found the study of the religions of the world the very soul of history—a study of the desires and aspirations of the human soul when at its best. No study is more fascinating and broadening. He has concluded that the religion of the race is epitomized in the religion of the individual, and that the faith and religion of the race when in its childhood was no more reliable than his own childhood faith. As the race has advanced, its views of duty, faith, and God have necessarily changed.

The study of religion is not wholly unlike other studies. One becomes an astronomer by having faith in the stars, by committing himself to their study, by being in sympathy with his investigation. If one would become an electrician, he must have

faith in things he does not see nor comprehend. Figuratively speaking, he must experience electricity before he can see the electron. This is a general truth—that faith, belief, and sympathy are necessary in all studies of great problems. Christ is emphasizing this truth when He says that "he who wills to do His will shall know the doctrine." A definite, fixed faith that brings one into sympathy and experience is necessary in understanding religion.

Many of the commentaries on the Bible and the Christian religion are worthless because the writers lacked sympathy and experience. No amount of learning or knowledge can atone for this lack. Many of the deepest problems of the soul that touch human destiny can be understood only by faith and experience. When people who lack this qualification are leaders, whether as writers, preachers, or teachers, the effect is bad in proportion to the extent of their influence.

The beliefs and objects worshiped depend largely on the enlightenment and civilization of the people; and on the other hand, the civilization of the people depends largely on the beliefs and objects worshiped. Which is cause and which is effect? Here, as in other instances, cause and effect are hard to separate. In a man's apostasy from God, he does not begin by committing great crimes, but by the doing of things that seem to him of but slight importance. If we draw the analogy between the experience of the individual and the experience of the race, we will conclude that the race began its departure from God by slow and almost imperceptible stages. The people began their downward course by worshiping some-

thing they regarded as but little lower than God—probably the heavens or the sun. The writer saw a splendid Christian woman gazing upon the rising sun when it was shooting its golden rays through a grove covered with snow and ice. She finally exclaimed, "If I did not worship God, I certainly would worship the sun." Following the suggestion, it is possible to write in reasonably correct order the beliefs that man has held, and the objects he has worshiped as he has gone away from God. Many religious customs and ceremonies show unmistakable evidences of being degenerations of some more exalted worship. The history of the race and of religion, when not ballasted by reliance on the higher and divine power, has been devolution, not evolution.

Some have taken it upon themselves to write the history of Fetishism, Animism, Spiritism, etc. These early peoples left no records, so imagination has laid the foundation for a vast amount of guess work. As long as human nature is what it is, society will be divided up into cults, lodges, creeds, etc. These will have their own peculiar customs, forms, worship, etc., which will be governed by the intelligence and general character of the people. There is no good reason for believing this tendency has not always been prevalent among people in all parts of the world and that it will not be until the end of time. The more intelligent heathens regarded Fetishism, Animism, and Spiritism much as the more intelligent people of this age regard Christian Science, Spiritualism, Theosophy, etc.

Voltaire was a theist, though he was a disbeliever in the Church of his day. The visitor to Geneva

should not fail to visit the Chateau of Ferney, where he will find things much as they were when Voltaire lived. In the park hard by is the parish church on which is the inscription, "Built by Voltaire for God." He was disgusted with priests, creeds, churches, doctrines, etc. This is not to be wondered at when we remember the religious atmosphere in which he lived. He asserted the everlasting reality of religion and declared that science could deal only with secondary causes. The old Greeks recognized God as immanent in the world, while the Latins recognized God as a power outside of the course of nature and occasionally interfering with it. Voltaire held firmly to the doctrine of design as set forth by Xenophon and elaborated by Paley, tracing all phenomena to a First Cause.

It probably never occurred to anyone to try to prove the existence of God till it was doubted, and doubts on this subject are very modern. Mankind generally has taken for granted the existence of God. This idea has taken different forms according to the surroundings or intelligence of the people, but the notion of a kinship between God and man remains and is essential to theism. When people talk of Force, Energy, and Power as God, they are talking nonsense, for in such conceptions there is no satisfaction to the human soul.

In all ages, religion has comprised three elements: first, a belief in Deity as quasi-human; second, a belief in an unseen world in which human beings continued to exist after death; third, a belief or recognition of the ethical aspect of life as related to the Unseen World. These three elements are essential

to religion. Life in the natural world is nothing more or less than the continuous adjustment of inner relations to outer relations. When animal or plant fails to respond to external stimuli, we say "dead." The religious life always responds to these three elements mentioned. When there is no response to the idea of God or to the unseen world or to immortality, there is spiritual death. The physical life and spiritual life of the individual are not necessarily coterminus, for they are separate and distinct. The real man is not the body; he looks out through the eyes, listens through the ears, and speaks through the mouth, but he is invisible, only as seen through his manifestations.

Linnaeus was working in his garden when he saw God manifested in a flower and explained to a friend, "I saw God in His glory passing near me and bowed my head and worshiped." Such an act of worship is "religion."

Agassiz, beginning an experiment, said to his students, "Be quiet and reverent while I ask God a question."

"Worship as though the Deity were present, for if you fail to do this, it is not worship at all."—*Confucius.*

CHAPTER IV

The God of Philosophy

REV. AUGUSTINE F. HEWITT

THE thesis of my discourse is the rational demonstration of the being of God, as presented in philosophy. This is a topic of the highest importance and of the deepest interest to all who are truly rational, who think, and who desire to know their destiny and to fulfill it. The minds of men always and everywhere, in so far as they have thought at all, have been deeply interested in all questions relating to the divine order and its relations to nature and humanity.

The idea of a divine principle and power, superior to sensible phenomena, above the changeable world and its short-lived inhabitants, is as old and extensive as the human race. Among vast numbers of the most enlightened part of mankind it has existed and held sway in the form of pure monotheism, and even among those who have deviated from this original religion of our first ancestors, the divine idea has never been entirely effaced and lost. In our own surrounding world, and for all classes of men differing in creed and opinion, this theme is of paramount interest and import.

Christians, Jews, Mohammedans, and philosophical theists are agreed in professing monotheism as their fundamental and cardinal doctrine. Even unbelievers and doubters show an interest in discussing

and endeavoring to decide the question whether God does or does not exist. It is to be hoped that many of them regard their skepticism rather as a darkening cloud over the fact of nature than as a light clearing away the mists of error; that they would gladly be convinced that God does exist and govern a world which He has made. I may, therefore, hope for a welcome reception to my thesis.

I have said that it is a thesis taken from the special metaphysics of *philosophy*. I must explain at the outset in what sense the term philosophy is used. It does not denote a system derived from the Christ revelation and imposed by the authority of the Church; it signified only that rational scheme which is received and taught in the schools as a science proceeding from its own proper principles by its own methods, and not a subaltern science to dogmatic theology. It has been adapted in great part from Aristotle and Plato, and does not disdain to borrow from any pure fountain or stream of rational truth. The topic before us is, therefore, to be treated in a metaphysical manner, on a ground where all who profess philosophy can meet, and where reason is the only authority which can be appealed to as umpire and judge. All who profess to be students of philosophy thereby proclaim their conviction that metaphysics is a true science by which certain knowledge can be obtained.

Metaphysics, in its most general sense, is ontology—i. e., discourse concerning being in its first and universal principles. Being, in all its latitude, in its total extension and comprehension, is the adequate object of intellect, taking intellect in its àbso-

lute essence, excluding all limitations. It is the object of the human intellect, in so far as this limited intellectual faculty is proportioned to it and capable of apprehending it. Metaphysics seeks for a knowledge of all things which are within the ken of human faculties in their deepest causes. It investigates their reason of being, their ultimate, efficient, and final causes. The rational argument for the existence of God, guided by the principles of the sufficient reason and efficient causality, begins from contingent facts and events in the world and traces the chain of causation to the first cause. It demonstrates that God is, and it proceeds, by analysis and synthesis, by induction from all the first principles possessed by reason, from all the vestiges, reflections, and images of God in the creation, to determine what God is, His essence and its perfections.

Let us then begin our argument from the first principle that everything that has any kind of being, that is, which presents itself as a thinkable, knowable, or real object to the intellect, has a sufficient reason of being. The possible has a sufficient reason of its possibility. There is in it an intelligible ratio which makes it thinkable; without this it is unthinkable, inconceivable, utterly impossible; as, for instance, a circle the points in whose circumference are of unequal distances from the center. The real has a sufficient reason for its real existence. If it is contingent, indifferent to non-existence or existence, it has not its sufficient reason of being in its essence. It must have it, then, from something outside itself, that is, from an efficient cause.

All the beings with which we are acquainted in

the sensible world around us are contingent. They exist in determinate, specific, actual, individual forms and modes. They are in definite times and places. They have their proper substantial and accidental attributes; they have qualities and relations, active powers and passive potencies. They do not exist by any necessary reason of being; they have become what they are. They are subject to many changes even in their smallest molecules and in the combinations and movements of their atoms. This changeableness is the mark of their contingency, the result of that potentiality in them which is not of itself in act, but is brought into act by some moving force. They are in act, that is, have actual being, inasmuch as they have a specific and individual reality. But they are never, in any one instant, in act to the whole extent of their capacity. There is a dormant potency of further actuation always in their actual essence. Moreover, there is no necessity in their essence for existing at all. The pure, ideal essence of things is, in itself, only possible. Their successive changes of existence are so many movements of transition from mere passing potency into act under the impulse of moving principles of force. And their very first act of existence is by a motion of transition from mere possibility into actuality. The whole multitude of things which become, of events which happen, the total sum of movements and changes of contingent beings, taken collectively and taken singly, must have a sufficient reason of being in some extrinsic principle, some efficient cause.

The admirable order which rules over this multitude, reducing it to the unity of the universe, is a

display of efficient causality on a stupendous scale. There is a correlation and conservation of force acting on the inert and passive matter, according to fixed laws, in harmony with a definite plan, and producing most wonderful results. Let us take our solar system as a specimen of the whole universe of bodies moving in space. According to the generally received and highly probable nebular theory, it has been evolved from a nebulous mass permeated by forces in violent action. The best chemists affirm by common consent that both the matter and the force are fixed quantities. No force and no matter ever disappears, no new force or new matter ever appears. The nebulous mass and the motive force acting within it are definite quantities having a definite location in space, at definite distances from other nebula. The atoms and molecules are combined in the definite forms of the various elementary bodies in definite proportions. The movements of rotation are in certain directions, condensation and incandescence take place under fixed laws, and all these movements are coördinated and directed to a certain result, viz.: the formation of a sun and planets.

Now, there is nothing in the nature of matter and force which determines it to take on just these actual conditions and no others. By their intrinsic essence they could just as well have existed in greater or lesser quantities in the solar nebula. The proportions of hydrogen, oxygen, and other substances might have been different. The movements of rotation might have been in a contrary direction. The process of evolution might have begun sooner and attained its finality ere now, or it might be begin-

ning at the present moment. The marks of contingency are plainly to be discerned in the passive and active elements of the inchoate world as it emerges into the consistency and stable equilibrium of a solar system from primitive chaos.

Equally obvious is the presence of a determining principle, acting as an irresistible law, regulating the transmission of force along definite lines and in a harmonious order. The active forces at work in nature, giving motion to matter, only transmit a movement which they have received, they do not originate. It makes no difference how far back the series of effects and causes may be traced, natural forces remain always secondary causes, with no sufficient reason of their being some original, primary principle from which they derive the force which they receive and transmit. They demand a First Cause.

In the case of a long train of cars in motion, if we ask what moves the last car, the answer may be the car next before it, and so on until we reach the other end, but we have as yet only motion received and transmitted, and no sufficient reason for the initiation of the movement by an adequate efficient cause. Prolong the series to an indefinite length and you get no nearer to an adequate cause of the motion; you get no moving principle which possesses motive power in itself; the need of such a motive force, however, continually increases. There is more force necessary to impart motion to the whole collection of cars than for one or a few. If you choose to imagine that the series of cars is infinite you have only augmented the effect produced to infinity without find-

ing a cause for it. You have made a supposition which imperatively demands the further supposition of an original principle and source of motion, which has an infinite power. The cars singly and collectively can only receive and transmit motion. Their passive potency of being moved, which is all they have in themselves, would never make them stir out of their motionless rest. There must be a locomotive with the motive power applied and acting, and a connection of the cars with this locomotive, in order that the train may be propelled along its tracks.

The series of movements given and received in the evolution of the world from primitive chaos is like this long chain of cars. The question how did they come about, what is their efficient cause, starts up and confronts the mind at every stage of the process. You may trace back consequents to their antecedents, and show how the things which come after were virtually contained in those which came before. The present earth came from the paleozoic earth, and that from the azoic, and so on, until you come to the primitive nebula from which the solar system was constructed.

But how did this vast mass of matter, and the mighty forces acting upon it, come to be started on their course of evolution, their movements in the direction of that result which we see to have been accomplished? It is necessary to go back to a first cause, a first mover, an original principle of all transition from mere potency into act, a being, self-existing, whose essence is pure act and the source of all actuality. The only alternative is to fall back on the doctrine of chance, an absurdity long since

exploded and abandoned, a renunciation of all reason, and an abjuration of the rational nature of man.

Together with the question "How," and the inquiry after efficient causes of movement and changes in the world, the question "Why" also perpetually suggests itself. This is an inquiry into another class of the deepest causes of things, viz., final causes. Final cause is the same as the end, the design, the purpose toward which movements, changes, the operation of active forces, efficient causes, are directed, and which are accomplished by their agency.

Here the question arises, how the end attained as an effect of efficient causality can be properly named as a cause. How can it exert a causative influence, retroactively, on the means and agencies by which it is produced? It is last in the series, and does not exist at the beginning or during the progress of the events whose final term it is. Nothing can act before it exists or gives evidence to itself. Final cause does not therefore, act physically like efficient causes. It is a cause of the movements which precede its real and physical existence, only inasmuch as it has an ideal pre-existence in the foresight and intention of an intelligent mind. Regard a masterpiece of art. It is because the artist conceived the idea realized in this piece of work that he employed all the means necessary to the fulfillment of his desired end. This finished work is, therefore, the final cause, the motive of the whole series of operations performed by the artist or his workmen.

The multitude of causes and effects in the world, reduced to an admirable harmony and unity, constitutes the order of the universe. In this order

there is a multifarious arrangement and coördination of means to ends, denoting design and purpose, the intention and art of a supreme architect and builder, who impresses his ideas upon what we may call the raw material out of which he forms and fashions the worlds which move in space, and their various innumerable contents. From these final causes, as ideas and types according to which all movements of efficient causality are directed, the argument proceeds which demonstrates the nature of the First Cause, as in essence, intelligence, and will.

The best and highest Greek philosophy ascended by this cosmological argument to a just and sublime conception of God as the supremely wise, powerful, and good author of all existing essences in the universe, and of all its complex, harmonious order. Cicero, the Latin interpreter of Greek philosophy with cogent reasoning, and in language of unsurpassed beauty, has summarized its best lessons in natural theology. In brief, his argument is that since the highest human intelligence discovers in nature an intelligible object far surpassing its capacity of apprehension, the design and construction of the whole natural order must proceed from an Author of supreme and divine intelligence.

The questioning and the demand of reason for the deepest causes of things is not, however, yet entirely and explicitly satisfied. The concept of God as the first builder and mover of the universe comes short of assigning the first and final cause of the underlying subject-matter which receives formation and motion. When and what is the first matter of our solar nebula? How and why did it come to

be in hand and lie in readiness for the divine architect and artist to make it burn and whirl in the process of the evolution of sun and planets? Plato is understood to have taught that the first matter, which is the term receptive of the divine action, is self-existing and eternal.

The metaphysical notion of first matter is, however, totally different from the concept of matter, as a constant quantity and distinct from force in chemical science. Metaphysically first matter has no specific reality, no quality, no quantity. It is not as separate from active force in act, but is only in potency. Chemical first matter exists in atoms, say of hydrogen, oxygen, or some other substance, each of which has definite weight in proportion to the weight of different atoms. It would be perfectly absurd to imagine that the primitive nebulous vapor which furnished the material for the evolution of the solar system was in any way like the Platonic concept of original chaos. We may call it chaos, relative to its later, more developed order. The artisan's workshop, full of materials for manufacture, the edifice which is in its first stage of construction, are in a comparative disorder, but this disorder is an inchoate order.

So our solar chaos, as an inchoate virtual system, was full of initial, elementary principles and elements of order. The Platonic first matter was supposed to be formless and void, without quality or quantity, devoid of every ideal element or aspect, a mere recipient of ideas which God impressed upon it. The undermost matter of chemistry has definite quiddity and quantity, is never separate from force, and as it

was in the primitive solar nebula, was in act and in violent activity of motion. It is obvious at a glance that a Platonic first matter, existing eternally by its own essence, without form, is a mere vacuum, and only intelligible under the concept of pure possibility. Aristotle saw and demonstrated this truth clearly. Therefore, the analysis of material existences, carried as far as experiment or hypothesis will admit, finds nothing except the changeable and the contingent.

Let us suppose that underneath the so-called simple substances, such as oxygen and hydrogen, there exists, and may hereafter be discerned by chemical analysis, some homogeneous basis, there still remains something which does not account for itself, and which demands a sufficient reason for its being in the efficient causality of the first cause. The ultimate molecule of the composite substance, and the ultimate atom of the simple substance, each bears the marks of a manufactured article. Not only the order which combines and arranges all the simple elements of the corporeal world, but the gathering together of the materials for the orderly structure; the union and relation of matter and force; the beginning of the first motions, and the existence of the movable element and the motive principle in definite quantities and proportions, all demand their origin in the intelligence and the will of the first cause.

In God alone essence and existence are identical. He alone exists by the necessity of His nature, and is the eternal self-subsisting being. There is nothing outside of His essence which is coeval with Him, and which presents a real, existing term for His action.

If He wishes to communicate the good of being beyond Himself He must create out of nothing the objective terms of His beneficial action. He must give first being to the recipients of motion, change, and every kind of transition from potency into actuality. The first and fundamental transition is from not-being, from the absolute non-existence of anything outside of God, into being and existence by the creative act of God, who called, by His almighty word, the world of finite creatures into real existence.

In this creative act of God the two elements of intelligence and volition are necessarily contained. Intelligence perceives the possibility of a finite, created order of existence, in all its latitude. Possibility does not, however, make the act of creation necessary. It is the free volition of the Creator which determines Him to create. It is likewise His free volition which determines the limits within which He will give real existence and actuality to the possible. We have already seen that final causes must have an ideal pre-existence in the mind which designs the work of art and arranges the means for its execution. The idea of the actual universe and of the wider universe, which He could create if He willed, must have been present eternally to the intelligence of the divine Creator as possible.

Now, therefore, a further question about the deepest cause of being confronts the mind with an imperative demand for an answer. What is this eternal possibility which is coeval with God? It is evidently an intelligible object, an idea equivalent to an infinite number of particular ideas of essences and orders, which are thinkable by intellect to a certain

extent, in proportion to its capacity, and exhaustively by the divine intellect. The divine essence is eternal and necessary self-subsisting being. In the formula of St. Thomas: "*Ipsum esse subsistens.*" It is pure and perfect act, in the most simple indivisible unity.

Therefore, in God, as Aristotle demonstrates, intelligent subject and intelligible object are identical. Possibility has its foundation in the divine essence. God contemplates His own essence, which is the plenitude of being, with a comprehensive intelligence. In this contemplation He perceives His essence as an archetype which eminently and virtually contains an infinite multitude of typical essences, capable of being made in various modes and degrees a likeness to Himself. He sees in the comprehension of His omnipotence the power to create whatever He will, according to His divine ideas. And this is the total ratio of possibility.

There are the eternal reasons according to which the order of nature has been established under fixed laws. They are reflected in the works of God. By a perception of these reasons these ideas impressed on the universe, we ascend from single and particular objects up to universal ideas, and finally to the knowledge of God as first and final cause. When we turn from the contemplation of the visible word and sensible objects to the rational creation, the sphere of intelligent spirits and of the intellectual life in which they live, the argument for a first and final cause ascends to a higher plane. The rational beings who are known to us, ourselves and our fellow man, bear the marks of contingency in their intellectual nature as plainly as in their bodies. Our in-

dividual, self-conscious, thinking souls have come out of non-existence only yesterday. They begin to live, with only a dormant intellectual capacity, without knowledge or the use of reason. The soul brings with it no memories and no ideas. It has no immediate knowledge of itself and its nature. Nevertheless, the light of intelligence in it is something divine, a spark from the source of light, and it indicates clearly that it has received its being from God.

In the material things we see the vestiges of the Creator, in the rational soul His very image. It is capable of apprehending the eternal reasons which are in the mind of God; its intelligible object is being in all its latitude, according to its specific and finite mode of apprehension, and the proportion which its cognoscitive faculty has to the thinkable and knowable. As contingent beings, intelligent spirits come into the universal order of effects from which, by the argument *a posteriori*, the existence of the first cause, as supreme intelligence and will is inferred, and likewise the ideas of necessary and eternal truth which, as so many mirrors, reflect the eternal reasons of the divine mind, subjectively considered, come under the same category as contingent facts and effects produced by second causes and ultimately by the first cause.

These ideas are not, however, mere subjective concepts. They are, indeed, mental concepts, but they have a foundation in reality; according to the famous formula of St. Thomas: "*Universalia sunt conceptus mentis cum fundamento in re.*" They are originally gained by abstraction from the single objects of sensitive cognition; for instance, from single

things which have a concrete existence, the idea of being in general, the most extensive and universal of all concepts is gained. So, also, the notions of species and genus; of essence and existence; of beauty, goodness, space, and time; of mathematics and ethics. But notwithstanding this genesis of abstract and universal concepts from concrete, contingent realities, they become free from all contingency and dependence on contingent things, and assume the character of necessary and universal, and therefore of eternal truths. For instance, that the three sides of a triangle cannot exist without three angles, is seen to be true, supposing there had never been any bodies or minds created. There is an intelligible world of ideas, super-sensible, and extramental, within the scope of intellectual apprehension; they have objective reality, and force themselves on the intellect, compelling its assent as soon as they are clearly perceived in their self-evidence or demonstration.

Now, what are these ideas? Are they some kind of real beings, inhabiting an eternal and infinite space? This is absurd, and they cannot be conceived except as thoughts of an eternal and infinite mind. In thinking them we are rethinking the thoughts of God. They are the eternal reasons reflected in all the works of creation, but especially in intelligent minds. From these necessary and eternal truths we infer, therefore, the intelligent and intelligible essence of God in which they have their ultimate foundation. This metaphysical argument is the apex and culmination of the cosmological, moral, and in all its forms the *a posteriori* argument from effects, from design, from all reflections of the divine

perfections in the creation to the existence and nature of the first and final cause of the intellectual, moral, and physical order of the universe. It goes beyond every other line of argument in one respect. From concrete, contingent facts, we infer and demonstrate that God does exist. We obtain only a hypothetical necessity of his existence, i. e., since the world does really exist, it must have a Creator.

The argument from necessary and eternal truths gives us a glimpse of the absolute necessity of God's existence; it shows us that He must exist, that His non-existence is impossible; we rise above contingent facts to a consideration of the eternal reasons in the intelligible and intelligent essence of God. We do not, indeed, perceive these eternal reasons immediately in God as divine ideas identical with His essence. We have no intuition of the essence of God. God is to us inscrutable, incomprehensible, dwelling in light, inaccessible. As when the sun is below the horizon we perceive clouds illuminated by His rays, and moon and planets shining in His reflected light, so we see the reflection of God in His works. We perceive Him immediately, so by the eternal reasons which are reflected in nature, in our own intellect, and in the ideas which have their foundation in His mind. Our mental concepts of the divine are analogical, derived from created things, and inadequate. They are, notwithstanding, true, and give us unerring knowledge of the deepest causes of being. They give us metaphysical certitude that God is. They give us also a knowledge of what God is, within the limits of our human mode of cognition.

All these metaphysical concepts of God are

summed up in the formula of St. Thomas: "*Ipsum esse subsistens.*" Being in its intrinsic essence subsisting. He is the being whose reason of real, self-subsisting being is in His essence; He subsists, as being, not in any limitation of a particular kind and mode of being, but in the whole intelligible ratio of being, in every respect which is thinkable and comprehensible by the absolute, infinite intellect. He is being in all its longitude, latitude, profundity, and plenitude; He is being subsisting in pure and perfect act, without any mixture of potentiality or possibility of change; infinite, eternal, without before or after; always being, never becoming; subsisting in an absolute present, the now of eternity. Boethius has expressed this idea admirably: "*Tota simul ac perfecta possessio vitae interminabilis.*" The total and perfect possession, all at once, of boundless life.

In order, therefore, to enrich and complete our conceptions of the nature and perfections of God we have only to analyze the comprehensive idea of being, and to ascribe to God, in a sense free from all limitations, all that we find in His works which come under the general idea of being. Being, good, truth, are transcendental notions which imply each other. They include a multitude of more specific terms, expressing every kind of definite concepts of realities which are intelligible and desirable. Beauty, splendor, majesty, moral excellence, beatitude, life, love, greatness, power, and every kind of perfection are phases and aspects of being, goodness, and truth. Since all which presents an object of intellectual apprehension to the mind and of complacency to the will in the effects produced by the first cause must

exist in the cause in a more eminent way, we must predicate of the Creator all the perfections found in creatures.

The vastness of the universe represents His immensity. The multifarious beauties of creatures represent His splendor and glory as their archetype. The marks of design and the harmonious order which are visible in the world manifest His intelligence. The faculties of intelligence and will in rational creatures show forth in a more perfect image the attributes of intellect and will in their author and original source. All created goodness, whether physical or moral, proclaims the essential excellence and sanctity of God. He is the source of life, and is therefore the living God. All the active forces of nature witness to His power.

All finite beings, however, come infinitely short of an adequate representation of their ideal archetype; they retain something of the intrinsic nothingness of their essence, of its potentiality, changeableness, and contingency. Many modes and forms of created existence have an imperfection in their essence which makes it incompatible with the perfection of the divine essence that they should have a formal being in God. We cannot call Him a circle, an ocean, or a sun. Such creatures, therefore, represent that which exists in their archetype in an eminent and divine mode, to us incomprehensible. And those qualities whose formal ratio in God and creatures is the same, being infinite in creatures, must be regarded as raised to an infinite power in God. Thus intelligence, will, wisdom, sanctity, happiness are formally in God, but infinite in their excellence.

All that we know of God by pure reason is summed

up by Aristotle in the metaphysical formula that God is pure and perfect art, logically and ontologically the first principles of all that becomes by a transition from potential into actual being. And from this concise, comprehensive formula He has developed a truly admirable theodicy. Aristotle says: "It is evident that act (*enérgeia*) is anterior to potency (*dunamis*) logically and ontologically. A being does not pass from potency into act and become real except by the action of a principle already in act." (Met. 8. 9.) Again, "All that is produced comes from a being in act." (De Anim. 3. 7.)

"There is a being which moves without being moved, which is eternal, is substance, is act. . . . The immovable mover is necessary being, that is, being which absolutely is, and cannot be otherwise. This nature, therefore, is the principle from which heaven (meaning by this term immortal spirits who are the nearest to God) and nature depend. Beatitude is His very act. . . . Contemplation is of all things the most delightful and excellent, and God enjoys it always, by the intellection of the most excellent good, in which intelligence and the intelligible are identical. God is life, for the act of intelligence is life, and God is this very act. Essential act is the life of God, perfect and eternal life. Therefore we name God a perfect and eternal living being, in such a way that life is uninterrupted; eternal duration belongs to God, and indeed it is this which is God." (Met. 11. 7.) I have here condensed a long passage from Aristotle and inverted the order of some sentences, but I have given a verbally exact statement of his doctrine.

I will add a few sentences from Plotinus, the greatest philosopher of the Neo-Platonic school: "Just as the sight of the heavens and the brilliant stars causes us to look for and to form an idea of their author, so the contemplation of the intelligible world and the admiration which it inspires lead us to look for its father. Who is the one, we exclaim, who has given existence to the intelligible world? Where and how has He begotten such a child, intelligence, this son so beautiful? The supreme intelligence must necessarily contain the universal archetype, and be itself that intelligible world of which Plato discourses."

Plato and Aristotle have both placed in the clearest light the relation of the intelligent, immortal spirits to God as their final cause, and together with this highest relation the subordinate relation of all the inferior parts of the universe. Assimilation to God, the knowledge and love of God, communication in the beatitude which God possesses in Himself, is the true reason of being, the true and ultimate end of intellectual natures.

In these two great sages, rational philosophy culminated. Clement of Alexandria did not hesitate to call it a preparation furnished by divine Providence to the heathen world for the Christian revelation. Whatever controversies there may be concerning their explicit teachings in regard to the relations between God and the world, their principles and premises contain implicitly and virtually a sublime natural theology. St. Thomas has corrected, completed, and developed this theology, with a genius equal to theirs, and with the advantage of a higher illumination.

It is the highest achievement of human reason to bring the intellect to a knowledge of God as the first and final cause of the world. The denial of this philosophy throws all things into night and chaos, ruled over by blind chance or fate. Philosophy, however, by itself does not suffice to give to mankind that religion the excellence and necessity of which it so brilliantly manifests. Its last lesson is the need of a divine revelation.

CHAPTER V

The Existence of God

By Rev. Alfred Williams Momerie, D.D.

THE evidences for the existence of God may be summed up under two heads. First of all, there is what I will designate the rationality of the world. Under this head, of course, comes the old argument from design. It is often supposed that the argument from design has been exploded. "Now-a-days," said Comte, "the heavens declare no other glory than that of Hipparchus, Newton, Kepler, and the rest who have found out the laws of their sequence. Our power of foreseeing phenomena and our power of controlling them destroy the belief that they are governed by changeable wills." Quite so. But such a belief—the belief, viz., that phenomena were governed by changeable wills—could not be entertained by any philosophical theist. A really irregular phenomenon, as Mr. Fiske has said, would be a manifestation of sheer diabolism. Philosophical theism—belief in a being deservedly called God—could not be established until after the uniformity of nature had been discovered. We must cease to believe in many changeable wills before we can begin to believe in one that is unchangeable. We must cease to believe in a finite God, outside of nature, who capriciously interferes with her phenomena, before we can begin to believe in an infinite God, immanent nature, of whose mind and will all natural phenomena

are the various but never varying expression. Though the regularity of nature is not enough by itself to prove the existence of God, the irregularity of nature would be amply sufficient to disprove it. The uniformity of nature, which, by a curious obscuration of the logical faculties, has been used as an atheistic argument, is actually the first step in the proof of the existence of God. The purposes of a reasonable being, just in proportion to his reasonableness, will be steadfast and immovable. And in God there is no change, neither shadow of turning; He is the same yesterday, to-day, and forever.

There is another scientific doctrine, viz., the doctrine of evolution, which is often supposed to be incompatible with the argument from design. But it seems to me that the discovery of the fact of evolution was an important step in the proof of the divine existence. Evolution has not disproved adaptation; it has merely disproved one particular kind of adaptation—the adaptation, viz., of a human artificer. In the time of Paley, God was regarded as a great Mechanician, spelled with a capital M it is true, but employing means and methods for the accomplishment of His purposes more or less similar to those which would be used by a human workman. It was believed that every species, every organism, and every part of every organism had been individually adapted by the Creator for the accomplishment of a definite end, just as every portion of a watch is the result of a particular act of contrivance on the part of the watchmaker.

A different and far higher method is suggested by the doctrine of evolution, a doctrine which may now

be considered as practically demonstrated, thanks especially to the light which has been shed on it by the sciences of anatomy, physiology, geology, palæontology, and embryology. These sciences have placed the blood relationship of species beyond a doubt. The embryos of existing animals are found again and again to bear the closest resemblance to extinct species, though in their adult form the resemblance is obscured. Moreover, we frequently find in animals rudimentary or abortive organs, which are manifestly not adapted to any end, which never can be of any use, and whose presence in the organism is sometimes positively injurious. There are snakes that have rudimentary legs—legs which, however interesting to the anatomist, are useless to the snake. There are rudiments of fingers in a horse's hoof, and of teeth in a whale's mouth, and in man himself there is the appendix vermiformis. It is manifest, therefore, that any particular organ in one species is merely an evolution from a somewhat different kind of organ in another. It is manifest that the species themselves are but transmutations of one or a few primordial types, and that they have been created not by paroxysm, but by evolution. The Creator saw the end from the beginning. He had not many conflicting purposes, but one that was general and all embracing. Unity and continuity of design serve to demonstrate the wisdom of the designer.

The supposition that nature means something by what she does has not infrequently led to important scientific discoveries. It was in this way that Harvey found out the circulation of the blood. He took

notice of the valves in the veins in many parts of the body, so placed as to give free passage to the blood towards the heart, but opposing its passage in the contrary direction. Then he bethought himself, to use his own words, "that such a provident cause as nature had not placed so many valves without a design, and the design which seemed most probable was that the blood, instead of being sent by these veins to the limbs, should go first through the arteries, and return through other veins whose valves did not oppose this course." Thus, apart from the supposition of purpose, the greatest discovery in physiological science might not have been made. And the curious thing is—a circumstance to which I would particularly direct your attention—the word purpose is constantly employed even by those who are most strenuous in denying the reality of the fact. The supposition of purpose is used as a working hypothesis by the most extreme materialists. The recognition of an immanent purpose in our conception of nature can be so little dispensed with that we find it admitted even by Vogt. Haeckel, in the very book in which he says that "the much talked-of purpose in nature has no existence," defines an organic body as "one in which the various parts work together for the purpose of producing the phenomenon of life." And Hartmann, according to whom the universe is the outcome of unconsciousness, speaks of "the wisdom of the Unconscious," of "the mechanical contrivances which It employs," of "the direct activity in bringing about complete adaptation to the peculiar nature of the case," of "Its incursions into the human brain which determine the course of his-

tory in all departments of civilization in the direction of the goal intended by the Unconscious." Purpose then has not been eliminated from the universe by the discoveries of physical science. These discoveries have but intensified and elevated our faith.

And there is something else to be urged in favor of the argument from design. If the world is not due to purpose, it must be the result of chance. This alternative cannot be avoided by asserting that the world is the outcome of law; since law itself must be accounted for in one or other of these alternative ways. A law of nature explains nothing. It is merely a summary of the facts to be explained—merely a statement of the way in which things happen; e. g., the law of gravitation is the fact that all material bodies attract one another, with a force varying directly as their mass and inversely as the squares of their distances. Now, the fact that bodies attract one another in this way cannot be explained by the law, for the law is nothing but the precise expression of the fact. To say that the gravitation of matter is accounted for by the law of gravitation is merely to say that matter gravitates because it gravitates. And so of the other laws of nature. Taken together they are simply the expression, in a set of convenient formulæ, of all the facts of our experience. The laws of nature are the facts of nature summarized. To say, then, that nature is explained by law is to say that the facts are explained by themselves. The question remains, Why are the facts what they are? And to this question we can only answer, either through purpose or by chance.

In favor of the latter hypothesis, it may be

urged that the appearance of purpose in nature could have been produced by chance. Arrangements which look intentional may sometimes be purely accidental. Something was bound to come of the play of the primeval atoms. Why not the particular world in which we find ourselves?

Why not? For this reason. It is only within narrow limits that seemingly purposeful arrangements are accidentally produced. And therefore, as the signs of purpose increase, the presumption in favor of their accidental origin diminishes. It is the most curious phenomenon in the history of thought that philosophers who delight in calling themselves experiential should have countenanced the theory of the accidental origin of the world, a theory with which our experience, as far as it goes, is completely out of harmony. When only eleven planets were known, De Morgan showed that the odds against their moving in one direction round the sun with a slight inclination of the planes of their orbits—had chance determined the movement—would have been 20,000,000,000 to one. And this movement of the planets is but a single item, a tiny detail, an infinitesimal fraction in a universe which, notwithstanding all arguments to the contrary, still appears to be pervaded through and through with purpose. Let every human being now alive upon the earth spend the rest of his days and nights in writing down arithmetical figures; let the enormous numbers which these figures would represent—each number forming a library in itself—be all added together; let this result be squared, cubed, multiplied by itself 10,000 times, and the final product would fall far short of expressing the

probabilities of the world's having been evolved by chance.

But over and above the signs of purpose in the world there are other evidences which bear witness to its rationality—to its ultimate dependence upon mind. We can often detect thought even when we fail to detect purpose. "Science," says Lange, "starts from the principle of the intelligibleness of nature." To interpret is to explain, and nothing can be explained that is not in itself rational. Reason can only grasp what is reasonable. You cannot explain the conduct of a fool. You cannot interpret the actions of a lunatic. They are contradictory, meaningless, unintelligible. Similarly if nature were an irrational system, there would be no possibility of knowledge. The interpretation of nature consists in making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification in proving that we have guessed aright. "O God," said Kepler, when he discovered the laws of planetary motion, "O God, I think again Thy thoughts after Thee." There could be no course of nature, no laws of sequence, no possibility of scientific predictions, in a senseless play of atoms. But as it is, we know exactly how the forces of nature act and how they will continue to act. We can express their mode of working in the most precise mathematical formulæ. Every fresh discovery in science reveals anew the order, the law, the system—in a word, the reason—which underlies material phenomena. And reason is the outcome of mind. It is mind in action.

Nor is it only within the realm of science that we can detect traces of a supreme intelligence. Kant and Hegel have shown that the whole of our conscious experience implies the existence of a mind other than, but similar to, our own. For students of philosophy it is needless to explain this; for others it would be impossible within the short time at my disposal. Suffice it to say—it has been proved that what we call knowledge is due subjectively to the constructive activity of our own individual minds, and objectively to the constructive activity of another Mind which is omnipresent and eternal. In other words, it has been proved that our limited consciousness implies the existence of a consciousness that is unlimited, that the common, everyday experience of each one of us necessitates the increasing activity of an infinite Thinker.

The world, then, is essentially rational. But if that were all we could say we should be very far from having proved the existence of God. A question still remains for us to answer: Is the Infinite Thinker good? I pass on, therefore, to speak briefly on the second part of my subject, viz., the progressiveness of the world. The last, the most comprehensive, the most certain word of science is evolution. And it is the most hopeful word I know. For when we contemplate the suffering and disaster around us, we are sometimes tempted to think that the great Contriver is indifferent to human welfare. But evolution, which is only another word for continuous improvement, inspires us with confidence. It suggests, indeed, that the Creator is not omnipo-

tent in the vulgar sense of being able to do impossibilities; but it also suggests that the difficulties of creation are being surely though slowly overcome.

Now it may be asked, how could there be difficulties for God? How could the Infinite be limited or restrained? Let us see. We are too apt to look upon restraint as essentially an evil, to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraints of rhythm. Why is a good man's life so much more beautiful than a bad man's? Because of the restraints of conscience? Many things are possible for a prose writer which are impossible for a poet; many things are possible for a villain which are impossible for a man of honor; many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong, we virtually admit that He is under a moral obligation or necessity. And reflection will show that there is another kind of necessity, viz., mathematical, by which even the Infinite is bound.

Do you suppose that Deity could make a square with only three sides or a line with only one end? Admitting, for the sake of argument, that theoretically He had the power, do you suppose that under any conceivable circumstances He would use it? Surely not. It would be prostitution. It would be the employment of infinite power for the production of what was essentially irrational and absurd. It would be the same kind of folly as if some one who

was capable of writing a sensible book were deliberately to produce a volume with the words so arranged as to convey no earthly meaning. The same kind of folly, but far more culpable for the guilt of foolishness, increases in proportion to the capacity for wisdom. A being, therefore, who attempted to reverse the truth of mathematics would not be divine. To mathematical necessity Deity itself must yield.

Similarly in the physical sphere there must be restraints equally necessary and equally unalterable. It may be safely and reverently affirmed that God could not have created a painless world. The Deity must have been constrained by His goodness to create the best world possible, and a world without suffering would have been not better, but worse, than our own. For consider. Sometimes pain is needed as a warning to preserve us from greater pain—to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. Suppose, e. g., that fire did not cause pain, we might easily be burnt to death before we knew we were in danger. Suppose the loss of health were not attended with discomfort, we should lack the strongest motive for preserving it. And the same is true of the pangs of remorse which follow what we call sin. Further, pain is necessary for the development of character, especially in its higher phases. In some way or other, though we cannot exactly tell how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, e. g., have been men who suffered much. Suffering, moreover, develops in us pity, mercy, and the spirit of

self-sacrifice. It develops in us self-respect, self-reliance, and all that is implied in the expression, strength of character. In no other way could such a character be conceivably acquired. It could not have been bestowed upon us by a creative fiat; it is essentially the result of personal conflict. Even Christ became "perfect through suffering." And there is also a further necessity for pain arising from the reign of law.

There is no doubt something awesome in the thought of the absolute inviolability of law, in the thought that nature goes on her way quite regardless of your wishes or of mine. She is so strong and so indifferent! The reign of law often entails on individuals the direst suffering. But if the Deity interfered with it He would at once convert the universe into chaos. The first requisite for a rational life is the certain knowledge that the same effects will always follow, and will only follow from the same causes, that they will never be miraculously averted, that they will never be miraculously produced. It seems hard—it is hard—that a mother should lose her darling child by accident or disease, and that she cannot by any agony of prayer recall the child to life. But it would be harder for the world if she could. The child has died through a violation of some of nature's laws, and if such violation were unattended with death, men would lose the great inducement to discover and obey them. It seems hard—it is hard—that the man who has taken poison by accident dies, as surely as if he had taken it on purpose. But it would be harder for the world if he did not. If one act of carelessness were ever over-

ruled, the race would cease to feel the necessity for care. It seems hard—it is hard—that children are made to suffer for their father's crimes. But it would be harder for the world if they were not. If the penalties of wrongdoing were averted from the children, the fathers would lose the best incentive to do right. Vicarious suffering has a great part to play in the moral development of the world. Each individual is apt to think that an exception might be made in his favor. But of course that could not be. If the laws of nature were broken for one person, justice would require that they should be broken for thousands, for all. And if only one of nature's laws could be proved to have been only once violated, our faith in law would be at an end; we should feel that we were living in a disorderly universe; we should lose the sense of the paramount importance of conduct; we should know that we were the sport of chance.

Pain, therefore, was an unavoidable necessity in the creation of the best of all possible worlds. But however many and however great were the difficulties in the Creator's path, the fact of evolution makes it certain that they are being gradually overcome. And among all changes that have marked its progress, none is so palpable, so remarkable, so persistent as the development of goodness. Evolution "makes for righteousness." That would seem to be its end always.

The truth is constantly becoming more apparent, on the whole, and in the long run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil.

And this tendency toward righteousness, by which we find ourselves encompassed, meets with a ready, an ever readier, response in our hearts. We cannot help respecting goodness, and we have inextinguishable longings for its personal attainment. Notwithstanding "sore lets and hindrances," notwithstanding the fiercest temptations, notwithstanding the most disastrous failures, these yearnings continually reassert themselves with ever-increasing force. We feel, we know, that we shall always be dissatisfied and unhappy until the tendency within us is brought into perfect unison with the tendency without us, until we also make for righteousness steadily, unremittingly, and with our whole heart. What is this disquietude, what are these yearnings, but the Spirit of the universe in communion with our spirits, inspiring us, impelling us, all but forcing us, to become co-workers with itself.

To sum up in one sentence: All knowledge, whether practical or scientific, nay, the commonest experience of everyday life, implies the existence of a Mind which is omnipresent and eternal, while the tendency toward righteousness, which is so unmistakably manifest in the course of history, together with the response which this tendency awakens in our own hearts, combine to prove that the infinite Thinker is just and kind and good. It must be because He is always with us that we sometimes imagine He is nowhere to be found.

CHAPTER VI

Proofs of the Existence of God

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THE first thinker who discovered an adequate proof of the existence of God was Plato. He devoted his life to thinking out the necessary conditions of independent being, or, in other words, the form of any whole or totality of being.

Dependent being implies something else than itself as that on which it depends. It cannot be said to derive its being from another dependent or derivative being because that has no being of its own to lend it. A whole series of connected dependent beings must derive their origin and present subsistence from an independent being—that is to say, from what exists in and through itself and imparts its being to others or derived beings. Hence the independent being, which is presupposed by the dependent being, is creative and active in the sense that it is self-determined and determines others.

Plato in most passages calls this presupposed independent being by the word *idea*. He is sure that there are as many ideas as there are total beings in the universe. He reasons that there are two kinds of motion—that which is derived from some other mover, and that which is derived from self—thus the self-moved and the moved-through-others includes all kinds of beings. But the moved-through-others pre-

supposes the self-moved as the source of its own motion. Hence the explanation of all that exists or moves must be sought and found in the self-moved. (Tenth book of Plato's Laws.) In his dialogue named "The Sophist," he argues that ideas or independent beings must possess activity, and, in short, be thinking or rational beings.

This great discovery of the principle that there must be independent being if there is dependent being is the foundation of philosophy and also of theology. Admit that there may be a world of dependent beings each one of which depends on another, and no one of them nor all of them depend on an independent being, and at once philosophy is made impossible and theology deprived of its subject matter. But such admission would destroy thought itself.

Let it be assumed, for the sake of considering where it would lead, that all existent beings are dependent; that no one possesses any other being than derived being. Then it follows that each one borrows its being from others that do not have any being to lend. Each and all are dependent, and must first obtain being from another before they can lend it. If it is said that the series of dependent beings is such that the last depends upon the first again, so that there is a circle of dependent beings, then it has to be admitted that the whole circle is independent, and from this strange result it follows that the independence of the whole circle of being is something transcendent—a negative unity creating and then annulling again the particular beings forming the members of the series.

This theory is illustrated in the doctrine of the correlation of forces. The action of force number one gives rise to force number two, and so on to the end. But this implies that the last of the series gives rise to the first one of the series, and the whole becomes a self-determined totality or independent being. Moreover, the persistent force is necessarily different from any one of the series—it is not heat nor light nor electricity nor gravitation, nor any other of the series, but the common ground of all, and hence not particularized like any one of them. It is the general force, whose office is to energize and produce the series—organizing one force and annulling it again by causing it to pass into another. Thus the persistent force is not one of the series, but transcends all of the particular forces—they are derivative, it is original, independent, and transcendent. It demands as the next step of explanation the exhibition of the necessity of its production of just this series of particular forces as involved in the nature of the self-determined or absolute force. It involves, too, the necessary conclusion that a self-determined force which originates all of its special determinations and cancels them all is a pure Ego or self-hood.

For consciousness is the name given by us to that kind of being which can annul all of its determinations. For it can annul all objective determinations and have left only its own negative might while it descends creatively to particular thoughts, volitions, or feelings. It can drop them instantly by turning its gaze upon its pure self as the creator of those determinations. This turn upon itself is accomplished by filling its objective field with negation or

annulment—this is its own act, and therein it realizes its personal identity and its personal transcendence of limitations.

Hence we say that the doctrine of correlation of forces presupposes a personality creating and transcending the series of forces correlated. If the mind undertakes to suppose a total of dependent or derivative beings it ends by reaching an independent, self-determined being which, as pure subject, transcends its determinations as object, and is therefore an Ego or person.

Again, the insight which established this doctrine of independent beings or Platonic "ideas" is not fully satisfied when it traces dependent or derivative motion back to any intelligent being as its source; there is a further step possible, namely, from a world of many ideas to an absolute idea as the divine author of all.

For time and space are of such a nature that all beings contained by them—namely, all extended and successive beings—are in necessary mutual dependence, and hence in one unity. This unity of dependent beings in time and space demands a one transcendent being. Hence the doctrine of the idea of ideas—the doctrine of a divine Being, who is rational and personal, and who creates beings in time and space in order to share His fullness of being with a world of created beings—created for the special purpose of sharing His blessedness.

This is the idea of the supreme goodness, and Plato comes upon it as the highest thought of his system. In the Timaeus he speaks of the absolute as being without envy, and therefore as making the world as another blessed God.

In this Platonic system of thought we have the first authentic survey of human reason. Human reason has two orders of knowing—one the knowing of dependent beings, and the other the knowing of independent beings. The first is the order of knowing through the senses; the second the order of knowing by logical presupposition. I know by seeing, hearing, tasting, touching, things and events. I know by seeing what these things and events logically imply or presuppose, that there is a great first cause, a personal Reason who reveals a gracious purpose by creating finite beings in time and space.

This must be, or else human reason is at fault in its very foundations. This must be so, or else it must be that there is dependent being which has nothing to depend on. Human reason, then, we may say from this insight of Plato, rests upon this knowledge of transcendental being—a being that transcends all determinations of extent and succession, such as appertain to space and time, and therefore, that transcends both time and space. This transcendent being is perfect fullness of being, while the beings in time and space are partial or imperfect beings in the sense of being embryonic or undeveloped, being partially realized and partly potential.

At this point the system of Aristotle can be understood in its harmony with the Platonic system. Aristotle, too, holds explicitly that the beings in the world which derive motion from other beings presuppose a first mover. But he is careful to eschew the first expression self-moved as applying to the prime mover. God is Himself unmoved, but He is the origin of motion in others. This was doubtless

the true thought of Plato, since he made the divine eternal and good.

In his Metaphysics (book eleventh, chapter seven) Aristotle unfolds his doctrine that dependent beings presupposes a divine Being whose activity is pure knowing. He alone is perfectly realized—the schoolmen call this technically "pure act"—all other being is partly potential, not having fully grown to its perfection. Aristotle's proof of the divine existence is substantially the same as that of Plato—an ascent from dependent being, by the discovery of presuppositions, to the perfect being who presupposes nothing else—and the identification of the perfect or independent being with thinking, personal, willing being.

This concept of the divine Being is wholly positive as far as it goes, and nothing of it needs to be withdrawn after further philosophic reflection has discussed anew the logical presuppositions. More presuppositions may be discovered—new distinctions discerned where none were perceived before—but those additions only make more certain the fundamental theory explained first by Plato, and subsequently by Aristotle. This may be seen by a glance at the theory of Christianity, which unfolds itself in the minds of great thinkers of the first six centuries of our era. The object of Christian theologians was to give unity and system to the new doctrine of the divine-human nature of God taught by Christ. They discovered, one by one, the logical presuppositions and announced them in the creed.

The Greeks had seen the idea of the Logos or Eternally Begotten Son, the Word that was in the beginning, and through which created beings arose

in time and space. But how the finite and imperfect arose from the infinite and perfect the Greek did not understand so well as the Christian.

The Hindu had given up the solution altogether and denied the problem itself. The perfect cannot be conceived as making the imperfect—it is too absurd to think that a good being should make a bad being. Only Brahma the absolute exists and all else is illusion—it is Maya.

How the illusion can exist is too much to explain. The Hindu has only postponed the problem and not set it aside. His philosophy remains in that contradiction. The finite, including the Brahman himself who philosophizes, is an illusion. An illusion recognizes itself as an illusion—an illusion knows true being and discriminates itself from false being. Such is the fundamental doctrine of the Sankhya philosophy, and the Sankhya is the fundamental type of all Hindu thought.

The Greek escapes from this contradiction. He sees that the absolute cannot be empty, indeterminate pure being devoid of all attributes, without consciousness. Plato and Aristotle see that the absolute must be pure form—that is to say, an activity which gives form to itself—a self-determined being with subject and object the same, hence a self-knowing and self-willed being. Hence the absolute cannot be an abstract unity like Brahma, but must be a self-determined or a unity that gives rise to duality within itself and recovers its unity and restores it by recognizing itself in its object.

The absolute as subject is the first—the absolute as object is the second. It is Logos. God's object

must exist for all eternity, because He is always a person and conscious. But it is very important to recognize that the Logos, God's object, is Himself and hence equal to Himself, and also self-conscious. It is not the world in time and space. To hold that God thinks Himself as the world is pantheism—it is pantheism of the left wing of the Hegelians.

To say that God thinks Himself as the world is to say that He discovers in Himself finite and perishable forms, and therefore makes them objective. The schoolmen say truly that in God intellect and will are one. This means that in God his thinking makes objectively existent what it thinks. Plato saw clearly that the Logos is perfect and not a world of change and decay. He could not explain how the world of change and decay is derived, except from the goodness of the divine Being who imparts gratuitously of His fullness of being to a series of creatures who have being only in part.

But the Christian thinking adds two new ideas to the two already found by Plato. It adds to the divine first and the second (the Logos) also a divine third, the Holy Spirit, and a fourth not divine, but the process of the third—calling it the processio. This idea of process explains the existence of a world of finite beings, for it contains evolution, development or derivation. And evolution implies the existence of degrees of less and more perfection of growth. The procession thus must be in time, but the time process must have eternally gone on, because the third has eternally proceeded and been proceeding.

The thought underneath this theory is evidently that the Second Person, or Logos, in knowing Himself

or in being conscious knows Himself in two phases, first, as completely generated or perfect, and this is the Holy Spirit; and, secondly, He knows Himself as related to the first as His eternal origin. In thinking of His origin or genesis from the Father, He makes objective a complete world of evolution containing at all times all degrees of development or evolution, and covering every degree of imperfection from pure space and time up to the invisible church.

This recognition of His derivation is also a recognition on the part of the First of His own act of generating the Second—it is not going on, but has been eternally completed, and yet both the Divine First and the Divine Second must think it when they think of their relation to one another. Recognition is the intellectual of the First, and Second is the mutual love of the Father and the Son, and this mutual love is the procession of the Holy Spirit.

But the procession is not a part of the Holy Trinity; it is the creation in time and space of an infinite world of imperfect beings, developing into self-activity and self-active organizing institutions—the family, civil society, the State, and the Church. The Church is the New Jerusalem described by St. John, the apostle, who has revealed this doctrine of the third person as an institutional person—the Spirit who makes possible all institutional organism in the world, and who transcends them all as the perfect who energizes in the imperfect to develop it and complete it.

Thus stated, the Christian thought expressed in the symbol of the Holy Trinity explains fully the relations of the world of imperfect beings, and makes

clear in what way the goodness or grace of God makes the world as Plato and Aristotle taught.

The world is a manifestation of divine grace—a spectacle of the evolution or becoming of individual existence in all phases, inorganic and organic. Individuality begins to appear even in specific gravity, and in ascending degrees in cohesion and crystallization. In the plant it is unmistakable. In the animal it begins to feel and perceive itself. In man it arrives at self-consciousness and moral action, and recognizes its own place in the universe.

God, being without envy, does not grudge any good; He accordingly turns, as Rothe says, the emptiness of non-being into a reflection of Himself, and makes it everywhere a spectacle of His grace.

Of the famous proofs of divine existence, St. Anselm's holds the first place. But St. Anselm's proof cannot be understood without recurring to the insight of Plato. In his Proslogium, St. Anselm finds that there is but one thought which underlies all others—one thought universally presupposed, and this he describes as the thought of that than which there can be nothing greater. "*Id quo nihil majus cognitari potest.*" This assuredly is Plato's thought of the totality. Everything not a total is less than the totality. But the totality is the greatest possible being.

The essential thing to notice, however, is that St. Anselm perceives that this one thought is objectively valid and not a mere subjective notion of the thinker. No thinker can doubt that there is a totality—he can be perfectly sure that the me plus the not-me includes all that there is. Gaunilo, in the lifetime of

St. Anselm, and Kant in recent times, have tried to refute the argument by alleging the general proposition—the conception of a thing does not imply its corresponding existence. The proposition is true, except in the case of this one ontological thought of the totality of the thoughts that can be logically deduced from it. The second order of knowing, by presumptions, implies an existence corresponding to each concept. St. Anselm knew that the person who denied the objective validity of this idea of the totality must presuppose its truth right in the very act of denying it. If there be an Ego that thinks, even if it be the Ego of a fool (*insipiens*) who says in his heart, "There is no God," it must be certain that its self plus its not-self makes a totality and that this totality surely exists. The existence of his Ego is or may be contingent, but the totality is certainly not contingent but necessary. This is an ontological necessity and the basis of all further philosophical and theological thoughts.

St. Anselm does not, it is true, follow out this thought to its consummation in his Proslogium nor in his Monologium. He leaves it there with the idea of a necessary Being who is supreme and perfect because He contains the fullness of being.

He undoubtedly saw the further implication, namely, that the totality is an independent being and self-existent because it is self-active. He saw this so clearly that he did not think it worth while to stop and unfold it. But he did speak of it as a necessary existence contrasted with a contingent existence. "Everything else besides God," he says, "can be conceived not to exist."

Descartes, in his Third Meditation, has repeated with some modification the demonstration of St. Anselm. He holds, in substance, that the idea of a perfect being is not subjective, but objective—we see that he is dealing with the necessary objectivity of the idea of totality. The expression "perfect being" is entirely misunderstood by most writers in the history of philosophy—it must be taken only in the sense of independent being—being for himself—being that can be what it is without support from another—hence perfectly self-determined being. The expression "perfect" points directly to Aristotle's invented word, entelechy, whose literal meaning is the having of perfection itself. The word is invented to express the thought of the independent presupposed by dependent being.

Perfect being, as Aristotle teaches, is pure energy—all of his potentialities are realized—hence it is not subject to change nor is it passive or recipient of anything from without—it is pure form, or rather self-formative. Read in the light of Plato's idea and Aristotle's entelechy, St. Anselm's and Descartes' proofs are clear and intelligible, and are not touched by Kant's criticism. In his philosophy of religion and elsewhere, Hegel has pointed out the source of Kant's misapprehension. Gaunilo instanced the island Atlantis as a conception which does not imply a corresponding reality. Kant instanced a hundred dollars as a conception which did not imply a corresponding reality in his pocket. But neither the island Atlantis nor any other island, neither a hundred dollars—in short, no finite dependent being is at all a necessary being, and hence cannot be

deduced from its concept. But each and every contingent being presupposes the existence of an independent being—a self-determined being—an absolute divine reason.

St. Anselm proved the depth of his thought by advancing a new theory of the death of Christ as a satisfaction, not of the claims of the devil, but as the satisfaction of the claims of God's justice for sin. Although we do not trace out his full thought in the Proslogium we can see the depth and clearness of his thinking in this new theory of atonement. For in order to understand it philosophically, the thinker must make clear to himself the logical necessity for the exclusion of all forms of finitude or dependent being from the thought of the Divine reason who knows Himself in the Logos. To think an imperfection is to annul it—hence God's thought of an imperfect being annuls it. This logical statement corresponds to the political definition of the idea of justice.

Justice gives to a being its dues—it completes it by adding to it what it lacks. Add to an imperfect being what it lacks and you destroy its individuality. This is justice instead of grace. Grace bears with the imperfect being until it completes itself by its own acts of self-determination. But, in order that a world of imperfect beings, sinners, may have this field of probation, a perfect being must bear their imperfection. The Divine Logos must harbor in His thought all the stages of genesis or becoming, and thereby endow beings in a finite world with reality and existence. Thus the conception of St. Anselm was a deep and true insight.

The older view of Christ's atonement, as a ransom paid to Satan, is not so irrational as it seems, if we divest it of the personification which figures the negative as a co-ordinate person with God. God only is absolute person. His pure not-me is chaos, but not a personal devil. In order that God's grace shall have the highest possible manifestation, He turns His not-me into a reflection of Himself by making it a series of ascending stages out of dependence and nonentity into independence and personal individuality. But the process of reflection by creation in time and space involves God's tenderness and long-suffering—it involves a real sacrifice in the Divine being—for He must hold and sustain in existence by His creative thought the various stages of organic beings—plants and animals are mere caricatures of the Divine—then it must support and nourish humanity in its wickedness and sin—a deeper alienation than even that of minerals, plants, and animals, because it is a willful alienation of a higher order of beings.

Self-sacrificing love is, therefore, the concept of the atonement; it is, in fact, the true concept of the divine gift of being of finite things; it is not merely religion, it is philosophy and necessary truth. But it is very important so to conceive Nature as not to attach it to the idea of God by them in Himself; such an idea is pantheism. Nature does not form a person of the Trinity. It is not the Logos, as supposed by the left wing of the Hegelians. And yet, on the other hand, nature is not an accident in God's purposes as conceived by theologians who react too far from the pantheistic view. Nature is eternal, but

not self-existent; it is the procession of the Holy Spirit, and arises in the double thought of the first Person and the Logos, or the timeless generation which is logically involved in the fact of God's consciousness of Himself as eternal reason.

The thought of God is a regressive thought—it is an ascent from the dependent to that on which it depends. It is called dialectical by Plato in the sixth Book of the Republic. "The Dialectic method," says he, "ascends from what has a mere contingent or hypothetic existence, to the first principle, by proving the insufficiency of all except the first principle."

This is the second order of knowing—the discovery of the ontological presuppositions. The first order of knowing sees things and events by the aid of the senses, the second order of knowing sees the first cause. The first order of knowing attains to a knowledge of the perishable, the second order attains to the imperishable. The idea of God is, as Kant has explained, the supreme directive or regulative idea in the mind. It is, moreover, as Plato and St. Anselm saw, the most certain of all our ideas, the light in all our seeing.

CHAPTER VII

Doubts Concerning God

I ALLOW you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe; to deny, as it does to affirm. Universal doubt is, therefore, an impossibility; for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt; and then, if you doubt, you know that you doubt, and there is one thing at least you do not doubt; namely, that you doubt. To doubt the intelligence that doubts would be to doubt that you doubt; for without intelligence there can be no more doubt than belief. Intelligence, then, you must assert; for without intelligence you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubts; for what is not cannot act.

"This much, then, is certain, that however far you may be disposed to carry your denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself. Then you must concede intelligence, and then whatever is essential to the reality of intelligence. In conceding anything you concede necessarily all that by which it is what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible, or some object capable of being known.

So, in conceding intelligence, you necessarily concede the intelligible. The intelligible is, therefore, something which is, is being, real being, too—not merely abstract or possible being; for without the real, there is and can be no possible or abstract. The abstract, in that it is abstract, is nothing, and therefore unintelligible; that is to say, no object of knowledge or of the intellect. The possible, as possible, is nothing but the power or ability of the real, and is apprehensible only in that, power or ability. In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and therefore is unintelligible, no object of intelligence or of intellect—on the principle that what is not is not intelligible. Consequently, to the reality of intelligence a real intelligence is necessary; and since the reality of intelligence is undeniable, the intelligible must be asserted, and asserted as real, not as abstract or merely possible being. You are obliged to assert intelligence; but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is; that is, without asserting real being. The real being thus asserted is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent, and therefore created being. One or the other we must say; for being, which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

"Whatever is, in any sense, is either necessary and eternal, or contingent and created—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not without the necessary and eternal, on which it depends. If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal. The contingent,

since it is or has its being only in the necessary and eternal, and since what is not is not intelligible, is intelligible as the contingent only in necessary and eternal being—the intelligible in itself, in which it has its being, and therefore its intelligibility. So in each case you cannot assert the intelligible without asserting necessary and eternal being; and therefore since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence God is asserted, and that it is impossible without self-contradiction to deny his existence.

"If reason demands that the creation of all things should be ascribed to God, to whom or to what are we to ascribe their conservation? The scoffer calls our attention to the fact that 'all things continue as they were from the beginning of the creation.' Let him explain to us how it comes to pass that they do so. Why is it that for so many hundred years fire has always burned and water moistened, and that the sky has been blue and the snow white? How is it that we never wake up some morning to find that in the night there has been a fall of blue snow? How is it that this vast earth has swept through space with inconceivable velocity for so many thousands of years without once swerving from its course or increasing or diminishing its distance from the sun? Is it by accident that the seasons succeed each other with unvarying regularity, so that we never have two summers or two winters together? Or, to come to myself, how is it that my heart throbs and my pulses beat year after year; that food nourishes and sleep refreshes me? Let the scoffer, I repeat, explain to us how it comes to pass that 'all things continue as they were from the beginning of the creation,' and that all the events of nature occur with such undeviating regularity, if behind all the forces of

nature there is no God to inspire, guide, and control them.

"Does it make any difference to the force of this argument that no man has seen God at any time? Because God is hidden from us, shall we therefore refuse to believe that it is by Him that all the events of nature are controlled? Suppose that from some elevated position I could have surveyed the American armies marching on to Berlin, cavalry, infantry, artillery, baggage-wagons, ambulances, all converging to one spot: Would it have been reasonable or unreasonable, scientific or unscientific, to believe that they were all obeying the orders of one commander-in-chief? Would sound reason have demanded that I should refuse to believe this until I had actually sat in General Foch's tent and heard him giving his directions, and looked over his shoulder as he penned his orders? But if the orderly march of an army without some master mind to direct it is inconceivable, what shall we say of the harmonious progress, age after age, of the mighty forces of the universe? Is there not behind them One who directs and controls all their movements?"

THOUGHTS CONCERNING GOD

"Is it thinkable that at the end there should be something in the result which has not been present in some fashion in the cause? Can spirit arise out of spiritless matter? That would be the greatest of world riddles. Hence it may properly be said that the law-abiding order and development of nature and history, this fundamental thought of science, does not exclude the belief in God, but rather demands it for its own foundation. Thus is the harmonization of science and religion made certain." (*Dr. Otto Pfleiderer.*)

Tennyson represents Akbar as saying in his dreams:

I dreamed
That stone by stone I reared a sacred fane,
A temple; neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-doored
To every breath from heaven: and
Truth and Peace
And Love and Justice came and dwelt therein.

He also quotes this inscription which he found on a temple in Kashmier:

O God, in every temple I see people that see Thee,
And in every language I hear spoken, people praise Thee.

"It is impossible for that man to despair who remembers his helper is omnipotent."—*Jeremy Taylor.*

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

"We are all tall enough to reach God's hand and angels are no taller."

"God can write straight on crooked lines."

Spurgeon said to a skeptical friend, "I can come as near defining God as you can a cornstalk." Then the famous preacher says:

When my dim reason would demand
Why that or this Thou dost ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.
Be this my joy that evermore
Thou rulest all things at Thy will:
Thy sovereign wisdom I adore,
And calmly, sweetly trust Thee still.

Aristotle says:

"If there were beings who had always lived under ground in magnificent dwellings, adorned with statues and pictures and everything which belongs to prosperous life; if, then, these beings should be told of the being and power of God and should come up through open fissures from their secret abodes to the places which we inhabit; if they should suddenly behold the starry heavens, the changing moon, the rising and setting of the stars, and their eternally ordained and unchangeable courses, they would exclaim with truth, there are gods and such great things are their works."

In wireless telegraphy the receiver must be in perfect tune with the transmitter or there is no message. Every person is in tune with something—some to the dollar, society, flattery, and the response is immediate. Are we in tune with God so as to get answers?

An Atheist placed over his door: "God is nowhere." A little girl spelled it out: "God is now here."

"A belief in a supreme power and a sense of dependence are elements of human nature. 'Religious ideas of one kind or other,' says Mr. Herbert Spencer,

'are almost universal. . . . The universality of religious ideas, their independent evolution among different primitive races, and their great vitality unite in showing their source must be deep-seated instead of superficial.' 'Of Religion, then, we must always remember that amid its many errors and corruptions it has asserted and diffused a supreme verity. From the first, the recognition of this supreme verity, in however imperfect a manner, has been its vital element; and its various defects, once extreme, but gradually diminishing, have been so many failures to recognize in full that which is recognized in part. The truly religious element of Religion has always been good; that which has proved untenable in doctrine and vicious in practice has been its irreligious element; and from this it has been ever undergoing purification.' The testimony of the chief of the Agnostics to the universality of religious ideas and sentiments will not need confirmation."—*Rev. Washington Gladden, D.D.*

Job says, "Speak to the earth and it shall teach thee."

Shakespeare says:

> And when our life, exempt from public haunt,
> Finds tongues in trees, books in running brooks,
> Sermons in stones, and good in everything.

Tennyson says:

> Flower in the crannied wall,
> I pluck you out of the crannies.
> I hold you here, root and all, in my hand,
> Little flower,—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and Man is.

CHAPTER VIII

Immortality

IT was the red-letter day of the Campmeeting. The audience was large, the day was perfect, and the sermon was eloquent and inspiring. Dr. Chapman had stressed the idea that there would be no "night in heaven," and had painted in glowing colors the beauties of the Immortal Life.

As Mr. D—— passed my cottage he paused to discuss the sermon, which he disapproved. He said, "I don't believe in all this talk about immortality; when we are dead that ends all." I reminded him that a belief in God, worship, and immortality were necessary to religion, and tried to show him that in denying immortality he was denying what many of the wisest men who have lived have believed and taught. This proposition he denied. So, when he made a second visit for the purpose of arguing the question, I handed him written proofs of my statement. Cicero said: "O glorious day, when I shall go to that divine assembly and company of spirits, and when I shall depart out of this bustle, this sink of corruption; for I shall go not only to those great men of whom I have spoken before, but also to my dear Cato (his son), than whom there never was a better man, or one more excellent in filial affection, whose funeral rites were performed by me, when the contrary was natural, namely, that mine should be performed by him. His soul not desiring me, but looking back on me, has departed into those glorious regions where he saw that I myself must come; and I seem to bear firmly my affliction, not because I

did not grieve for it, but I comforted myself by thinking that the separation and parting between us would not be for long duration."

"Socrates was no less earnest in his belief in the immortality of the soul and a state of future retribution. He had reverently listened to the intuition of his own soul—the instinctive longing and aspirations of his own heart as a revelation from God. He felt that immortality was the only appropriate destiny of man. He was the first to place the doctrine of immortality on a philosophical basis."

Plato argued:

1. "The soul is immortal, because it is incorporal."

2. "The soul is immortal, because it has an independent power of self-motion."

3. "The soul is immortal, because it possesses universal necessity and absolute ideas."

The great philosopher, Thomas Dick, regarded the doctrine of immortality as the foundation of all religion. He gave ten reasons for accepting the doctrine, which are here summarized:

1. The universal belief which this doctrine has obtained among all nations.

2. The strong desire for immortality implanted in the human breast will be gratified, or the Creator takes delight in tantalizing His creatures, which is a contradiction to every just conception of the Deity.

3. Man's capacious intellectual and moral powers and aspirations demand an uncontracted sphere and boundless duration of time for their complete activity and development.

4. The unlimited range of view which is open to the human mind through the immensity of space and duration, and the knowledge which may be acquired respecting the distant regions of the uni-

verse are strong presumptive evidence of the eternal destination of man.

5. The moral nature of man shows his dignity and grandeur and indicates his higher destiny and eternal existence.

6. The terrible forebodings of remorse often experienced by men like Belshazzar, Tiberius, and many others are intimations of coming retributions.

7. The disordered condition of things in the moral world, as compared with the harmony of the material, argues another state in which perfect moral order will prevail. If there is a supreme intelligence presiding over the affairs of the universe, the present state is only a small part of a great and all-wise plan.

8. The unequal distribution of rewards and punishments calls for a future world in which equity shall be established and a visible distinction made between the righteous and the wicked.

9. There is no proof of annihilation in the material world, and it is simply absurd to suppose that the immaterial or thinking principle of man will come to an end.

10. The gloomy and absurd consequences involved in the denial of immortality are endless and boundless, while an acknowledgment of the doctrine unravels the mazes of the divine dispensation and solves every difficulty in relation to the present condition of man.

In the beautiful drama of Ion, the hope of immortality is eloquently uttered by the dying Greek and finds response in every loving heart. When about to yield his life a sacrifice to fate, his Clemanthe asked if they should meet again and he responded: "I have asked that dreadful question of the hills that look eternal, of the clear streams that flow on forever, of stars among whose fields of azure my raised

spirits have walked in glory—all were dumb. But as I gaze upon thy living face, I feel that there is something in thy love that cannot perish. Yes, Clemanthe, we shall meet again."

Max Müller said: "Without a belief in immortality, religion is like an arch resting on one pillar, like a bridge ending in an abyss."

In one of Cicero's orations is the suggestive sentence: "If I am wrong in believing the soul of man immortal, I please myself in my mistake; nor while I live will I choose that this opinion be wrested from me; for in the thought I have constant delight."

Bishop Warren said:

"When Uranus hastened in one part of its orbit, and then retarded, and swung too wide, we said there must be another attracting world beyond; and, looking there, Neptune was found. So when individual men are so strong that nations or armies cannot break down their wills, so brave that lions have no terror, so holy that temptations cannot allure or sin defile them, so grand in thought that men cannot follow them, so pure in walk that God walks with them, let us infer an attracting world, high and pure and strong as heaven."

The soul's instinct is an unanswerable argument for immortality. There is not an instance in all nature of God disappointing an instinct. The instinct of the bird to go South is matched by the South. There are no half hinges in nature—the half always has another half to match it. God would not put a lie in our instincts and then expect us to be truthful.

Victor Hugo said:

"I am like a forest once cut down: the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sun, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses as at twenty years. The *nearer* I approach the end, the plainer I hear around me the immortal symphonies of the world which invite me. It is marvelous, yet simple. It is a fairy-tale and it is *history*

"For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried it all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens with the dawn."

Dr. C. H. Payne said:

"Once admit that life must end to-morrow, and there is nothing of worth in it to-day. The life that is must be indissolubly joined to that which is to be. The only inspiring light that shines in the here is reflected from the hereafter. What value does this stupendous factor add to human life? Infinite, recompensing Future! How it answers all our questions, solves all our problems, quenches all our doubts, silences all our moans, and is the resurrection of its buried joys! Glorious immortality that sheds fadeless luster on the midnight gloom!"

Dr. H. Martensen said:

"Immortality is the unconditional destiny of all men, for man was so created that immortality is a necessity of his nature; but this by no means argues the eternal happiness of all men. Eternal happiness is the result of having been born into the spiritual life, while immortality is an inseparable part of man's nature as he came from the hands of his Creator.

"The same reasons which led to the creation of human beings demand their continuance. God is not a mere model builder who will go on age after age experimenting. Just as He has created us He will preserve us.

"The battle in which we are engaged is tedious and hard, and the final results are certain only to the eye of faith. I will take my stand by the side of every patriot; by the side of every martyr who died for the truth; by the side of every missionary; by the side of all who have wiped away tears of sorrow; by the side of all who have tried to push back the shadows of night, and, standing there by the heart life of the world, I ask in the name of human reason, are all these longings and heartaches to go for naught? Philosophy, common sense, the Bible, and the heart-aches answer 'No.' "

F. W. Robertson said:

"Every natural longing has its natural satisfaction. If we thirst, God created liquids to satisfy thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love that is eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving."

A solemn murmur in the soul
Tells of a world to be;
As travelers hear the billows roll,
Before they reach the sea.

IMMORTALITY

"The perpetual advancement of the soul betokens its immortality, and assures us the crowning folly of the world would be its fading into nothingness. God would give no such talents and possibilities if they were not to be fulfilled and gratified."—*Joseph Addison.*

Dr. Luthardt said:

"The very existence of the idea of immortality is a proof of its truth, for experience shows us only death and transitiveness. Whence, then, do we get the notion of immortality? If our soul did not bear imperishable existence with it, it would not have the notion of imperishableness.

"We call ourselves mortals. Why? Because we know ourselves to be immortal, and, therefore, need to be constantly reminding ourselves of the earthly relationship.

"This consciousness of immortality is itself a proof of its truth.

"Nothing but the hope of immortality explains the mystery of my being."

Tennyson says:

Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.
For though from out the bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Cato said:

"It must be so, Plato, thou reasonest well,
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught?

Why shrinks the soul back on itself
And startles at destruction?
'Tis the Divinity that stirs within us
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds."
—*Addison.*

"Immortality o'ersweeps
All pain, all tears, all time, all fear, and peals
Like eternal thunder in the deep,
Into my ears this truth—Thou livest forever."

"That we live forever is not so strange as that we live at all. What we call death is being shipwrecked into life."

Mr. D——, you are unreasonable and your constant assertions of disbelief without any reason, is but little short of foolishness. You accept the instinct of animals, but not of man. A half-finished picture raises your expectation of the artist's return, but you get no hint from life's incompletions.

You claim that man is greater than his work, and yet you expect man's work to remain and the man perish.

You spoke of the wisdom of economy, and you would strongly disapprove of our government building great vessels and filling them with precious cargoes just to sink them into the sea, and yet you claim that God has created, developed, and magni-

fied man for the purpose of annihilating him, when you admit that science teaches the indestructibility of matter. Why this exception?

You say, "No one has come back to tell us of the beyond," and that is true, naturally enough. The oak never becomes so dwarfed as to get back into the acorn; the college graduate does not re-enter the Freshman class, neither does the sun-crowned immortal man return to earth's playground. If you want to see plays enacted, go to the theater or the seance.

You say I assume immortality, but if I do I have reason for the assumption. Christ assumed it in all His teaching; I would be miserable without such a hope, and the constant goodness of God lures me on in this belief.

Your arguments from Materialism fail to explain anything. You must know that the soul controls the body and, therefore, cannot be the result of organization. Death no more affects the soul than the breaking of the harp does the player. The invisible and inexplicable man plays on the body as does the harpist on his instrument. His invisibility is a greater mystery than if he wore Gyges' ring.

Daniel Webster counted his own failing pulse, but failed to see his outgoing spirit. Rufus Choate bade his friends good-bye and his spirit sped away, but he told them when dying that he expected to see them again a thousand years hence.

THE HISTORY OF RELIGIONS

RELIGION

'The best armor in the world is religion, but it is the worst cloak."—*John Newton.*

"Let your religion be seen. Lamps do not talk, but they shine."—*T. L. Cuyler.*

"No man's religion survives his morals."—*South.*

"Religion is as necessary to reason as reason is to religion."—*George Washington.*

"I wish I could give to my family the Christian religion as I have bequeathed to them my property." —*Patrick Henry.*

"You can find empires without thrones and thrones without emperors, but no empires without altars."—*Plutarch.*

CHAPTER IX

The Religion of Abraham

INSCRIPTIONS from Southern Chaldea carry us back to 3800 B. C., if we accept the testimony of explorers. At that time the people worshiped the Creator God. If Abraham had left us a history of the religion of his time, it would be of thrilling interest to us now. But to find it stated that "Enoch walked with God" long before the day of Abraham suggests that religion was a personal experience rather than a form.

Abraham spent his early manhood in the city of Ur, his father Terah having moved to Chaldea from the mountainous country of Southern Armenia. In answer to the call of God, Abraham and his family started to the land of Canaan. (Gen. 11-12.) They tarried in their journey at Haran, where Terah died. No doubt the religious life of the Hebrew people was molded more or less by the influences which surrounded Abraham in his boyhood home.

Our knowledge as to the exact conditions of that far-away country, at a period beyond the dawn of authentic history, is quite limited, and yet we have facts which enable us to form definite ideas as to conditions in general. The great cities of Babylon Nippur, Akkad, Nineveh, etc., are more than mere names. The archeologists have been busy for the past fifty years, and it is not to their discredit to say that some of them have been goaded on by curiosity

and the lure of fame, as well as by the historic instinct of the student. Their discoveries have thrown light on many of the Old Testament statements, thereby clearing up some mooted questions, and proving beyond dispute the historicity of certain Biblical statements that had long been questioned.

According to Herodotus, the walls of Babylon were sixty miles in circumference, eighty-seven feet thick, three hundred fifty feet high, built of brick, and had twenty-five gates of solid brass and two hundred and fifty towers. The hanging gardens of the city were counted one of the wonders of the world. Here was the temple of Belus, which was built upon the site and was possibly a part of the tower of Babel (Gen. 11).

The city was in its glory when Isaiah wrote his prophecy (Isa. 13. 19-22). The prophecy has been fulfilled and is literally true to the conditions of the present time. The people had sown to the wind and were doomed to reap the whirlwind. The prophet did not need any special divine illumination to make this prediction. All that is needed to prophesy truthfully under such conditions is to know facts and believe the statements of God where He affirms that the "wages of sin is death." Other nations have gone the same way and still others are going. For twenty-five years Christian prophets have been predicting what is now happening to Germany, and others are still trembling and hoping that America will learn her lesson before it is too late.

When we think of Babylon we love to think of the things that appeal to us. How we revel in the history that has been unlocked since the great li-

braries have been unearthed, that had been buried in oblivion for thousands of years! How Bible-lovers have rejoiced to learn that these great finds have brought forth confirmatory evidence of the truthfulness of the Book they learned in infancy to reverence! School children have made big eyes when they heard for the first time of the Hanging Gardens, the Tower of Babel, the Mighty Walls, and the gates of brass, opening by hydraulic power into as many great avenues, along which rushed golden chariots, drawn by champing steeds, and of the fleets with silken sails that unloaded the cargoes of all precious things from the markets of the world on the marble wharfs of Babylon, the mightiest metropolis of earth!

Financiers have been equally interested in learning that the famous temples were banks where the wealth of the richest provinces of earth was deposited. The great banking firm that lent money to kings and princes and financed Babylonian revenues of temples and state is known to have been Jewish. The name found on thousands of documents is Egibi, or Ikibi, the equivalent of the Hebrew Yakob or Jacob. But for this financial help, Babylon would never have stood out as the gay, social center of the world. If we would be true to history, we must turn to the other side of the picture. The priests that ministered in these rich temples became corrupt and unspeakably immoral. Here is the story the monuments tell. "In the temple of Bel, a great festival was held once a year. Many victims were sacrificed. There were processions accompanied by music and dancing. The priests were

magnificently costumed. The people were in holiday attire. Banquets were held and the city was given up to merry making. The king entertained his lords in his palace. There was dancing and revelry in private dwellings. Wine was drunk freely, passion was aroused, and the day often ended in wild orgies in which the grossest sensual appetites were allowed free indulgence under the sanction of religion. In the temples of one deity such excesses occurred daily. Every Babylonian woman was obliged once in her lifetime to visit a shrine of Baltis and stay there till some stranger cast money into her lap and took her along with him."

Herodotus witnessed the scene and described it as follows: "Many women of the wealthier sort, who are too proud to mix with the others, drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. But the larger number seat themselves within the holy enclosure with wreaths about their heads, and strangers pass along and take their choice. A woman who has once taken her seat is not allowed to return home till one of the strangers throws a silver coin into her lap, and takes her with him beyond the holy ground. The coin may be of any size or value, but the woman cannot refuse and must go with the first man who throws a coin." The religion of the early Babylonians is greatly debased before such prostitution is introduced as a part of the temple worship. The ideal of divinity has sunken pretty low when a goddess is pleased by such sensuality. These vices were prevalent when Babylon sank and history drew the curtain on her crimes.

THE RELIGION OF ABRAHAM

When we attempt to trace the religious stream back to its source or to the pure monotheism of Abraham, we find many shoals and rapids and make slow progress. The religion of Babylon took precedence over the religion of China and Egypt and became the foundation on which Assyria and the surrounding countries built their religious systems.

The earliest inhabitants of Southern Babylonia called their country Sumer and the people Sumerians. Their religion and customs were much like those of ancient Babylon. The priesthood was divided into classes. One class had to do with offerings, another with the music, a third with incantations and exorcism, while still another had to do with the interpretations of omens. The priests had power to impose and collect taxes. By and by women were introduced into temple service as vestal virgins, but the practice soon descended to public prostitution. The sacrifices included bullocks, sheep and goats, fish, birds, etc. There is no indication of human sacrifice which has marred the religions of so many of the earlier races. The people had no idea of the forgiveness of sins, but they requested the gods to loose the bands which were on them. They had an idea the gods could do this by means of their superior knowledge of magic. They believed that all evil, sickness, and death came upon people as a result of the decree of the gods and that these things could be controlled only by the priests who used magic. The people were very religious, but their religious forms did not serve as a curb to their immoralities.

Marduk or Merodach was at first the local god of

Babylon, but was eventually recognized as the national god, and was often mentioned as Bel-Merodach, for he assumed the attributes of Bel. He is the Belus of Greek Mythology. Hammurabi beautified his temple, which came to be known as "The House of the Lofty Dead." The people regarded him as the Creator of the Universe.

The people worshiped spirits much as the Chinese have done through all the years. They thought the air was full of these spirits. Much of their literature was formulas, rituals, and advice for controlling the spirits. They worshiped animals much as did the Egyptians. Many of the gods had animal emblems—winged bulls, eagle-headed men, etc. The heavenly bodies were worshiped. The Babylonians were an imaginative people and produced many mythological stories as to the birth, pranks, and power of their gods. The gods are represented as taking to themselves wives, but the wives are doubles of themselves and have no special separate character.

The religion of Babylon in its early history showed clearly its individualistic and experimental character. Images were used in temples and public worship, but these images were simply to represent the god that was back of them. They entertained some peculiar beliefs and followed what seem to us strange customs. Some of their monuments give as mythical accounts of creation as anything we find in the Veda. Their totemistic ideas are as weird as anything in Indian folklore. They are as sure disease is caused by demons, as Mrs. Eddy is that it has no real existence. They exorcised or pounded

out the demon. They say that Bel requested one of his gods to cut off his (Bel's) head and knead earth with the flowing blood. This was done and man and animals were formed from the clay. The object in creating man was to have some one to worship God and build temples for His glory.

Their astrology is built on the supposition that heaven is an exact counterpart of earth. The sick were placed in the public square of the town and any who would might prescribe for them, and the attendants in waiting would bring the remedy. Criminals were thrown into a furnace of fire, a den of lions, or cast out among wild beasts. They have a tradition of war in heaven caused by a discord in a hymn of praise which was being sung by a choir of five thousand angels. There was rebellion in the choir and Satan appears to lead the bolters, and Bel put himself at the head of the choir and cast the devil and his followers to earth.

"The Semitic branch comprises the Hebrews or Israelites, the Arabs and ancient Syrians, Assyrians, Babylonians, Phoenicians, and Carthaginians. The Hamitic branch includes the ancient Chaldees, Egyptians, and Ethiopians. The Aryan branch is called Japhetic because it has been supposed to be descended from Japheth, while the Semitic branch is regarded as the posterity of Shem, and the Hamitic branch as the children of Ham.

"The Semitic branch has been noted for religious development, having given rise to three monotheistic religions—Judaism, Christianity, and Islam or Mohammedanism. The Hamitic branch were famous builders and their structures were famous. The

Semitic and Hamitic nations, after attaining a certain degree of civilization, remained stationary, and their civilization has perished."

Arabia is the cradle of the Semitic race. These people had great religious influence, but were not noted as empire builders. They were not an imaginative people, neither were they artistic or philosophical in their temperament, but were pre-eminently practical. They had many gods and yet they were natural monotheists. The gods generally took their names from human relationships. "Baal" means Master; "Adon" means Lord; "Melech" means King, etc. The goddess came before the god, for mothers were the first rulers.

The Semitic religion had its center in the clan and its teaching related to this life, while the Aryan religion had its center in the family and dwelt largely on the life beyond. The Semites sacrificed at an upright monolith which they bathed with the blood of the victim. This sacrifice took the form of a banquet at which there was great rejoicing. God was their champion, their strong clansman. Sometimes he was functional, guarding agriculture, the home, government, etc.

Moloch, the god of Tyre and Sidon, was introduced into Canaan with all his bloody rites. Human sacrifice, especially the sacrifice of children, was a regular feature of this worship. A great statue stood on the hill overlooking the Valley of Hinnom, in which fire burned constantly. The children to be sacrificed were put in the arms of this image and at a given signal were thrown into the fire amid the shouts of the worshipers. This valley was called

Gehenna by the Greeks, and in translating it we call it "hell." The priests of this service became shockingly immoral and their vices spread among the people. The traditions and customs of these Semitic peoples were much alike.

Archeologists are making discoveries that show that the literature of these people was of a high order and voluminous 2500 to 4000 years B. C. They had great libraries that were well-organized and had an extensive patronage. The rules that governed these libraries were efficient and strict. Their rural mail systems were not unlike our parcel post.

The most important branch of the Semitic people are generally referred to in America as "Jews," better known in history as "Hebrews," and are often spoken of in the Scriptures as "Israelites." The Jews delight to be known as the descendants of the patriarch Judah, who lived in Judea, and which country they think of as their home. Now that Palestine has fallen into the hands of the English, the Jews see in it the fulfillment of the prophecy of their return, for which they have been praying for many centuries. The Jews' Wailing Place in Jerusalem is sought by all travelers, because the Jews go there on every Friday to read these prophecies and pray. No one who is not narrow and bigoted can look upon this scene unsympathetically. The Jews have large wealth and are contributing it freely in re-establishing their race in Palestine.

After Jacob wrestled with the angel and prevailed, his name was changed to Israel, and his descendants are often referred to in the Scriptures as

Israelites. In Gen. 10. 24, 11. 14, I Chron. 1. 25, and Luke 3. 35, we meet the name Eber or Heber, whose descendants are known as Hebrews. This term in Scripture is generally used by foreigners who want to designate these people as having come from the other side of the river. The three names refer to one and the same people. Their history and religion are set forth in the Old Testament Scripture and is the basis on which the Christian religion rests, and is therefore of special interest to us, but is so familiar that it need not be discussed at length in a work of this kind.

When rescued from bondage and delivered from their Egyptian enemies, the Hebrews began as an independent nation. They had a population of about three million souls and possessed considerable wealth. They had marched into Canaan believing it was theirs by the promise and provision of God. They had no earthly head, for Moses was regarded simply as their leader and chief magistrate. The commonwealth was a theocracy and, therefore, different from any other government. The people were soon divided into tribes, and the tribes into families. Moses composed an ode of thanksgiving in which all the people joined in singing and praising God for their wonderful deliverance. This noble poem is full of pathos and noble thought. "Sing to Jehovah, for He is very greatly exalted: The horse and his rider He hath cast into the sea." The Old Testament and the religion set forth therein is so bound up with the New Testament and Christianity that they rise or fall together.

The word "Bible" is from *Biblos* and means

"Book." The Protestant Bible comprises sixty-six canonical books, of which twenty-two are historical, five poetical, eighteen prophetical, and twenty-one epistolatory. These were written in three languages, at intervals during a period of sixteen hundred years, by no less than thirty-six different writers of every grade of culture, and moving in various spheres of life: "Two kings, one cup-bearer, one lawyer, one judge, one scribe, and many prophets, one of whom was a king's chief minister, another a missionary, and a third a farmer's son, two fishermen, a tent-maker, a publican, a physician, and others."

One cannot read carefully this marvelous book without being impressed that its perfect unity and harmony, notwithstanding its great variety, argue strongly for its divinity. Such unity and purpose of plan could not exist without collusion among the writers or a controlling superintending mind. If the reader should receive to-day by express from some distant city a piece of machinery, and on the morrow receive from a different place another piece, and this process should be repeated for sixty-six days, each day bringing a piece from a different place, and he should find on examination that the pieces fit together harmoniously, and make a perfect machine, not a piece too many and not a piece wanting, he would naturally and inevitably conclude that the persons who had made the pieces worked intelligently to the same end, or that there was a superintending mind who planned for the unity out of variety. It is not possible that the writers of the Bible were in collusion, for they lived in different ages and in widely separated regions, between which

there was little or no communication, and wrote in different languages. We are, therefore, forced to the conclusion that there was a controlling superintending mind and that "Holy men of God spake as they were moved by the Holy Ghost," when they wrote the book we call the Bible.

Simple and unavoidable as this conclusion seems to be, it has been ably contested and has led to much fiery criticism, which has proved a great blessing to the Christian world. It is true it has been a destructive fire that has burned up much tradition, superstition, and bibliolatry which had fastened themselves to the Sacred Record, as barnacles to a ship. The destructive fire which once swept over the Pyrenees and destroyed the vineyards of the peasantry left them as they supposed very poor, but as some of them walked amid the desolation they observed that the heat had opened fissures in the earth, and it was by means of these that they discovered the rich veins of gold beneath the surface. Instead of the fire making them poor, it revealed to them the fact they were rich. The fiery criticism to which the Bible has been subjected has not destroyed anything that had real value, but it has revealed a vast amount of gold beneath the surface.

The Bible is growing in public favor, is overcoming opposition and being recognized by the best scholars as in harmony with the most advanced science. If the Bible is the Word of God this process must go on till every obstacle gives away, for there can be no contradiction between the revelations of God as written in the Bible and in Nature. It is true the Bible was not given to teach science, but salva-

tion, yet it is equally true that the incidental references to science must not contradict facts. It is well for us to remember that while *Scientia* as used by the ancients meant knowledge, that many theories which were regarded as scientific a quarter of a century ago are no longer entertained by scholars. We can afford to stay close to the Bible, in full confidence that when the scientists have made their last deliverance they will rest upon God's Word as a foundation.

It must have been a designing Providence that put the revelation of God into languages that soon became "dead" and were not, therefore, subject to change; that caused the people and the countries described in the sacred narrative to drop out of the onward march of the nations and to remain until the present time practically unchanged in topography, customs, and civilization; that turned during the past century an army of explorers to those neglected lands, who, by means of pickax and spade, have exhumed buried cities, enabling us to walk their streets, visit the homes, study the customs and talk with the people who represented civilizations that grew old and died long before the birth of the Christian era, thus bringing within reach of everyone indubitable evidence that the Bible deals with fact and not with fancy. We are living in an age when the stones are literally crying out as predicted by Christ (Luke 19. 40). When we are thoughtful and attentive we can hear their voices above the tumult, testifying to God's creative power, and inviting us to trace His footprints back through the ages of time, till we stand at the beginning of the demiurgic day and hear God's voice saying, "Let

there be light." Persons who have no inclination to follow the explorers through Egypt, Babylon, and Nineveh may take a leisurely walk with Dr. Stowe along the corridors of history and hear him rehearse the testimony of one hundred witnesses, who lived within two centuries of the crucifixion of Christ, to the truth and inspiration of the Bible.

We are well aware that the Bible did not fall ready-made from heaven, but that it has been written, collated, and preserved by means of human agency. Our inquiry into its origin and present form shall be as reverent as it is critical. The first reference to an attempt at preserving God's law or statutes is found in Deut. 31. 26, where it is said: "The book of the law was placed by Moses in the side of the ark." The canon of Scripture just as we have it was in general circulation as early as the fourth century of the Christian era. The first attempt at arranging a canon seems to have been made by Ezra about 450 B. C. The second attempt was made by Nehemiah when he was forming a library, for "he gathered together the Acts of the Kings and the Prophets, and the Psalms of David, and the Epistles of the Kings concerning the holy gift." (2 Macc. 2.13.) Sometime during the next 150 years the Old Testament canon, just as we have it to-day, was generally accepted, though the 39 books were so grouped as to accord with the 22 letters of the Hebrew alphabet. The twelve Minor Prophets counting as one, Ruth being coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while First and Second Samuel, First and Second Kings, and First and Second Chronicles were reckoned as one each.

Josephus, Origen, Jerome, and others speak of the Old Testament canon as containing the twenty-two books referred to. Hilary mentions that the Hebrews had twenty-two canonical books of the Old Testament, corresponding to the twenty-two letters in their alphabet: but as the Greeks have twenty-four letters in their alphabet, they ought to have twenty-four books in their Old Testament canon: and he, therefore, in order to make out the number twenty-four, would add to the Hebrew canon the books of Tobit and Judith for the Greek Bible.

The attitude of Christ and the apostles towards the books of the Old Testament is very suggestive and significant. Every writer of the New Testament refers to the Old Testament, and nearly every writer of the Old Testament is quoted in the New Testament. Two hundred and nine of the two hundred and sixty chapters into which the New Testament is divided refer by direct quotation or indirect reference to the Old Testament. Christ endorsed the Old Testament by referring to or quoting from twenty-four of the thirty-nine books. He made the Old Testament the basis of His teaching, fulfilled its laws and accepted its history.

Just when and by whom the books of the New Testament were collected and arranged is not definitely known. Some scholars claim the work was done mainly by St. John. It was certainly accomplished early in the Christian era for the council of Laodicea (364 A. D.) adopted the canon just as we have it in the Revised Version of the New Testament. Tischendorf has said, "By what logicians call the method of rejection it is shown successively that

the Gospels which were admitted as canonical in the fourth century could not have been written so late as the third century after Christ. Then, in the same way, the testimony of the third century carries us up to the second, then the writers again of the second century not only refer to the Gospels as commonly received as parts of the Sacred Scripture, but also refer their origin to a date not later than the end of the first century."

So far as we know, Christ never penned a line, nor commanded His followers to do so, but soon after His ascension the disciples began to record His words in the Gospels. The claims of Christianity rest on the person of Christ and it is not strange that the battles of the Christian Church have been fought around Christ. If the claims of Christ be overthrown Christianity must surrender. We must frankly admit that we have no other source of information, with respect to the life of Jesus, than the sacred writings. We have no choice—we must stand for the integrity of the Gospels or surrender the battle against infidelity. Christ Himself appealed to the Scriptures to vindicate His claim. (John 5. 39.) In the course of time the Acts and the Epistles naturally, logically at least, followed the Gospels. These were usually written by a scribe or rapid writer at the dictation of the author. It seems that most of Paul's Epistles were produced in this way, but in some instances he speaks of having written a part with his own hand, Philemon 19. Where the writer did not do the writing himself, he no doubt corrected as we do now before he gave it his final approval and signature. The manuscripts have come to us through human

hands, and this fact has led some to write and talk learnedly of the errancy of the Scriptures, while many have hesitated to assert that they are inerrant. It is our privilege to meet the facts boldly and intelligently and then draw our own conclusion.

The material on which the books were originally written was probably papyrus, a frail kind of paper made from the reeds of the Nile. After a time more durable parchment came into use, made from the skins of antelopes and calves. The custom was to wind the sheets, of both papyrus and parchment, on sticks and call them rolls, but later they were stitched together and called books. While none of the original manuscripts remain, we are sure we have the Scripture as first written, as we shall see. "The Old Testament manuscripts and the New Testament manuscripts were intrusted to the guardianship of a class religiously set apart for the purpose. The text was sacred to them all. During the ages while the Jews were persecuted and downtrodden they were guarding these manuscripts."

All copies were made under their direction, and with a most marvelous devotion to the letter. Strict rules were enjoined upon them. There had to be on each parchment so many columns, and so many lines in each column, and so many words in each line. The ink had to be of a certain kind. The vowels, consonants, and accents had to be marked. So careful were they that the one hundredth copy was as good as the original manuscript. We have hundreds of manuscripts of the Old Testament and hundreds of manuscripts of the New Testament. When we compare these manuscripts, some earlier, some later,

copied by different copyists, we find substantial agreement.

The differences amounted to nothing. At a literary party in Edinburgh the question was asked: "Suppose all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been discovered from the writings of the first three centuries?" No one could answer. Lord Hailes, who was present, on going home, took down from his library the writings of those centuries and set to work to cull out all the quotations from the New Testament. He kept at the work for two months, and at the end of that time he had gathered from them the whole New Testament with the exception of eleven verses. Although we do not have the original manuscripts, yet in many ways we do know that we have the words of the original. It is probably a good thing that the original manuscripts were lost or destroyed. Such is the tendency of man to worship such things, that if they were in existence they would be objects of idolatry. So would the Bible, as we now have it, if it contained no marks of man's imperfect work upon it.

The Talmud or Jewish law, combining the Mishna or test and the Gamara or commentary, is largely devoted to religious or legal points. It contains many terse sayings, some of which are strikingly practical and reveal a deeply devotional spirit. The sayings reveal a side to the Jewish religious life that is not so clearly seen in the Old Testament. Here are some of the more suggestive sayings:

Adversity is the true school of the mind.

He who pretends to be blind in order to appeal to the popular sympathy, will be afflicted with this infirmity sooner or later.

Be not provoked to anger and thou wilt not sin.

When you give away to anger, you destroy your own house.

Anger showeth the character of a man.

Few are they who see their own faults.

Roses grow among thorns.

Soldiers fight, but kings are the heroes.

Judge people favorably.

Good deeds are better than good creeds.

A true benefactor searches out the poor.

Charity is the salt of riches.

If you lack nobility of heart, nobility of blood is of no avail.

Cleanliness is next to Godliness.

If thou hast no money, attend no auctions.

Myrtle remains fragrant though it grows among thorns.

The path of duty leads to salvation.

Improve thyself, then endeavor to improve others.

The end does not justify the means.

Every union for a divine purpose is destined to last.

He is rich who is satisfied with his lot.

Death is the haven of life.

Do not speak ill of the departed, for his soul still lives.

A lie has no legs to stand upon.

When the ox is down, many are the butchers.

What the child says on the street he has learned at home.

Guard thy neighbor's honor.

Do not go empty-handed when you visit the sick poor.

Keep far from the flatterer.

In choosing a friend, ascend a step.

Happy is he who fears God in the prime of life.

What God does is done for our good.

No position can honor the man, but man can honor his position.

The laborer is allowed to shorten his prayers.

He who attempts too much, does little.

The sun will set without thy assistance.

He who helps himself will be helped by God.

Let thy house be a place of meeting for the wise, and eagerly drink in their words.

He who can testify in favor of his neighbor and does not is a transgressor.

Thy secret is thy slave. If thou let it loose thou becomest its slave.

Pry not into things that are beyond thy ken.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

When the wine is in, the secret is out.

Without religion there can be no true morality.

He who hardens his heart with pride softens his brain with the same.

Blessed are the women who send their children to the house of prayer.

He who prays for others will be heard favorably when he prays for himself.

He who forges arrows may one day be killed by his own arrow.

Some are old in their youth, while others are young in their old age.

Good men promise little and do much.

When Satan cannot come himself he sends wine as a messenger.

Life leads to the tomb, but death to the resurrection.

These maxims throw light on the customs and life of the descendants of Abraham.

CHAPTER X

The Religion of Egypt

THE Nile flows northward three thousand miles and empties into the Mediterranean Sea. In ancient times the Nile Valley was densely populated. It was on an average of seven miles wide, but its length was five hundred and twenty-six miles. In this narrow strip of territory lived more than seven million people. The Nile Valley is studded with the ruins of ancient cities, pyramids, sphinxes, labyrinths, statues, obelisks, tombs, memnons, temples, etc.

Memphis, founded by Menes, the first Egyptian king, was the chief city of Middle Egypt in ancient times. The magnificent and stately Thebes was known as the hundred-gated city of Upper Egypt. It is said to have extended over twenty-three miles. "On its sides are the villages of Karnak and Luxor, where ruins of magnificent and spacious temples, splendid palaces, colossal statues, avenues of obelisks, and lines of sphinxes, tombs of kings hewn in solid rock, subterranean catacombs, and the gigantic statue of Memnon still bear witness to the immense size and splendor of this great and celebrated city whose ruins extend seven miles along both banks of the Nile. The ancient Egyptians had a wonderful building instinct. The outstanding feature of their architecture was massiveness and grandeur, in which respects they have never been surpassed. Their

pyramids are the oldest and largest and most wonderful of human works and still bear testimony to the beauty and perfection of their masonry.

There is an obelisk now standing in Egypt which weighs three hundred tons, and a colossus of Rameses the Great which weighs nine hundred tons. Herodotus describes a monolithic temple weighing five thousand tons. Some of the stones that were built into the temples weighed sixteen thousand tons and must have been transported for hundreds of miles over the sand. In one instance two thousand men were employed three years in conveying a stone from the quarry to the structure in which it was to be placed. There is one stone that is seventy-two feet long that squares thirteen feet. The mass from which these great statues and monoliths were carved must have weighed hundreds of thousands of tons. The obelisks were tall and slender monoliths erected at the gateways of temples, one on either side. "Obelisk" is the Greek word *obeliskos*, meaning a square shaft with pyramidal top.

The Pyramid of Cheops was described by Herodotus. It was then very ancient. Jacob no doubt sat in its shade and meditated on its great antiquity, for it must have been at least 2,000 years old when he visited Egypt. It was originally 485 feet high and the base covers thirteen acres. The sides of the base measure 716 feet. There is a descending passage 3x4 feet leading to a chamber cut in the solid rock about 100 feet below the ground level of the base. This chamber is precisely under the apex of the pyramid, which is 600 feet above. In this chamber were placed the

stone coffins containing the mummies of the ancient monàrchs. Herodotus says the building of this pyramid occupied thirty years and that one hundred thousand men were forced to work upon it at a time, and that a new army of laborers were employed every three months. There are many pyramids in the valley, but the Cheops pyramid is the largest and most famous.

Herodotus says: "Ammemes III built the Labyrinth in the Faioom, the most superb and gigantic edifice in Egypt, which contained three thousand rooms, one half of which were under ground, and were the receptacle of the mummies of kings, and of sacred crocodiles, and are known as the Catacombs. The walls of the fifteen hundred apartments above ground were of solid stone and were entirely covered with sculpture. The roof was of stone. Every court was surrounded by a colonnade which was built of white stones exquisitely fitted together.

The same king constructed Lake Moeris, a natural reservoir near the bend of the Nile, to retain water for irrigation purposes.

Rameses the Great (1388-1322), who was called Sesostris by the Greeks, is known as the great builder of Egypt. He constructed the great wall from Pelusium to Heliopolis to protect Egypt from the inroads of the Syrians and the Arabs. He cut a system of canals from Memphis to the sea. It was he who completed the Hall of Columns at Karnak and placed before the temple two sitting colossi of himself which remain to this day in perfect condition. In every part of Egypt may be found monuments commemorating the achievements and greatness of

this celebrated monarch, the most prominent of the long line of deified sovereigns of Egypt. One of the eulogies states he was the father of fifty-one boys and one hundred and eleven girls.

The Egyptians ranked high intellectually, and some writers claim that many of the moral and religious sentiments expressed in the Book of the Dead rank as high as the Bible expressions referring to similar subjects.

The people recognized a caste system distinguished by occupations much the same as that which obtains in India at the present time. The priests formed the highest caste, the warriors the second, and all other occupations the lowest. They exerted great influence, and in all civic matters were the power behind the throne. They were the only people of education, and in the main their influence was for good. Their intelligence and influence explain the fact that nearly everything Egyptian had a religious bearing—the public works, monuments, sphinxes, pyramids, tombs, obelisks, etc. The religious life was wrought into the everyday life of the Egyptian, and was inseparable from it.

The Laws give evidence of a state of high civilization in Egypt 3,500 years ago. Every person was compelled to give a written statement to the authorities, one each year, showing his means of support, and any falsification of the record was punishable with death. A willful murderer was put to death. A judge who put an innocent person to death was judged a murderer. Counterfeiting money, falsifying public records, forging documents or names was punishable with the loss of both hands. A man's

property could be seized for debt, but not his person.

The golden period of Egyptian law, civilization, and literature was in the reign of Pharaoh of the Exodus, fifteen centuries B. C.

There were great libraries in the Valley, generally known as "Dispensaries of the Soul." These libraries contained books on a variety of subjects as well as much fiction. The titles of some of the books that have come down to us are suggestive of their contents: "Romance of Setna," "Tale of the Doomed Prince," "Garden of Flowers," "My Sweet Heart," and so forth. The catalog of subjects treated includes works on religion, history, theology, poetry, epistolary correspondence, military, legal, orations, love-songs, morality, rhetoric, mathematics, medicine, geography, astronomy, magic, proverbs, etc. Religious works were the most numerous and important.

These people had a rural mail system. Their agricultural instruments seem very crude to us, as we think of their wooden plows, hoes, etc. Their wheat was cut with a sickle and carried into a central place in baskets on donkeys. At the common threshing floor it was trampled by beasts and men till loosened from the hull. It was winnowed by hand—one man pouring it from a vessel while another fanned the chaff away.

Religion was at the foundation of the extraordinary care that the Egyptians bestowed upon their dead. The natural conditions in Egypt led to the discovery of the art of embalming. Wood was too scarce and costly to use in cremating the bodies, while the land was too valuable to use as burying

places. The rocky mountain ranges on each side of the river seemed designated by nature for sepulchers, but the dead could not be heaped together without breeding pestilence. So the custom of embalming was introduced by the priestly law-givers and was soon incorporated with the civil and religious institutions of the nation. The art of embalming, used so successfully in early Egyptian history, seems to have been lost some 750 A. D. Ancient Egypt was remarkably free from the epidemic plagues which now frequently desolate the Nile Valley.

It has been estimated that between 2000 B. C. and 700 A. D. there may have been interred in Egypt seven hundred and twenty million (720,000,000) mummied corpses. Probably five-sixths of these belonged to the lower classes. The embalmers received for their art some $15,000,000 (in our money) annually.

There have been many discoveries in the past few years that have thrown much light on Egyptian history. "The Rosetta Stone" was found by Champollion, a French officer, in 1799 while erecting a building at a place called Rosetta, on the Nile. This stone is a slab of black basalt, three feet long by two and one-half feet wide. It was erected in honor of Ptolemy Epiphanes in 193 B. C. The stone is now in the British Museum. The inscription is in hieroglyphic, demotic, and Greek. The Greek became the key to the hieroglyphics. The ability to read the hieroglyphics has unlocked the history of Egypt, which has been sealed for thousands of years, and this means a flood of light on many things Egyptian. The country is no longer thought of as the "Wonder-

land—land of Mystery." This does not mean that there are not "mysteries," it simply means they are not so numerous, dark, and impenetrable as formerly.

Ancient Egypt was divided into Upper and Lower Egypt. Lower Egypt was from Memphis to the sea. Each division had twenty nomes, or provinces, which were largely independent of one another in government and religion. These crowns were united by King Menes in 2700 B. C. The "union" was little more than a federation. Manetho reckons thirty Egyptian Dynasties beginning with Menes and dates his reign as beginning 2700 B. C.

As time went on there were wars, interregnums and foreign rulers, and a general deterioration of everything Egyptian. This condition was brought about by licentiousness and general demoralization caused by wealth and luxury.

In this work we are especially interested in the religion of this wonderful people. We know something of their religion through authentic records extending through a period of not less than 3,000 years. Clement of Alexandria, one of the most learned of the Greek Fathers, represents the temples "as fine and costly as art and wealth can make them, but on entering the interior to find the god, one finds in a sacred place a bull, a crocodile, a serpent, a cat, a garden vegetable, or perhaps simply a hole in the ground. The kings had costly temples built for their priests' worship." In many of these the principal object of worship was a live or possibly an embalmed bull. In Memphis there is a gallery 2,000 feet long occupied by embalmed bulls. The animals may have been worshiped for their qualities—the bull for

strength, deer for swiftness, fox for cunning. In all their animal worship the idea seemed to be totemistic.

The central idea in all their worship is life, whether that "life" be in a vegetable, an animal, man, or God. No one who has studied the Egyptian religion doubts that back of the worship of life in its various forms is the monotheistic idea clear, distinct, and ancient. The various objects of worship were regarded simply as representing the one Almighty God. This Supreme God was Power and was represented by the Sun. He had the names Ammon and Ra, which are frequently united—Ammon-Ra. In attempting to account for the origin of this God the philosophers wove many mythical stories telling how He came from an egg, and others telling how He produced the egg from which He sprang.

The idea of immortality is constantly to the front in Egyptian religion. The *scarabeus* that is embalmed with the body is the emblem of immortality. The tomb is spoken of as the "dwelling-place" of the departed, and the departed are referred to as the "living ones." The transmigration of the soul and its immortality were doctrines that seem never to have been questioned by the Egyptians. The *Ka* was man's spiritual double that went with him into the spiritual world and entered upon pursuits similar to those he followed here. The *Ka* of the Egyptian corresponds to the *geniies* of the Latins and the *fravishis* of the Persians. "The *Ka* is the image which a man's name recalls to the mind's eye of those who have known him." On the monument where the King is represented as standing in the

presence of God, there is seen behind him his *Ka*, shown as a little man with the ruler's own features.

The Sacred Books of Egypt abound in statements that throw light on their ideas of the future. "The Book of the Dead" is a collection of prayers and magic rites used in burial services. This book was regarded with great reverence. Passages from it were transcribed on papyrus and wrapped around the bodies of the illustrious dead. The theme of the book is the conflict between light and darkness. "The soul is supposed to have plunged through the dark valley that intervenes between him and eternity and fighting its way through hosts of opposing dragons and monsters of evil. It then appears for trial in the dreaded judgment hall of Osiris, where the heart is placed in a balance against the feather of truth." If you would know how Osiris got to be the god of the underworld you must recall the legend which tells that Osiris was murdered by his brother Set. Isis sought his corpse and fitted the pieces together and thereby gave him new life. She was delighted with what she had accomplished and used her influence to get him appointed as ruler of the realm of the dead. Horus his son avenged Set and was appointed by the gods to be King of the living. His successors became the Kings of Egypt.

The soul is represented as saying, "I have done no evil against man." "I have not been idle, intoxicated, or unchaste." "I have not been unjust in dealings." "I have not murdered." "I have not eaten the sacred bread of the temple." "I am pure in life," etc. This book is one of the forty-five important sacred books of Egypt. The other forty-

four have been lost. Nearly all the old manuscripts that have been recovered from the tombs have extracts from this book's recipes for outward cleansing, rubbing the stain from the heart, etc.

The book contains certain hymns to be sung on festival occasions, or "in social meetings, among the rich, when the banquet is ended, a servant carries around to the several guests a coffin, in which there is a wooden image of a corpse, carved and painted to resemble nature as nearly as possible. The servant says to each guest, 'Gaze here, and drink and be merry, for when you die such will you be.'" Burgsch says, "Much that is in the *Book of the Dead* does not fall short of the teachings of Christianity, but there is no evidence that Moses translated into Hebrew any of the precepts he found in the Sacred Books of Egypt."

Maat, of which the Egyptians made so much, "is law by a divine legislator, like the law of the Hebrews, but in the sense of that unerring order which governs the universe whether in its physical or in its moral aspect." Here is a noble conception.

The maxims of Ptah-hatep, as found in one of the Sacred Books of Egypt, say:

"The man is happy who lives upon his own labor."
"Love thy wife, and flatter her often."
"What we say in secret is known to God."
"Gossip is abominable."
"Steer clear of a fool."
"The bad man's life is a failure."

CHAPTER XI

The Teutonic Religion

THE Teutons were a branch of the Aryans. Aryan means *noble*, and these people claimed they were of a superior race, and generally looked with contempt on other people. Tacitus describes them as of fair complexion, large frame, lovers of the chase and of war, and as being inhuman in their cruelties. The term Aryan is quite general in its significance, sometimes taking in the Indo-Europeans as well as the Indo-Germanic peoples. The Teutonic branch of the Aryans includes Greeks, Italians, Celts, Germans, Slavs, Setts, and Albanians. The kinship of these races is discovered only as their history is traced back.

The early home of the Aryans was in Southern Russia, in the plains north of the Black Sea. Here lived great hordes of people who were becoming unlike in language, customs, and culture, though they were of the same blood. It is not easy to describe them, because they left us no authentic history, and the interpretation of their scattered monuments and remains is fraught with difficulty. Some things that were formerly regarded as authentic history are now looked upon as fiction. This early civilization was primitive enough if the accounts that have reached us are at all reliable.

They were a nomadic people who moved from place to place in an attempt to find good pasturage

and hunting. Their dogs, cattle, and sheep were moved with them. There is no evidence that they had domesticated horses, hogs, goats, or fowls. They knew nothing of the manufacture of butter or cheese. Their food was coarse and often devoured raw and consisted in the main of things that wild animals live upon. Their clothing was made of the skins of wild animals, sometimes tied on and sometimes sewed with thongs. In winter they lived in pits and caves, while in the summer time they lived in rude wagons. They knew but little about the metals, or at least did not use them to any extent in their tools or weapons, which were usually made of stone or wood.

The aged, the sick, and those who were not physically strong were killed, being, as it was claimed, an impediment to the race. Wives were obtained by purchase or capture, and parents were free to do with their children what they chose, and they often chose to destroy them in infancy. Their religious ideas were based on magic and superstition. Dyaus, or the sky, was their god. They were physically vigorous, but without the refinements of civilization. Their advance toward the civilized state was slow but sure. The people erected crude huts for homes, but the domestic architecture improved as the people advanced. Family life was gradually organized into a system resembling the early patriarchal household. Their tools and weapons were later made of iron, and then bronze made its appearance.

Worship became more and more of a family matter. The strong and courageous members were highly honored, and tablets to their memory were kept in the homes. In this way ancestor worship

was developed. For a long time religion was non-priestly in character, and the head of the house officiated in all religious ceremonies, but as the social instinct developed, and families acted together in civic matters, worship took on a civic character, and priests were selected to conduct the worship. As they advanced in general intelligence, they developed a worship that was in harmony with the character they attributed to Dyaus.

Feudalism gained a hold among these people such as it never attained anywhere else in the world, and it retained its hold on their descendants longer than anywhere else. Let us hope that the dethronement of the Hohenzollerns and Hapsburgs marks its exodus from civilization, and that no man will ever again be in a place of power who feels that he is the *superman*, a man who is the vicegerent of God and, therefore, of such importance that no one is worthy to place the crown upon his head, and that he must perform the service for himself.

Early Christian missionaries seemed to regard it their duty to hide the beliefs, customs, and immoralities of this people from posterity, and so we gain almost no information from them. They mention incidentally that there was a custom of human sacrifice on certain days in each year, and at other times if great calamities were threatening. Cæsar and Tacitus both speak of these early Germans as "untutored savages." They worshiped often in groves and under the open heavens. These were regarded as the most suitable temples for the gods. The sacred standards were moved from place to place by the priests and kept at the head of the tribes and

armies. The priests had charge of the white horse, whose neighing was supposed to reveal the will of the god.

The peasants had wishing wells to which they carried their prayers, and threw them in as offerings to the spirit of the well. Sometimes they hung them on the sacred trees. They worshiped certain gods for luck. As literature made its appearance, it took form largely in heroic legends and fairy tales. These stories were first told of the gods, and were later woven into their history of heroes. They have come down to us in different form, but are still realistic enough to stir the imagination of young people.

Teutonic religion took different forms and used various names for gods with the same attributes, as it spread among different people. Among the Norsemen we hear of Thor and Odin, then of Tyr, Baldur, Friggal. These gods are met with in Greek and Roman religions under different names. The warriors and conquerors brought many of the same gods, myths, and superstitions with them to England. Many of the gods and goddesses were functional in character. Hulda was patroness of fishing; Fosete had a sacred well from which water was drawn in silence. These deities were idealized, but never represented by idols. In an early day blood feuds were common and were conducted in a business-like way. They were sanctioned by popular assembly and governed by rule. This custom has come down to us in the duelling among students in the German universities of this day.

The dead were generally buried near the dwelling, and it was supposed that the spirit of the departed

inhabited the grave. The departed was spoken of as having gone on a long journey. He was furnished with clothing, shoes, and gifts, such as a traveler on a long journey would need. It was customary to burn slaves on the funeral pyre that they might serve in the next life. The people had holy wells, waterfalls, graves, stones, and various sacred objects which they worshiped.

The blood covenant was a common custom among the people. The ceremony connected with it was simple. When two people wished to bind themselves together in indissoluble brotherhood, each spilt some of his blood on the ground, the other stepped in it, and then each wet a bandage in the blood and bound it around his arm. Sometimes each placed a ring on the finger of the other as an emblem of unending friendship. The ring, having neither beginning nor ending, is often used by primitive people as an emblem of eternity. The use of the ring in our wedding ceremonies has something of the same significance, and the origin of the custom is alike ancient and primitive. The blood covenant was the strongest bond that could be devised to bind two people together—stronger than kinship or marriage. Early missionaries testify that the people often requested that they be baptized and received into the church, but stipulated that they should not be required to abandon the custom of eating horseflesh, killing their children, and taking the blood covenant.

The Eddas or sacred books of these people were divided into the Elder Edda and the Younger Edda. The name Edda means "great-grandmother," and probably indicates the manner in which these tales

were transmitted, unwritten, by dames of olden times. The Elder Edda is composed of thirty-seven ancient poems in which are woven some suggestive proverbs, such as:

"Carefully consider the end."

"A man cannot journey with a worse foe than drunkenness."

"A man's own house, though small, is the best."

"It is well to be wise, not well to be too wise."

These early people believed that the letters of the alphabet arranged in certain combinations had magical virtues. These combinations were known as Runes. These poems contain wonderful tales of the adventures of heroes. The Younger Edda was a kind of family register containing the pedigree of the kings and heroes, and also some information about the religious life of the people, indicating that their early faith was monotheistic, but this did not prevent frequent tendencies to polytheism and nature-worship.

One stanza of a hymn relates that in the beginning there was chaos:

When all was not,
Nor sound, nor sea,
Nor cooling wave,
Nor earth there was
Nor sky above;
Naught save a void
And yawning gulf.

Some of our most cherished customs originated among these strange people in a far-away age: the village tree, the Maypole dance, the Christmas tree, etc.

These people gave us eventually the Saxon Monk who nailed to the royal chapel door in 1519 the ninety theses that produced the Reformation and gave Protestantism to the world, but having said this we need to pause and take our reckoning.

Hear Thomas Carlyle: "The Teutons had but little influence on history till the overthrow of Roman dominion in Western Europe, but from that time they played a very important part in history." "Five hundred miles east of Brandenburg is Prussia (10th century) which is inhabited by these vehement heathens." "The first Christian missionaries who ventured among these savage heathens of Prussia (13th century) were murdered. After some fifty years they had tamed Prussian heathenism, but they remained secretly heathen."

These people at whose history and religion we have had some glances have ruled Germany for the past fifty years. Their great intellectual achievements need not be cataloged. These are known to the world. The thing that challenges our attention in this discussion is their absolute failure and its cause, for their collapse is as complete as anything the world has ever seen. They have broken down religiously and morally. They sacrificed, on the altar of ambition, everything that is worth while in life, and plunged the world into the bloodiest war of all time. In preparing for this debacle, they prostituted the most sacred aspirations of the soul. Their educational system for fifty years was undergirded by lies and deception. This general statement is true in all departments of their education.

In theology they undermined faith in the funda-

mentals of Christianity and brought on a perfect mania of destructive higher criticism from which we have not fully recovered. Their social teachings undermined the moral life and brought on the present immoral conditions that are gnawing as a cancer at the heart life of Germany. Their military teaching has fostered in their soldiers a spirit of fiendish cruelty that has never before been manifested to such an extent by human beings. They taught that war, murder, and robbery were legitimate business enterprises, and that the strong were under no obligations to respect the weak, but utterly to destroy them would bless society and advance "German Kultur."

In preparing this program they put forth a system of philosophy and science that took God out of the heavens and turned the world over to chance. "Verily they have their reward," for "the wages of sin is death" and oblivion. While I write these lines (November 11, 1918) the bells all around the world are ringing and people are shouting joyfully because the powerful military machine has been crushed and the rulers have been dethroned. Their names will go down to posterity on the roll of dishonor and will be a hiss and a by-word for the unborn generations for thousands of years to come.

CHAPTER XII

The Religion of the Greeks

THE country known as Greece is a peninsula of Southern Europe which is about two hundred and fifty miles long and with an average width of some hundred and seventy-five miles. There are long and narrow promontories extending far into the sea, giving many fine harbors and rendering the country especially accessible by water.

The mountain chains of Greece take up so much of the country that the plains are few and small, but some of them are highly fertile.

There are many small rivers, mostly winter torrents and having but little water in the summer. Some of these rivers disappear in subterraneous passages in the limestone rock, and sometimes into land-locked basins forming lakes which must have underground outlets. The country is divided into three natural sections: North, Central, and Southern.

The early history of Greece is legendary and dates back 2000 B. C. The chief authority for the early history is Homer. His great poems, the Iliad and the Odyssey, are destined to be immortal. They were probably produced about 850 B. C. Not much is known of Homer himself, but such is fame.

A hundred cities claimed Homer dead
In which the live Homer begged his bread.

The early Greeks were the most remarkable people of whom we have any record. They excelled in almost every line. The college student who wishes to major in art, architecture, mathematics, philosophy, literature, or even athletics, must familiarize himself with Greek culture. It would be interesting to know the origin of this remarkable race, but history draws the curtain and we are left in the land of speculation.

While we are shut up to our own resources, let us meditate on causes which led to the greatness of this secluded people. They had the discipline of poverty, which has so often surprised the world. They lived in a land where the climate was invigorating to body and mind—a land canopied with blue and studded with diamonds, which appeared in all its beauty because the atmosphere was clear as crystal—a land carpeted with green and decorated with flowers of every tint, that perfumed the vales with their fragrance. They were fortunate in having leaders who gave to them great ideals and led them along royal highways of thought. Some people sigh for palaces, dazzling courts, gay society, and the éclat of the populace, but history tells us that such surroundings do not, as a rule, produce the people who are great physically, intellectually, and religiously.

The religion of a country is sure to partake of the life of its devotees. Religion influences life and surroundings, but life and surroundings also influence religion. The Homeric gods were like the men of the times, or perhaps it is better to say the men of Homer's time were like the gods he described. The gods could be wounded by men, but as they were

much stronger they were seldom overcome by men. The gods were immortal, and only those men who became like them in character attained immortality. Gods were good and bad like men, and a god could always be found who was ready to help men, no matter what their enterprise or motive might be, but it was always clear that there were points beyond which the gods did not assist men. Heroes were born of alliances between gods and mortals. The deification of nature is the central thought in early Greek mythology. When we enter the Pantheon we find nature enthroned and deified. The Greek was always trying to interpret the voice of nature. The rippling sound of the stream was the voice of a spirit singing with the water. A sound in the woods was from living inhabitants in the trees. The rainbow was a midway station where happy spirits held joyful counsel as they journeyed from earth to heaven. Every spring and fountain had its naiad, nymphs peopled glades and dells, and each oak had its dryad, while unnamed gods sported in the breezes and basked in the sunlight.

There were twelve Olympic gods, generally spoken of as supreme gods. Of these six were male (Zeus, Poseidon, Apollo, Ares, Hephaestus, and Hermes) and six female (Hera, Athene, Artemis, Aphrodite, Hestia, and Demeter). Below these in grandeur and influence were gods known as superior ones, such as Aeolus, Hyperion, Hades, etc. Below these were gods who served as cup-bearers and servants and handmaids of the more exalted gods, and still inferior to these were ghosts, shadows, spirits, and monsters. Kronos was a savage god and gave

heaven, earth, and hell to his three sons. To Zeus he gave the upper heavens and located him on Mount Olympus, giving him supreme power. He was to be known as the First and the Last. Hera was his wife and the queen of the Olympian court. He then gave to Poseidon power over the sea, and put the underworld in the keeping of Hades.

Apollo, a terrestrial god, was patron of healing, eloquence, poetry, and music. Athene represented the highest and purest Greek spirit. She was the patroness of wifely and motherly graces. She sprang from the head of Zeus. Aphrodite was the goddess of beauty and love.

These gods and thousands of others were humanized. They ate, drank, slept, made love and war. "They lived, laughed, quarreled, and sinned in the Olympian commonwealth as if they belonged to the Agora." As this commonwealth is pictured, the gods and goddesses were liars, cheats, drunkards, and grossly immoral, and the worshipers became equally worldly, sordid, and immoral.

Doubtless Macaulay did not exaggerate the facts when he said that when Greece had reached the highest point intellectually and religiously, she had sunken to the lowest depths morally. Their great intellectual achievements gave no place to ethics, and their beautiful religious customs had no moral significance.

It is interesting and suggestive to notice how other nations took over the Greek gods and gave to them other names and adopted the ideas for which they stood. The Latin name of Zeus was Jupiter; Poseidon was Neptune; Ares was Mars; Hephaistos

was Vulcan; Hermes was Mercury; Athene was Minerva; Artemis was Diana; Aphrodite was Venus; Hestia was Vesta; while Demeter was called Ceres.

Homer was the founder of Greek religion, if we can allow that a loose federation of different and conflicting cults deserves to be called a religion. The priests could offer sacrifice at the shrines, but the head of the house could also offer sacrifice. This custom finally assumed the form of ancestor worship. The temple worship often led to feasts, music, drunkenness, and vice. In the temple sacrifices there was no acknowledgment of sin, and consequently there was no thought of expiation. The temple festival was a gala day—a day when the people not only sported with one another, but also with the gods. With some they would joke and jest, and at others they would sneer, while to others they would throw kisses. At these festivals religion appeared at its worst and also at its best. The Eleusian Mysteries were closely connected with these diversions. Admission to these mysteries was believed to assure immortal happiness, but while they were a part of the religious worship, only the initiated knew anything of their secret rites. There was a band of people much like the Salvation Army that traveled through the country, drumming up recruits for the Mysteries. They sold apparatus for the initiation, drums, books, fawn skins, tambourines, snakes, etc. One of Demosthenes' most cutting satires refers to this custom.

The Greeks were firm believers in immortality and had much to say about the life beyond the grave. The dead were given things that were supposed to be useful in the next life. Slaves were sometimes

interred with the dead that they might serve in the next world. Favorite animals of the departed were killed that they too might go into the spirit world to again be pets or be useful, as the case might be. The corpse was carried to the grave in an open coffin and in a sitting position, indicating that the departed was not dead but was observing and interested in the things that were going on in the funeral procession. The writer has witnessed this custom as it is observed to-day in Greece, also in Japan. The immortality of the soul or ego is assumed in their philosophy, poetry, and indeed in all their history.

The Dionysiac religion and the Thracian singer, Orpheus, who could charm savages and wild beasts by the music of his lyre, had much to do in thrilling the Greek people with the hope of immortality, and the idea spread by means of missionary propaganda and resulted in the formation of societies and cults not unlike the Christian churches. Some of the philosophers became what we would call itinerant evangelists and were zealous in promoting ideas much like the new birth as taught by Christ to Nicodemus.

Greece boasted of seven philosophical schools, no two of which handled the great problems of existence in the same way. The Academy was founded by Plato, but it was Socrates who stressed conscience and asserted that virtue is the most desirable thing. He was an enthusiast in pursuit of truth. He said: "A man that hath arrayed his soul in its own proper jewels, which are wisdom, temperance, courage, and justice, is prepared to go at the appointed hour on his journey to the other world." With the hemlock at his lips, he said to his weeping friends: "I take

comfort in the hope that something remains of man after death." Socrates left the foundation on which Plato built up his doctrine of truth and immortality, based on his firm belief in a personal, immutable, and eternal God. The Stoics, so called because Zeno, the founder of the school, held his meetings and met his disciples on a porch—*stoa*. He emphasized the idea that nothing is higher than duty or more heroic than self-mastery. They taught that all emotions should be suppressed and pain treated as though it had no existence. The Stoics were fatalists.

The school founded by Epicurus was just the opposite of that founded by Zeno. They were materialists—matter is all, and the apparent order of the universe is the result of a fortuitous concourse of matter or atoms, thus ruling out God, responsibility, and immortality. Epicurus taught that pleasure is the highest good, and that death ends all, hence his motto: "Let us eat and drink, for to-morrow we die."

The Sophists were quibblers who denied that there was any difference between right and wrong. They argued that "Might makes right," "To know one thing is to know everything, but there is no such thing as knowing anything," etc.

The Cynics were misanthropes, who affected a contempt for the world and the opinions of men. The Skeptics were agnostics who tried to glorify doubt. This school was founded by Pyrro. He taught: "All things are uncertain, for there is no standard of truth." "We assert nothing, not even that we assert nothing." One has defined the agnostic as: "The man who says he knows nothing, and generally gets mad when you agree with him."

The Peripatetic school was so named because the students walked while they studied—attempted to develop the body and the mind at the same time. This school was founded by Aristotle, who originated the inductive method of reasoning, which is reasoning from particulars to universals. It has well been said that this process was the beginning of science. The method of Plato was just the opposite.

The Greeks were feeling after God for a thousand years before Paul so tactfully revealed Him to them. These philosophers prepared the way for the gospel, and some of them were preachers of righteousness without realizing it. Some of their maxims were admirable, such as:

"Know thyself."—*Solon.*
"Consider the end."—*Chilo.*
"Avoid extremes."—*Cleobulus.*
"Seize time by the forelock."—*Pittacus.*
"Nothing is impossible to industry."—*Periander.*

The decisions of the courts of Greece became corrupted and perverted by wealth, until the people longed for the good old days when idleness, beggary, and excess in dress were punished. At that time the law punished usury. As times changed and people felt the pressure of injustice, political and social unrest became universal and the Golden Age of Greece was gradually eclipsed.

Welcker says that with all the changes that came to the Greek people, they never lost sight of monotheistic supremacy, and to this idea, more than to those previously mentioned, is due the greatness and power of the Hellenic race.

CHAPTER XIII

The Religion of Rome

ITALY is 750 miles long, with an average breadth of 150 miles, thus giving a litoral extent which is quite unusual for so small an area. This fertile peninsula is protected on the north by the Alps, whose height varies from four thousand to fifteen thousand feet. Northern Italy is largely a plain, while Southern Italy is mostly mountains. Lakes are numerous in the north but rare in the south.

The islands belonging to Italy are valuable though of small area. Sicily produces much wine, corn, and sulphur, while Sardinia, Corsica, and Elba are rich in minerals. The latter is noted especially for its iron ore. Sicily is an irregular triangle and contains about 10,000 square miles. Italy falls naturally into three divisons: North, Central, and South.

The people of early historic Italy were Etruscans or Tuscans, whose origin is shrouded in mystery. The early history of Rome is legendary and unreliable. Much light has been thrown on the origin and development of this historic land in the past seventy-five years. The Romans belonged to the Latin branch of the Italian race, and were the rulers, not only of Italy, but of the civilized world, for nearly fifteen hundred years. The mythical story of the founding of the city by Romulus made such an impression on the nation that they preserved it; for

the visitor to the famous "Seven-Hilled City" is shown the wolf and Romulus and Remus taking their nourishment.

The religion of ancient Rome was polytheism, without images, for the first 175 years. The religion of Rome was not so beautiful and varied in its conceptions as was the Grecian which it copied. It furnished but little inspiration to poetry or art, but served to keep alive the simple domestic virtues, for a time at least. The Roman gods were functional in their character: Saturnus was the god of sowing, Terminus of boundaries, Silvanus of the woods, Lympha of water, Seia of corn before it sprouts and Segetia after it sprouts, and Tutilina when it is in the granary, etc.

The Roman saw in everything something mysterious and supernatural. "It has been observed that these names of gods are all epithets or adjectives, and it has been supposed that there was originally a noun belonging to them, that they were all epithets of one great deity. The noun fell out of use, but was still present to the mind of the Roman."

"Over the main entrance of every house was a little chapel of the Lares, the spirits of good men and of the ancestors of the family, to whom the father paid his devotions whenever he entered his dwelling upon returning home from a journey. There were public Lares, or protecting divinities, in each city under Roman sway, and these were worshiped in a temple and in numerous chapels, usually located at street crossings." The Lar was supposed to watch over the roads, fields, and families and was one among many of the lesser deities who,

operating under a higher power, served the individual, the community, and the state. Roman religion organized four sacred colleges.

The Augurs ascertained the will of the gods. The people had great confidence in them and they wielded a tremendous influence. They frequently took advantage of this confidence and made unfair use of it. The Augurs were distinguished by their dress and a curved staff. They had many strange ways of ascertaining the will of the gods, such as by the flight of birds, and the entrails of victims. "The Haruspices interpreted omens and portents of many kinds; they were the recognized experts in all the freaks of lightning." "The Haruspices were peculiarly famous, however, and from which their name is perhaps derived, in the consultation of the liver of victims." The Pontiff, or bridge builder, was the most famous of these functionaries. The Pontiff superintended all public worship. The highest magistrates submit to his decrees. They were so highly honored that the Roman emperor adopted the title Pontifex Maximus and transmitted it to the pope.

The Heralds were guardians of the public faith of the Romans in all their dealings with other people. "In case war was to be declared by Rome against another nation, it was the herald's duty to enter the enemy's territory and four times to set forth the cause of complaint, once on each side of the Roman boundary, then to the first citizen whom he happened to meet, and finally to the magistrate at the seat of government, and solemnly to invoke Jupiter to give victory to those having the just cause." The

Flamens (or Kindlers) were priests of particular gods. One of their chief duties was to offer sacrifices by fire. The one at the head of the order was the priest of Jupiter. These priests were allowed to hold offices of state, and yet the purity and dignity of their lives were carefully guarded by law. These priests were not allowed to go away from the city without a special permit from the civil authorities. Periodically the kings would have the people and the city purified and these Flamens or priests had charge of the solemn services.

"The Sibylline Books, which constituted one of the most highly cherished possessions of the Romans, were believed to have been purchased by one of the Tarquins from a mysterious woman who brought them to Rome, asking an exorbitant price for nine volumes. The king having refused to purchase them, the Sibyl went away and destroyed three of the books. She then returned with the remaining six and asked the same price for the six that she had asked for the nine. As Tarquin again refused to purchase them, she went away and destroyed three more of the books. She appeared again before Tarquin and asked as much for the three as she had originally asked for the nine. The woman's strange conduct excited Tarquin's curiosity and he bought the three books, which were found to contain important revelations regarding the future of Rome." These books were given in charge of the Flamens, who kept them in a stone chest under the temple of Jupiter Capitolinus. These books were consulted only by order of the Senate and on occasions of great public interest to city and nation. The books recommended

that a god be sent from Greece and set up in Rome for public worship, which was done. In this way many foreign gods were brought to Rome and worship became cosmopolitan.

First came Apollo and assumed the Latin name of Aperta. The books introduced by the old Greek Sibyl contained many of his oracles. In 496 B. C. came in the same way Demeter, with the Latin name of Ceres; Persephone, whom they called Libera; and Dionysus, called Liber.

New gods were constantly added to the old ones. Greek art and rites were introduced into Roman temples, until gradually the very nature of deity was changed. "The Greek god, represented by an image in human form and moving freely in the upper world, was substituted for the Latin god, who was the unseen side of an act or process or quality from which he had his name and apart from which he was not."

The Roman	Jupiter	was the	Greek	Zeus,
"	" Juno	"	"	Hera,
"	" Neptunus	"	"	Poseidon,
"	" Minerva	"	"	Athene,
"	" Mars	"	"	Ares,
"	" Venus	"	"	Aphrodite,
"	" Diana	"	"	Artemis,
"	" Vulcanus	"	"	Hephaestus,
"	" Vesta	"	"	Hestia,
"	" Mercurius	"	"	Hermes, etc.

With the foreign gods Rome took over foreign rites, customs, and superstitions until the religious ideas became a meaningless jumble and the worshipers scoffed at the absurdities.

It was the policy of the government to be tolerant to all religions. In the city of Rome especially, as the higher religious ideas died, there sprang up cults, worships, and superstitions of all kinds. The Emperor Augustus made an earnest attempt to revive religion, but was not successful. The priests were generally of the best families, but were much more interested in the festivities of religion and the outward forms than in the spirit of worship. They were leaders in festivals like the Lupercalia, Termalia, and the Agriculturia. At the Lupercalia, or wolf-festivals, the priests ran about the city girdled with goat skins, leaping and barking like dogs, and lashing the people with knotted thongs. They were equally prominent and often acted just as foolish at the boundary, domestic, agricultural, and war festivals.

Janus, the god of beginnings, was a purely Roman god. All openings of doors, gates, and the morning were sacred to this god. The month of January was sacred to Janus, whose temple was located at the foot of the Capitoline Hill. Armies leaving the city marched through the gates of the temple and, returning, passed through them into the city. The gates of the temple were always open while the Romans were at war, that the gods might come out to aid and that soldiers might return for safety. In times of peace the gates were always closed.

The Roman law regarded certain persons as sacred—all priests, especially those who expounded the Sibylline Books, the Vestal Virgins, the Pontifex or leader of religious services, and the king. There

were originally five pontifices, and the number was afterwards raised to fifteen. This official exercised a great variety of functions and had a general oversight of all religious matters, public sacrifices, funerals, marriages, etc. The Roman religion was legal rather than priestly, practical rather than formal, and the king was the head of the entire religious system. The Romans were better organizers than the Greeks, and, as we would expect, their religion is more of a system than the Greek religion. At one time Rome showed strong opposition to Greek culture and Greek ideas, but these gradually won their way because of intrinsic superiority.

As Rome gained wealth and power, the priesthood partook of the vices of the people and became immoral, dishonest, and superstitious. As a result they were discredited generally, and lost influence with the populace until the office itself became a hiss and a by-word. The prominence they gave to the taurobolium showed plainly their ignorance and superstition. The rite is vividly described by Prudentius. "The man who was to receive its benefits descended into a pit over which was a covering of planks with many holes in them. Upon this a bull was killed, whose blood streamed through the orifices upon the man below, so that every part of his body was drenched with the saving flood and it touched his eyes and ears, his lips and nose, and he opened his mouth to receive it and swallowed some of it. When dripping with blood, he emerged from the pit and was greeted with adoration by the witnesses as a new man—one born again."

Early Christianity was influenced by Roman customs, and the branch of the church most nearly allied to that center is still influenced by many of the old customs and heathen ideas. Here is another instance of the vanquished giving laws to the victor.

Though often far in the background, the monotheistic idea was never absent from the religion of the Romans.

CHAPTER XIV

Islam

ABOUT the year 570 A. D. a merchant living in Mecca journeyed to Medina, where he died suddenly. A few months later his wife gave birth to a son, whom she named Mohammed.

The human mind is so constituted that it dwells with interest on the origin of great men and great movements. One hundred years from the birth of this boy his name was called out in ten thousand minarets five times per day.

Fifteen hundred years have elapsed and now the muzzein couples his name with the name of the Almighty and sounds it forth from the rising to the setting sun, and one-seventh of the population of the earth *salam* and the system of worship is known as Islam. This boy became the founder of a nation, an empire, and a religion. The religion is potent in Turkey, Africa, India, and is challenging attention in America. No one can have an intelligent conception of this marvelous man, of the religion often called Mohammedanism, of the social and philosophical life of many of the Oriental countries, without a careful survey of conditions as they existed two thousand years ago. This boy when a baby was given to a Bedouin woman who became his godmother, his own mother being in frail health and very poor. This arrangement lasted till he was about five years old, when he was returned to his mother owing to the fact

that he had epilepsy. His mother died when he was six years of age and the boy was taken to the home of his uncle, Abu Talib, who was a trader and made many long journeys through Syria and Arabia, and even into other countries. The uncle frequently took the boy with him on these journeys. The boy's health gradually improved, but it did not become firm. He took a keen interest in his uncle's affairs, which did not prosper well, and when the uncle finally failed in business and became broken in health he put the boy with a friend, a wealthy widow, Khadijah, who was acquiring a reputation as a successful business woman. The boy showed great ability in business matters and in a few years had control of Khadijah's flocks and herds.

Tradition has woven into this business relation many beautiful romances, in some of which the rich widow is the aggressor, in others the bashful boy becomes a bold knight. It culminates in the marriage of the two when he is twenty-five years old and she is just entering her forty-first year. Many things may have contributed to the marriage, but the dominating thing seems to have been love. They lived happily and there came to them six children, two sons and four daughters. The boys both died in infancy.

The first forty years of Mohammed's life were not eventful. He was not rugged in health, though able to look after business affairs. He was five feet six inches in height, fair skin, piercing eye, long bushy beard, dark hair, pleasant countenance, and pleasing manner. He showed decision in every movement. He was a remarkable conversationalist when he was in the right mood. At times he was

suspicious of every one and very gloomy. At such times he was accustomed to withdraw from society, claiming that his companions were invisible to other people. He had much to say of the visions he had and of the spirits with whom he conversed when in, what seemed to others, abnormal conditions. It was when coming out of one of these spells he announced to his friends his perfect submission to God. The idea of perfect submission being the central thought in his creed, it is often spoken of as Islamism.

He revolted from the religion of his day because the priests kept idols, sold them to the people, and claimed for them miraculous power. Idolatry was being introduced by the priests that they might have added power over the people and at the same time reap financial profit. He attempted to unite in one system Jews, Christians, agnostics, and idolaters and make ancient monotheism the central idea of the creed. We may well ask whether he was not perfectly sincere at this time. Mohammed seemed to have three characters in one, and yet each character was different from the other two. It might be more correct to say there were three periods in his life, in each of which he showed a different character. His life is divided as follows:

a. From his birth, 570 A. D., to his "divine call," 610.
b. From 610 to the Hejira, 622.
c. From 622 to his death.

At one time several of his wives (he had eleven) asked for better clothing, and he immediately got a revelation authorizing him to divorce them, which he

did. Khadijah had a servant by the name of Zeid, who was highly regarded by Mohammed. Some writers claim that Mohammed adopted him as a son. Zeid married a beautiful woman of whom Mohammed became enamored and wished to marry her. He got a revelation authorizing him to do so. Zeid yielded the point and Mohammed took her to wife.

He organized and headed twenty-seven predatory expeditions for the purpose of enriching his treasury. In carrying out these he massacred six hundred Jews at one time; adopted many kinds of inhuman tortures; captured two hundred women in one campaign, from whom he took concubines and gave the others to his soldiers. The law said a man should have but four wives, but as many concubines as he liked, but Mohammed got a special revelation permitting him to take as many wives as he wished. He caused the destruction of the Alexandrian library, which act added much to the darkness that later settled over Europe. Mohammed took his cousin Ali when five years old and reared him very tenderly, possibly in return for the care that Ali's father showed him in his tender years. Ali married Mohammed's youngest daughter, Fatima. He became a dear friend and helper as well as a son-in-law.

In 620 Khadijah died, and within two months Mohammed married Sauda and was betrothed to Ayesha, the seven-year-old daughter of Abu Bekr. This last alliance brought him much sorrow and no honor.

Mohammed was a lover of titles and got them in every way possible. In his last years he boasted of

two hundred and one titles. He ordered that his name be coupled with the name of the Almighty and used audibly in every prayer. Some writers insist that a man with so much vanity, inordinate conceit, and unbounded egotism could not be sincere in his claims.

There is no indication in Mohammed's early life of any military aspirations. He was subjected to fierce persecutions during his early religious career at Mecca, and showed no inclination to organize a military resistance. During one of these fierce persecutions about one dozen friends from Medina happened to be in Mecca and urged him to flee with them to their home, which he did. This flight is spoken of as the Hejira. His going to Medina was the beginning of a change in his fortune and character.

One of his first moves at Medina was the persecution of the Jews after he had failed to persuade them to receive him as a prophet. He beheaded eight hundred of them and put their women in slavery. Within eighteen months after his arrival in Medina, he began the erection of a great Mosque and began the robbing of caravans to get the means to carry on the pious work. He declared war, made treaties only to break them, and gave rein to passion.

Mohammedanism now claims about 225,000,000 followers—50,000,000 in Africa, 62,000,000 in India, 33,000,000 in China, 29,000,000 in Malay Archipelago, 18,000,000 in Turkey, 14,000,000 in Russia, 9,000,000 in Persia, and 250,000 in the Philippines.

Every Mohammedan is supposed to believe that Islam is to be the religion of the world. While the doctrines of Islam are not well organized and often stated indefinitely, yet the ideas and statements of

fundamental principles are clearly seen in the writings and ceremonies of the people. "Islam" means perfect submission to the will of God; "obligation" means that each person is responsible to God; "brotherhood" recognizes the relation of one person to another and the relation of all to God; "prayer" is communion with God and should be observed at least five times per day: (1) at dawn, (2) just after high noon, (3) two hours before sunset, (4) at sunset, (5) two hours after sunset; the "life beyond" is stressed, but through all runs the idea of fatalism.

The Mohammedan Trinity is the Father, the Son, and Mary, with Mohammed as the Paraclete or Holy Ghost. The five pillars of Islam are: (1) Belief in one God, Allah, and Mohammed his prophet; (2) Prayer five times per day, facing Mecca; (3) The giving of alms, which was later a part of the tax; (4) Fasts; (5) Pilgrimages to Mecca, at least once during life.

Mohammed attributed to his God malice, revenge, despotism, deceit, etc. He regarded himself as the greatest of the 224,000 prophets who preceded him, of whom 313 have been apostles, six of whom have been on special missions to earth—the last always superseding the one before. The six are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. In early life Mohammed was a member of the Hainif society, which was an organization among the Koreish people whose object was to bring the people back to a clear recognition of original Monotheism. Later this society placed increasing emphasis on the unity of God, the existence of angels, and the inspiration of the Koran. They taught that the Koran was so sacred

that it could not be translated, and that any attempt to do so was sacrilegious. They argued that great merit was attained by drinking water in which the Koran had been submerged.

The heaven of Mohammedanism is materialistic and consists of seven compartments, one above another, in which are cool shades, gurgling fountains, and abundance of milk, wine, honey, pearls, viands, gold, diamonds, and black-eyed damsels, each of whom had eight hundred servants. Hell is equally materialistic and consists of seven compartments which are just the opposite of what appears in heaven. The punishments are numerous, the worst and most excruciating of which are reserved for those who do not accept Mohammedanism. The writer has been amused, disgusted, and thrilled by such realistic representations. He has listened to such descriptions in different parts of the world and found them much alike.

In the Mosque of Ohmar in Jerusalem he saw a Mohammedan priest exhibiting the iron grating from which eighteen nails had been miraculously drawn by almsgiving. Only two nails remained and could be drawn in the same way, and when they were drawn, God, Christ, and Mohammed would meet on Mount Olivet and a hair from Mohammed's head would be the bridge over which the faithful would pass to join them and enjoy endless salvation, while the wicked non-believers, who refused to contribute, would be dizzy and fall off into Hinnom to suffer in everlasting fire.

In Candy, Ceylon, he saw a Buddhist priest standing in front of a large picture on the walls of a

temple which represented human beings writhing in flames while the devil turned them over with a fork. This priest insisted that all who did not follow his lead would sooner or later come to a like awful doom.

In America he listened to a Negro orator picture the judgment day. God was represented as sitting on a mountain that was palpitating with heat, while the awful storm of His wrath was gathering. As the storm broke, God leaped from His throne, and drew from beneath it a mighty hammer with which He smashed in the sides of the mountain, and flames and lava swept the people away. In the first instance the people poured out their cash and seemed ready to give all they had, in the second they rushed into the temple to see the sacred tooth of Buddha, while in the latter case the Negroes ran from the church screaming with fear.

So this realistic conception is not so much the fault of Mohammedanism, as of the ignorance of the people and designing leaders who are ready to exploit the people. The remedy for this is in educating the people, purifying the leaders, and in giving to all a correct conception of the relation of God to human society. The Mohammedans are taught that a recording angel rides upon each shoulder of every individual, one records the good deeds and the other evil deeds. They are also told that archangels, murderers, devils, and gnats equally execute the will of God. There is no harmony in these ideas. Mohammedan theology is a jumble, in which fatalism has run mad and pessimism depresses the people.

There are many sects among the Mohammedans,

the most prominent being the Babists, who claim that they are incarnations of deity, as was Ali, and that they are in the line of succession from Abraham, Moses, Jesus, and Mohammed. Sufism is a mystical and philosophical speculation, which claims that the world is in a state of flux and is flowing into and out of God. It is about as vague and meaningless as much of the Oriental speculation that is being introduced into the Western world under the name of theosophy, spiritualism, Christian Science, etc.

There are four radical evils that are a part of Islam, viz., polygamy, opposition to freedom of religious thought, violent persecution of Christians, and human slavery. Where Mohammedanism is dominant these things are correspondingly potent. The Koran speaks of woman as a cow and refers to her with disrespect. Woman is not held in high regard in any of the Mohammedan countries. In matters of religion there is absolutely no freedom of thought. Belief in Islam, or at least submission to Mohammedanism, is enforced, wherever necessary, by the sword. The opposition to Christianity is fiendish and murderous. People from Christian countries are spoken of as "Christian dogs," and in many places their persons are not safe unless they are guarded by soldiers. The writer has been subjected to open insult in Hebron, Nablus, and other places. Islam has always been hand and glove with slavery and the slave trade. The slave routes have been the highways of Islam. Along these routes five-sixths of all the captives perished before they reached the coast or place of embarkation, and yet

one looks in vain to find one word of protest from the missionaries of this cruel, superstitious, and immoral religion.

The order in Mohammedanism known as Senusi corresponds to the Jesuit order among the Roman Catholics. It is a secret society for missionary and espionage service. It seeks to spread Islam as the kaiser does "kultur," violating every law of modern civilization under the claim that "the end justifies the means."

Every loyal Mohammedan is supposed to make a pilgrimage to Mecca at least once during his life. The object of the pilgrimage is to visit the sacred Mosque known as the Kaaba, which stands in an oblong space which is two hundred and fifty paces by two hundred paces. Mohammed assisted in the erection of this mosque when he was thirty-five years of age, doing much of the work with his own hands. Inside this mosque is the Kaaba stone, which measures six by seven inches. This little, black, greasy stone is the very germ of the superstition of Islam which has cursed and is cursing the world. Here is also the Zemzem spring which is supposed to have sprung up in the footsteps of Hagar, also the pulpit and stairs once ascended by Mohammed. Islam denies idolatry, and yet in the Kaaba are 360 idols.

The world would indeed be rich in sacred literature if it possessed all the sacred books that Mohammedanism claims have been written.

The Koran was not put into written form for two hundred years after the death of the prophet. There is not much doubt that we have it substantially as he gave it to his followers. It is claimed by the Koran

that God gave to the world one hundred and four sacred scriptures, one hundred of which have been lost and the three remaining have been superseded by the Koran. Of these sacred scriptures, ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, one to Moses (Pentateuch), one to David (Psalms), one to Jesus (Gospels), one to Mohammed (Koran). The Koran came last and contains all that is vital in the former revelations. It consists of 114 chapters and 6,616 verses. The Koran (or Al Koran) is dull, unhistorical, superstitious, unscientific, and degrading in its teaching. Many of its laws are severe, but not enforced. The law against theft requires the loss of the right hand for the first offense, the left hand for the second, the right foot for the third, and the left foot for the fourth. This law is seldom enforced.

If one would understand the marvelous growth, spread, and influence of Mohammedanism he must keep a few things clearly in mind.

Mohammed had unusual intellectual and executive ability and was moved by a profound conviction. There is no evidence in his early life that he was not genuinely sincere. That he was at times unbalanced mentally and that he was always emotional and fanatical there is no doubt, but with such handicaps a man may be sincere and at times show great intellectual ability.

When Mohammed came upon the stage of action, Judaism and Christianity were at a low ebb in Arabia and the professors of these religions were grossly inconsistent in their lives. The great mass of the people were yearning for something they did

not find in the religions of the day. They were ready to try something new. Islam promised to be the panacea they sought. The soil was ready and all that was needed to spread the new doctrine was the zeal of Mohammed and his early followers. The early successes opened to these religious leaders new vistas and they became intoxicated with the thought of numbers, greatness, power, and wealth. This ambition became their spiritual and moral ruin, and has cursed the world with a religion that seemed so earnest and innocent in its inception.

Early in its history ambition grasped the sword and called upon the people to rally to the Crescent, promising to all who fell in battle an honored place in the Mohammedan heaven, and to those who survived share and share alike in all wealth taken by the sword, and a division of all the beautiful girls, taken in war, as concubines. Such a movement would naturally attract to its standard a horde of conscienceless villains. Such is the Islam of to-day.

A short time before the beginning of the recent war, the following article appeared in a religious journal:

Editor the Christian Advocate: While being charitable toward the Turks, yet there are some things that can be said of them which cannot be said of the Chinese, with whom your correspondent brought them into comparison in your issue of November 14. The Turks have been in contact with Christian civilization for 500 years, yet how little they have learned! Of contributions to the general good, how little have they to show! Nothing in art, in science, in literature, in morals, is distinctly Turkish. They seem utterly impervious to change. The crust of

their ancient faith prevents the inception of any ideas that would disturb their past. Refusing to receive anything of value from the impact of the Christian nations, they have contributed nothing of value. The government itself has adopted massacre as a measure of the administration. The sporadic Boxer rebellion is the only instance where the Chinese court or government was implicated in the murder of Christians, and then it was more a protest against foreign interference than against Christianity. But this administrative method of controlling the subject races of the Turkish empire was reduced to a fine art by the deposed Sultan. His reign was marked by dreadful massacres in every part of his domain. Tens of thousands of Armenians, Bulgarians, Greeks, Druses, and other races were put to death by this infamous wretch. In 1896 I made a careful tabulation of the results of the Armenian massacres in 1895-96, and this was the result: Armenians massacred, 80,000; Armenians who died of want and cold, 30,000; in want by ruin of crops and trade, 400,000; widows left through murder of husbands, 40,000; maidens left friendless, 20,000; orphans, 120,000; Christian churches turned into mosques, 282; Christian churches destroyed, 568.

Any apology for such hellish work is an insult to humanity and an affront to God. They have made murder of the Christian a part of their religion. The Koran is saturated with exhortations to destroy infidelity by destroying the infidels. No other religion and no other nation professing any religion has made the massacre of the unbeliever the chief characteristic of its faith. The Thugs of India exalt murder into a creed of life, but it is not directed solely against Christians as such. No, Mr. Editor, the world will be happier when the Turks are driven into the wilds of Turkestan, from whence they came, and compelled to dig the desert for a living.

JOSEPH COOPER.

Newport, R. I.

Since this was written in 1912, the kaiser and the sultan—German "kultur" and Islam—have joined forces and made the most murderous attack on human society that the world has ever seen. The crimes mentioned by Mr. Cooper are mild when compared with what has been done since.

Religion and education are two mighty forces that God has given to the world to uplift and bless humanity, but when these are directed by the forces of evil, they are equally potent in the destruction of everything that civilization holds dear.

CHAPTER XV

The Bhagavad Gita

THE Bhagavad Gita is better known in the Occident than any other Oriental writing. It consists of 770 verses taken from a voluminous work known as The Mahabharata—an immense literary mosaic of two hundred and twenty thousand lines. "It is heterogeneous, grotesque, inconsistent, and often contradictory—qualities which are scarcely considered blemishes in Hindu literature."

This poem contains many lofty sentiments, borrowed no doubt from older Hindu writings. The drama represents Arjuna and his four brothers battling with their cousins for the throne. Krishna, who is supposed to have died 3001 B. C., becomes Arjuna's charioteer, that he may become his counsellor *incognito*. Arjuna repents of the part he is taking in the war and seems ready to renounce his claim; at least he is represented as saying: "I seek not victory, I seek no Kingdom; what shall we do with regal pomp and power, when we have slaughtered our Kindred?" Here begins a pantheistic and philosophical argument that the soul is a part of deity and therefore cannot be slain in battle. Krishna says: "As men abandon old and threadbare clothes to put on others, so casts the embodied soul its wornout frame to enter other forms. No dart can pierce it; flame cannot consume it, water wets it not, nor

scorching breezes dry it not—indestructible, eternal, all-pervading, deathless."

The Bhagavad Gita, or the "Lord's Lay," "is a battle song uttered by the Supreme Being while the contending hosts are waiting for the signal for fratricidal carnage." In this battle the five sons of Pandu successfully encounter the one hundred brothers of the rival branch of the family. They gain the scepter only to despise it and court death. These warriors when in the agony of death discourse on pantheistic philosophy.

Krishna is still worshiped as the Supreme God of good-fellowship and lust by the common people of India.

The licentiousness of the worship cannot be discussed in a work of this nature; suffice it to say, the center of Krishna philosophy and worship is at Brindebund, India, where from 5,000 to 10,000 fallen women, mostly young widows, are inmates of the Krishna temples, and the licentious orgies are a part of the worship of this god. The idea that the Krishna worship and philosophy are helpful and uplifting is a snare and a delusion.

The Bhagavad Gita has eighteen chapters, as follows:

1. Survey of Army.
2. Right Knowledge of Spirit.
3. Knowledge of Right Action.
4. Right Knowledge of Dedication of Action Leading to Spiritual Wisdom.
5. Right Knowledge of Renunciation.
6. Right Knowledge of Meditation.
7. Right Knowledge of Realization.
8. Supreme Spirit Names as Om.

9. Right Knowledge of Royal Mystery.
10. Right Knowledge of Divine Powers.
11. Vision of the Deity as the Soul of the Universe.
12. Right Knowledge of Devotion.
13. Right Knowledge of Discrimination.
14. Right Knowledge of the Division of the Three Qualities.
15. Right Knowledge of the Supreme Spirit.
16. Right Knowledge of Discrimination Between Godlike and Demoniac Attributes.
17. Right Knowledge of Liberation.
18. Right Knowledge of the Three-fold Division of Faith.

The following synopsis gives an idea of the teachings of the Bhagavad Gita, as translated by M. M. Chatterji:

As the armies stood in battle array Sanjaya said:

"Evil must always support itself by experience, while good derives strength from faith in the absolute character of the law of righteousness. Evil is personal and good is universal; the good man feels himself to be upheld by something beyond him; he knows that the principles upon which he stands will abide, come what may. The evildoer has no such confidence, because he seeks some definite object and does not concern himself as to whether the laws of evil are absolute or not. For the knowledge can bring him no consolation if he loses that which he desires. The chief incitement to evil is the past experience of its success."

Arjuna then spoke:

"Whenever a man loses faith three evils—grief, fear, and weakness—attack him, and when he asks himself, 'Is the goal worth attaining?' he is already falling."

Sanjaya spoke:

"The best man is the one who is equal in pleasure and pain, is undisturbed by them, and is possessed of wisdom, is fit for immortality; but egotism is the cause of grief, suffering, and violation of duty.

"If slain, thou shalt attain heaven; if victorious, thou shalt enjoy this earth; therefore arise, with resolve fixed on battle. Righteousness and unrighteousness are both ordained by the Supreme Power. Those who follow the path of righteousness find eternal life; the other remains immersed in darkness.

"The nature of the Deity is the totality of his power, and he may exist in eight forms—earth, water, fire, akasa, manas, buddhi, air, and ahankara."

The Lord spoke:

"Let him who has attained to meditation always strive to reduce his heart to rest in the Supreme, dwelling in a secret place alone, with body and mind under control, devoid of expectation as well as acceptance.

"Having placed in a clean spot one's seat, firm, not very high or very low, and formed of skins of animals placed upon cloth, and Kuca grass upon that, sitting on that seat, strive for meditation, for the purification of the heart, making the mind one pointed, and reducing to rest the action of the thinking principle as well as that of the senses and organs.

"Hold body, neck, and head straight and unmoved, perfectly determined and as if beholding the end of his own nose and not looking in any direction. Supreme bliss comes truly to the sage—the yoga in meditation, whose mind is in peace, whose passion is exhausted, who is one with the Supreme Spirit and free from both good and evil."

Mr. Chatterji, who translated the Bhagavad Gita, has attempted to make it appeal to Occidental readers by declaring that it is a revelation from God

and in perfect harmony with the teachings of Christ as revealed in the New Testament. He closed his preface with a beautiful prayer to the "merciful Father of humanity to remove from all races of men every unbrotherly feeling in the sacred name of religion which is but one."

What is the real meaning of these passages and this prayer? Can Christians meet these claims and overtures halfway? Is there a danger of being too charitable? too radical? too conservative?

A false charity is put forth by this Oriental philosophy which is both misleading and dangerous. "*Charity*" is the watchword of indifferentism and is put forth by persons whose creed and lives are out of harmony with the New Testament ideas. The Bhagavad Gita teaches:

1. God and the physical universe are one and the same.
2. All events that transpire are expressions of the Divine Will, and that Divine Will is the author of good and evil.
3. Krishna says, "I am immortal and I am also death."
4. Man is but the shadow of God and moves only as moved upon.

Then man cannot sin; pantheism has overridden right and wrong; there is no moral distinction, and one religion is just as good as another.

The Bhagavad Gita and the New Testament stand for the Fatherhood of God and the brotherhood of man. But in saying this they mean different things and produce different standards. The former stands for a materialistic God and the caste system,

while the latter stands for monotheism, which means the overruling God who is a loving Father of all men, thus making men brothers and equals in the sight of God. This is the brotherhood taught by Christ and the New Testament.

Mr. Chatterji says:

"The difference between the Bhagavad Gita and the Christian Bible is seen in the fact that the former, consisting of 770 verses, gives more space to the being of God than the latter, which is due to the difference between the Hebrew and Brahman races and to the fact that the teaching of Jesus was addressed to the common people."

The comment by a Brahman shows the spirit of Brahmanism and also the purpose of the Veda, of which the Bhagavad Gita is a part.

"All Indian authority agrees in pronouncing the Bhagavad Gita to be the essence of all sacred writings.

"Beyond doubt, the Bhagavad Gita is the best book in existence for the study of the spiritually-minded."

Many of the alleged parallels are fanciful, others are accidental, and others spring from natural causes. There is no possible reconciliation between the two Scriptures, for they stand for very different ideas and had a different origin.

The Krishna Cult is the crowning or culmination of the Hindu system, and the centers around which it revolves are the caste system, the doctrine of incarnation, and the deification of Krishna.

"The worship of Krishna as a Bacchus is the most popular of all Hindu festivals, and is naturally the most demoralizing."

This poem has wrought much evil in India and its influence has spread to America. People who have turned from Ingersollism, spiritualism, and agnosticism have taken refuge in the teachings of this poem as set forth in theosophy, Christian Science, and similar cults. Dilution and adulteration are the order of the day, and a little Christianity is made to flavor a thousand shams.

The Bible and Bhagavad Gita agree on some great ethical maxims, but not on the great fundamental truths of the Christian religion. In Christianity, Christ is the "end of the law for righteousness," but the Yogas and merit-makers are seeking this end by mortification and torture.

The Bible teaches that the soul returns to God by intelligence, confidence, and loving trust, while the Bhagavad Gita points the way to God by knowledge that is supposed to be reached through a maze of philosophical speculation that is grotesque, inconsistent, and often contradictory.

The Bhagavad Gita teaches the effacement of man, and his unaccountability, hence his inability to sin. This doctrine is not only unscriptural, but dangerous to the moral life of the world.

The Bhagavad Gita says, "The man of meditation is superior to the man of action." This teaching has filled the Orient with religious fakers, who refuse to wash or comb, "the dirtier the holier," who sit on their rugs from morning till night mumbling prayers or incantations, and stretching forth their itching palms, begging alms from the passers-by. India is known as the land of religious beggary. Little

wonder that it seems to be overshadowed by stagnation and death.

"Who can imagine Paul spending all those years of opportunity sitting on a leopard skin, watching the end of his nose instead of turning the world upside down!"

The spirit that brought Christ from heaven to earth sent Paul over the earth. He was a philosopher who could combat the Athenians with the logic of God's love. He pleaded for every active virtue when he said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

We close with a warning from the Bhagavad Gita:

"Stop! for thy tread is on the dust of many empires! They have disappeared into the dark night of time's insatiable maw. Stop, friend! and reflect on thyself—thy hopes, thy disappointments, and thy hopes again renewed."

As we look out life fades away;
Youth decays as day follows day;
The days that go never come again,
And Time devours the Universe.
Fortune flies as ripples break upon the sea;
We flash through life as lightning on the sky.

The Shintoists say: "There are many paths by which men climb the sides of Fusyama, yet upon reaching the summit they all behold the same glorious moon."

Christ says: "Seek first *The Kingdom*, for straight is the path."

CHAPTER XVI

Confucianism

CONFUCIUS was born June 19, 551 B. C., at Shang-ping, kingdom of Lu, China. About this time Cyrus was on the throne of Persia, Xerxes was invading Greece, and the Jews had just returned from Babylon.

His father was a military officer of good family, who was seventy years of age when Confucius was born and who died when seventy-three years of age. Tradition has it that his mother was much younger than his father and that she was his second wife.

He had tried in vain to win the affections of her two older sisters, and the youngest one finally consented to marry him, hoping to perpetuate his honored family. The death of the father left the mother and her three-year-old babe in abject poverty. Confucius in after life often referred to his early struggles with poverty, expressing gratitude to the gods who ordained that he should come up through poverty. Probably it was his own hard experience which led him to believe that such experience was the best school in which a young person could be reared.

In his writings he makes frequent references to the dangers and temptations of wealth. These expressions are doubtless the outgrowth of his experience and observations.

He was married when nineteen years of age, but the marriage did not prove to be a happy one. His

mother died four years later, after much sorrow over his domestic infelicity. Confucius loved his mother dearly and mourned her death sincerely. It is difficult to reconcile the love he bore to his mother with the views he held of women in general. It is easy to understand how his views would bring a domestic conflict if the wife had any spirit and will of her own.

His mother's pet name for him was Kien (little hill) because he had an unusual elevation on top of his forehead which disfigured him for life and rendered his personal appearance anything but pleasing. He was slovenly in dress, and his hair and beard were never properly cared for. People frequently referred to him as looking like a stray and unkempt dog. He had a shuffling walk, which bespoke a restless energy and persistence.

He was an earnest student of ancient literature and history, but gave his spare moments to the study of music, in which he became quite proficient.

By the time he had reached the age of thirty-five he had attained not only fame but popularity as well. About this time he journeyed to the capital to meet the famous Lao-tsze, who was then in his eighty-eighth year. He was much impressed with the famous old philosopher, and referred to the interview in after years with great pride. The interview shows Lao-tsze to be gruff, crabbed, and conceited. He evidently looked upon Confucius as an insignificant upstart.

In 500 B. C. Confucius entered political life and was made chief magistrate in a large district. A few years later he was elevated to the position of Minister of Penal Law.

He was much pleased with this promotion, as it gave him an opportunity to carry out some of his cherished ideas. He believed that all men were inherently good and that they would do right if they were properly treated. In this new position he soon won such fame that some writers have left it on record that the laws did not need execution, as the certainty of justice led the people to do what was right.

The plotting and scheming among officials was very distasteful to our hero and caused him to abandon public life. His experience changed his high ideas of humanity and swung him to the opposite extreme, until he became a pessimist and lost faith in mankind.

He entered upon public life with the belief that he could indicate nine paths that people would gladly follow, and that these would lead to a perfect condition in society. They were as follows:

1. The cultivation of a good personal character.
2. Honoring the good.
3. Loving parents.
4. Respecting officers of the law.
5. Obeying the rulers.
6. Regarding the common people as kindly as you do your own children.
7. Employing all kinds of skillful workmen.
8. Being kind to strangers.
9. Showing consideration to feudal chiefs.

The failure of his plans changed completely his estimate of man. He came to much the same frame of mind Charles Darwin was in when he wrote, "The more I see of men, the better I like dogs."

Here again we see the folly of a man trying to make the world revolve around his little theory.

Confucius died when he was seventy-three years of age, leaving behind him an influence and teachings that have been potent in molding the civilization of one-fifth of the human race for the past twenty-four centuries. He was mourned by his disciples, many of whom built huts and stayed near his grave for five or six years.

In trying to analyze the causes that made him great, certain facts stand out very clearly. He was conservative and looked to China's past as the Golden Age; his efforts were mainly humanitarian, and he possessed great executive ability. He is represented as being stern and lacking in personal magnetism and affection. He seemed to carry with him all the time a consciousness that he was in this world on a mission, and that he was safe from all harm until that mission was fulfilled. He said of himself: "In the pursuit of knowledge I forget food, and in the joy of its attainment I forget sorrow and do not perceive that old age is coming on."

Some writers claim that he was incorrect in historic statements, and that he warped facts in order to shield his heroes.

His teachings are suggestive and explain many of China's customs and beliefs. He was in no sense the founder of the Chinese religion, which dates back more than four thousand years. He worshiped the Supreme Ruler of heaven, or rather he adopted the monotheistic idea that ran all the way back through this ancient religion. He speaks of himself as a transmitter of this religion. He says,

"He who offends against heaven has no one to whom he can go." He says much about man's relation to man, but nothing of man's relation to God.

He worshiped ancestors and showed by many statements that he believed in their existence beyond this life. He was once asked about death and replied, "While you do not know life, how can you know death."

He said, "There are circumstances in which it is right to lie and misrepresent." "He who knows the right and fails to do it is not a brave man." He mentions five virtues:

(1) Benevolence, (2) Justice, (3) Order, (4) Prudence, and (5) Fidelity.

He warned his followers of the danger of seeking the friendship of the rich and socially prominent, and neglecting the poor, adding, "He is rich who knows when he has enough."

He gave woman a very low position, saying: "Woman should yield obedience to the instruction of man, and help to carry out his principles. She can determine nothing of herself and is subject to the rule of three obediences: when young she must obey her father and elder brother; when married she must obey her husband; when her husband is dead she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known. She may not cross the boundaries of the state. She may take no step on her own notion and may come to no conclusion on her own deliberation."

He said, "By pursuing the plain and practical duties of the hour, man can actually make this world itself the kingdom of God." He adds to this general statement the observation that, "He who follows what is right finds he is fortunate."

In his philosophy he mentions nine things that are to be sought, viz.: "In seeing, to see clearly; in hearing, to hear distinctly; in expression, to be benign; in demeanor, to be decorous; in speaking, to be sincere; in duties, to be respectful; in doubt, to inquire; in resentment, to think of difficulties; in an opportunity for gain, to think of righteousness."

There are nine sacred books which were edited by Confucius and his immediate followers:

THE FIVE KINGS, OR CANONICAL VOLUMES

1. The Shu-Kings, or Book of Ancient History, giving the history of China from earliest times to 720 B. C.

2. The Shi-King, or Book of Ancient Poems, comprising 385 odes.

3. The Li-King, or Book of Ancient Rites and Ceremonies.

4. The Yih-King, or Book of Changes or Mystic Arts.

5. The Chun-tsin, or record of political events from 720 to 480 B. C.

6. Lun-Yu, or Analects or Table Talk of Confucius.

7. The Tr-Hio, or Great Learning.

8. The Chung-Yung, or Doctrine of the Mean. We need Equilibrium or Harmony.

9. The Works of Mencius.

Every city down to the third rank has a temple of Confucius in which all ranks of people offer to

Confucius religious worship. The poor revere his name. His descendants, forty thousand in number, are the only hereditary nobility in the land. Their honors, pensions, and privileges gave been respected by all revolutions that have swept over China. The people who cease to worship God worship Confucius. An infidel said to a friend, "The time is coming when people will no more believe in God than we now do in ghosts." The response was, "But when people cease believing in God, they will again believe in ghosts."

The objects of worship among the Chinese arrange themselves under three classes:

1. Heaven or the Supreme Ruler, which is the same as the Christian's God.
2. The Spirits of various kinds other than human.
3. The Spirits of dead ancestors and heroes.

China has a heaven, but no hell. The past, not the future, influences China. In every house is a hall of ancestors, where are tablets to which the ancestors are said to return when properly invoked. This worship is rendered by husband and wife jointly, so marriage is necessary to its performance. The Chinese religion knows no revelation, no miracles, and no divine interference.

Confucius is worshiped by gifts of grain, vegetables, incense, and cooked meats. The animals used in sacrifice are cut up and distributed among the officers of the city where the worship takes place. There are no images of Confucius as objects of worship in the great crown rooms of the Confucian

temples. There are one thousand, six hundred and sixty Confucian temples in China, in which seventy thousand animals are sacrificed to him annually.

The teaching of Confucius was often epigrammatic. He generally presented one corner of his lesson, and left his students to find the other three corners.

He gives his experience as follows:

"At fifteen, I longed for wisdom; at thirty, my mind was fixed in pursuit of it; at forty, I saw clearly certain principles; at fifty, I understood the rule given by heaven; at sixty, I understood what I heard; at seventy, my heart no longer transgressed the law."

These sayings of Confucius are an index to his life and his way of thinking:

"Grieve not that men know not you; grieve that you know not men."

"Worship as though the Diety were present."

"If my mind is not engaged in worship, it is as though I worshiped not."

"I hear men's words and observe their conduct."

"A good man is serene, while the bad man always fears."

"There may be fair words and a pleasant countenance where there is no virtue."

"When you transgress, do not fear to return."

"Learn the past and you will know the future."

CHAPTER XVII

Japan, the Home of Shintoism

IF you would see to the best advantage the wonders of the Little Empire, composed of 3,800 islands and containing 150,000 square miles and known as the Flowery Kingdom, you must time your visit and study the proper approach. In attempting this, however, you will likely find confusion in counsel as well as in routes, for one who has visited the country is likely to think he went at the proper season and selected the best route. This confusion arises from the fact that all seasons are right and all routes good. No matter how or where you enter the empire, you will feel sure you have happened upon the politest people, the most beautiful scenery, and the best route.

Whatever your approach, you will feel that you are in "Fairyland," where the farms are big gardens enclosed by flower hedges; the residences, doll houses; the men and women, boys and girls; and the carriages, baby go-carts. By the time you glide around a few hours in a jinricksha you will feel you have gone back to babyhood days. The jinricksha (jin—man, rick—power, sha—carriage) was invented by a Yankee missionary and is found nearly all over the Orient. In Ceylon, India, Burma, Malaysia, and China they are numerous, but not so common as in Japan. In the city of Yokohama alone are 5,000, while in the empire there are 250,000. There is cer-

tainly no easier way to travel, but as you glide along behind your human horse, at from five to ten miles per hour, you will feel you are unchristian and as mean as a slave driver. That feeling will not last long, for these human ponies enjoy their part of the sight seeing. They laugh as they scamper along and take great delight in pointing out objects of interest to the travelers. The thought that they are making from fifty to seventy-five cents per day is very pleasing to them, for this is twice what they can earn at anything else.

If you approach this Island Empire from China you will naturally call at Nagasaki, Moji, Shimonosaki, Kobe, Osaka, and Kyoto. In taking this trip through the Korean Straits and the Inland Sea of Japan you will see much of the scenic beauty, the commerce, the industry, and the military life for which Japan is famous. When you have seen the scenery and foliage of various hues, interspersed here and there with cherry blossoms, wistaria, chrysanthemums, and the whole scene ablaze with azaleas, you will say this combination has certainly been woven by some of the genii that inhabit fairyland.

You will be impressed with the fact that the Japanese are a gregarious people, for they live largely in cities. There are forty-nine cities in the empire that have a population of more than thirty thousand each. In these centers vast industrial and commercial enterprises are carried on. Here are great ship yards where the hum of industry never ceases, and then the demand for ships is not met. These vessels carry the commerce and navies of Japan to all the important ports of earth. One must not get

the impression that the people are all engaged in building ships and railroads and extending commerce, for such is not the case. At least forty-five per cent of the people are engaged in scientific agriculture.

Before one completes his journey through the Inland Sea he will have received some very definite impressions.

a. The soil of Japan is fertile.
b. The people are industrious. Every person seems to have a job or to be on the dead run to get one.
c. The Japanese are an artistic people. The Satsuma and Cloisenne shops of Kobe and Kyoto are famous the world over.
d. They know how to make a modest home attractive, by surrounding it with choice but inexpensive flowers.

The first knowledge of Japan was brought to the attention of the civilized world in 1295 A. D. by Marco Polo, after his marvelous Oriental journey. He related many strange and interesting things about a country he called Zipangu, afterward called Nippon, now known as Japan. Many of his statements regarding the country and the people were considered as greatly exaggerated. Nothing more was heard of the country till a Portuguese vessel was driven ashore in 1542 at the harbor of Bungo. In 1549 Jesuit priests headed by Xavier went to Japan and were kindly received by the people. In 1600 a Dutch vessel with an English captain, William Adams, reached Japan. The captain was forcibly detained owing to his knowledge of ship building, but was very

kindly treated. Captain Adams lived for twenty years in Japan and died there.

But Japan did not burst on the civilized world till after Commodore Perry's memorable visit in 1853. His proud flagship *Mississippi* dropped anchor in the Yokohama bay and unwittingly transferred its name to the bay. It was Sabbath morning and that noble man spread the American flag over the capstan of his proud ship and laid upon it God's Word, from which he read the One Hundredth Psalm and sang, "All people that on earth do dwell," and called his officers and men to prayer. He asked God that his coming might be a blessing to the inhabitants of that little-known kingdom, such as it has proved to be. On the following day he attempted to open up communication with the authorities, but the effort seemed to be in vain, for neither Daimio nor Tycoon would give him audience, and without this it seemed impossible to reach the Mikado. After many days, owing only to a fear of the great war vessels, a conference was finally arranged and a treaty was signed. This was a great day for all concerned, and the civilized world was concerned. The Japanese celebrate the day as the beginning of their great prosperity as a nation. Protestantism commemorated the spot where the treaty was signed by erecting a church, where a large Japanese congregation listens to the Gospel every Sabbath.

Wonderful changes have taken place in Japan since the landing of Commodore Perry. Then the Shogun or Tycoon was the real ruler, with seat of government at Yeddo, now Tokyo. The heaven-descended emperor lived in seclusion at Kyoto. No

Mikado had been looked upon by the people for one thousand years. Three hundred feudal lords or daimios, surrounded by two million Samurai, or feudal soldiers, were intrenched in their fortified castles over the empire. The power of the Mikado was nominal; he was not thought of as an important factor in the imperial affairs. When one of the Mikados died there were two aspirants for the throne, who finally agreed to submit their claims to the public wrestlers. Each aspirant selected a wrestler to represent him. The winner in the contest won for his lord the throne of Japan. For two hundred and fifty years before the landing of Perry, Christians had been hunted down and subjected to cruelties in comparison with which the persecutions under Nero seemed refined. The people claimed the Jesuits were plotting against Buddhism, Shintoism, and the government. The people were slaves under a cruel feudalism; foreign commerce was not encouraged and Europeans were looked upon with contempt. The rulers regarded Western civilization and education as nothing compared with Oriental culture and refinement.

A change came as by magic—the Shogun relinquished his power and went into seclusion. The Mikado came into the open and transferred his castle to Tokyo and sought audience with the representatives of the Western nations. This mighty revolution enabled the daimios to read the handwriting on the wall, and they surrendered their powers to the Mikado and recommended that the Samurai be mobilized into an imperial army, which was quickly done.

The dove of peace hovered low over the empire

and the white sails of the commerce of all nations fluttered for the first time in the harbors of Japan. Christianity, that had given an uplift to the rest of the world, was unbound in the empire. Of these mighty movements was born an impulse that lifted the empire to a place of prominence among the nations of the world.

The government is divided into ten departments, each presided over by a minister of state. There are three capitals—Tokyo, Kyoto, and Osaka. The present constitution of the empire was proclaimed February 11, 1889. This was the 2,549th anniversary of the empire. On that date the Mikado granted self-government to the people as a result of a sublime sense of justice. This is the first time in history that such a thing has taken place. The senate and parliament require for membership a money consideration. The courts are swift and just in punishing crimes. A murderer is generally executed within twenty-four hours of the committal of the crime. The police and detective systems are very nearly perfect.

A large degree of self-government is granted to cities and provinces. They select their own officers, but these must be confirmed by the central government at Tokyo, by which they can be removed at any time. The government has a system of espionage, the thoroughness and vigilance of which are among the marvels of the age. It is almost impossible for a government official to cover up his delinquencies in office, and the least deviation from rectitude is followed by immediate dismissal and severe punishment. Sixty-seven persons were recently sentenced to ten years in jail for being in a combine to

introduce a certain book in the public schools, for which they were to get a rake-off. There is but little bribery and graft in Japan.

The government controls nearly everything: lunches on railways, house cleaning, opium, etc., and yet the country is not governed to death.

The present progress of Japan is one of the marvels of the age. One half of the population is engaged in agriculture, which is fast being reduced to a science. The empire is astir with commercial activity. Japanese ships and commerce are found in all the great harbors of the world. Educationally the empire is moving up very fast. She has ten universities, three hundred special and twenty-seven thousand elementary schools, which have an aggregate of 4,355,000 scholars. She is going to school to the Occident and the Orient is going to school to her. Teachers are prepared at public expense and must teach at least ten years. Mr. Neeshima, who founded the great Doshisha University at Tokyo, was ten years old when Commodore Perry arrived in Yokohama. He ran away and was educated in the United States, and was pardoned if he would return to his country and assist in organizing an educational system. In 1907 there were 160,000 boarding students in Tokyo, 15,000 of whom were from China. The secular press is getting to be a great power in Japan. There are six hundred newspapers in the empire. There are eighteen political dailies in Tokyo, with a combined circulation of 3,906,000. The first newspaper in the empire was started in 1871. There are one hundred and sixteen periodical magazines with a combined circulation of 495,000 copies. Similar progress is

seen in other cities. Twenty years ago there was not a machine shop in the city of Osaka, which is now the Pittsburgh of Japan and boasts of five hundred such shops, in which the machinery is run by steam power.

The tombs of Daimios and Tycoons are architectural marvels, rivaling similar architecture of the Mogul period in Indian history. The finest in the empire is the tomb of Iyeyasu at Nikko, on which is inscribed:

PRECEPTS TO IYEYASU'S FOLLOWERS

"Life is like unto a long journey with a heavy load. Let thy steps be slow and steady, that thou stumble not. Persuade thyself that imperfection and inconvenience is the natural lot of mortals, and there will be no room for discontent, neither for despair. When ambitious desires arise in thy heart, recall the days of extremity thou hast passed through. Forbearance is the root of quietness and assurance forever. Look upon wrath as thy enemy. If thou knowest only what it is to conquer, and knowest not what it is to be defeated, woe unto thee; . . . it will fare ill with thee. Find fault with thyself rather than with others. Better the less than the more."

Some of the temples are works of art that should make their designers' names immortal. These are generally situated in groves which are away from the noise and bustle of city life. The floors in some of them are so arranged as to respond to the tread in sounds resembling the song of the birds of the country or vicinity.

The natural scenery of Japan cannot be surpassed on the face of the earth. It has all varieties

of beauty—the ruggedness of the Rocky Mountains, the picturesqueness of the Alps, and the artistic blending of the forests of Ceylon. The Japanese have a proverb—"Never say kikko [beautiful] till you see Nikko." There is a reason for the proverb.

Two grotesque figures stand at the entrance to a temple at Nikko to frighten away demons, and they are surely ugly enough to frighten anything. The worshipers write their prayers on bits of paper and chew them into wads and throw them at these grotesque figures. If these masticated prayers stick it is a good omen. The tori, the Chinese character for "Heaven," stands at the entrance to all sacred places throughout the empire. The adoption of European dress by the Mikado and the ladies of the Court, as well as by people in private life, is believed by many to be a mistake—destroying the graceful dress so characteristic of the Orient. Mrs. Cleveland and other American ladies joined in a mild protest, but without avail. It looks very amusing to see the "mixed dress"—derby hat, Prince Albert coat, with bare legs and feet, as is common in rainy weather. The risibility of one's nature is stirred by seeing these progressive people doing everything backward. The screw and the key turn backward; the writing is up and down and the book backward; the baby is carried on the back instead of in the arms; you take off shoes instead of your hat when entering a house; they use white instead of black for mourning, and they laugh at affliction and misfortune, probably on the principle of

Laugh and the world laughs with you,
But weep and you weep alone.

The obi—a sash, the regulation length of which is fourteen feet—is often of very fine material. The quality of the obi is supposed to indicate the wealth of the lady owner. They take as much interest in exhibiting it as ladies in this country do their furs, or English women their royal titles. Married women often pull out their eyebrows and blacken their teeth so they will have no more admirers. Judging by their looks they have been successful. At Kyoto is Hagashi Hongwangi (Buddhist) Temple; there are twenty-seven cables of human hair given by devout women of nine provinces and used to lift the beams into place. One cable, two hundred and fifty feet long, was the gift of thirty-five hundred women of one province.

As to characteristics, the Japanese are dishonest in business. They will cancel foreign orders after goods are shipped, and if the case is carried to court they will stand together and proclaim a boycott on the firm. They cannot understand right for right's sake. They often insist on charging more per piece if you buy by the dozen, because the larger purchase is indicative of larger ability. Individually their credit is bad, for they are treacherous even to friends. For these reasons Chinese are usually at the head of banks and like institutions in Japan. Children born to parents in old age are apt to be petted and spoiled till they become overbearing at home and unpleasant among the neighbors. Japan is a child of the world's old age, and the petting process has been wonderfully overdone. If other powers had not interfered the result of the Russo-Japanese war might have been quite different. But as it is, Japan thinks she

whipped Russia. While she was doing it she licked herself and is greatly embarrassed financially. Her head is turned, and may not get straight till she gets a licking she is conscious of. They are an immoral people. It could hardly be otherwise with their custom of the bath and Yoshewara system. It is hard for them to see moral distinctions clearly even after they become Christians.

The ancient religion of Japan was Shintoism. The average Japanese is something of a religious triangle—influenced by Shintoism, Buddhism, and Confucianism—for Shintoism has by no means lost its hold on the people notwithstanding the influence of these later arrivals.

Shinto is from "Shin," meaning God, and "to," meaning way, or way of the gods. Butsudo means the way of Buddha. They stand for different ideas, and yet millions of Japanese accept both and worship in harmony at the same temples at the same time. The temples at Ise in Watariase are the best specimens of Shinto temples. There are 195,250 temples and shrines in Japan that show evidence of having been erected by Shinto devotees. Many of these are small shrines located along the highways and mountain passes. Buddhism has about an equal number.

Shintoism has no moral code, but claims that the Japanese descended from the gods, and therefore do right by nature. They have no cosmology and make but little effort to solve the mystery of the universe or of life. They have always, in the last analysis of their creed, been monotheistic and had great faith in a Supreme Being.

The Shinto priests are called Kannushi, or Shrine Keepers. They are appointed by the emperor and graded according to rank. They wear white robes when in attendance upon their official duties, but at other times wear the common dress of the people and engage in the ordinary pursuits of life, raise families, and sustain the same relation to the government as other people. The priests do a thriving insurance business. It is claimed that in 1900 there were 7,815,570 houses in the Japanese empire, 7,000,000 of which were insured by the priests against fire, thieves, plague, and pestilence. The policy is a narrow strip of wood about six inches long that is usually fastened to the door or just over the door.

Shintoism has never assumed a hostile attitude toward other forms of religion, save when some foreign religion has shown a desire to meddle with the affairs of state. Their intense patriotism has brought them into sharp conflict with the Roman Catholic Church on several occasions.

Conformity to the rules of the family, to the customs of society, and the requirements of the state are the sum total of Shintoism. Everything is regarded as public and must serve the public weal, and the individual must always be ready to sacrifice for the good of the state. We are told that the three principal commandments are:

Thou shalt honor the gods and love thy country.

Thou shalt clearly understand the principles of Heaven and the duty of man.

Thou shalt revere the emperor as thy sovereign and obey the will of his court.

The worship of ancestors is fundamental in the Shinto faith. Their spirits are supposed to be present at the family worship, for in the ancestral hall in the presence of the ancestral tablets they have a service much like the family worship in Christian homes.

Shinto worship is in keeping with the temple, very plain and simple. There is a distinct recognition of sin and guilt, and the consequent necessity for personal purification are also striking features of pure Shintoism.

The Shinto temple (Maya) is built with great plainness. It is constructed of wood, but destitute of paint and gilding, and as far as possible, of metal. There are no idols within the temples. The only symbols are the mirror and the go-hei. The mirror is said to have been brought from heaven by Ninigi-no-mikoto, to whom it was given by the Sun goddess, Amaterasu. She told him to look upon that mirror as her spirit and keep it by him constantly and worship it as her actual presence. The original mirror is in the temple at Ise, but a copy of it is in nearly every Shinto temple. At Ise, "the mirror" is contained in a box of hinoki furnished with eight handles, of which four are on the box itself, and four on the lid. The box rests on a low stand, and is covered with a piece of white silk. The mirror is wrapped in a brocade bag, which is never opened or renewed; but when it begins to fall to pieces from age, another bag is put on, so that the actual covering consists of numerous layers. Over the whole is placed a cage of unpainted wood with ornaments of pure gold, and over this is thrown a curtain of coarse silk descending to the floor on all sides."

The go-hei is a slender wand of unpainted wood, from which hang two long pieces of paper notched so as to present a twisted appearance. This is for the purpose of attracting the attention of the spirits.

The people believe the air is full of the ghosts of the departed and these ghosts are good or evil according to the character of the persons they represent, eight million of whom are deified heroes. These ghosts must be propitiated in order to get the assistance of the good and obviate the wrath of the evil ones. Food is provided for them and they take from it only the substance they can feed on, and the food is then consumed by the people.

Pilgrimages to Fujiyama and Ise are a prominent feature of Shintoism.

The strange wood structure found before most Shinto temples has caused much speculation. It consists of two upright posts with a bar connecting them at the top, with rising curved ornaments at the end. It is called a torn̈, which means "bird-rest," and is now believed to have no particular significance save for the purpose indicated by the name.

"The Nihongi narrates that in the year B. C. 2, at the funeral of a brother of the emperor, his personal attendants were all buried alive, upright, in the precinct of the tomb, and that the Mikado was so affected by their sufferings that he forbade the custom." It is still customary to bury tools, clay images of men, horses, and other things that the departed is supposed to need in the life to which he has gone.

The Shintoists recognize eight hundred myriad

gods and spirits. "During the siege of Port Arthur, Togo sent the Mikado a message in which he expressed the thought that the patriotic manes of the fallen heroes might hover over the battlefield for a long time and give unseen protection to the imperial forces."

The oldest Japanese literature is the "Ko-ji-ki," a volume about one half the size of the New Testament. It is a record of the ancient history of the Japanese people, but is doubtless nearer mythology than history. It is the nearest approach to a sacred scripture of the Shinto cult that we possess. The Nihongi, or Chronicles of Japan, is a work of thirty volumes and contains many of the stories and myths of the Kojiki, and gives many evidences of its Chinese origin. It is in Chinese style and reproduces the Chinese Cosmology. There is also a Code of Ceremonial Laws in fifty volumes, known as the Yengishiki, which appeared about 927 A. D.

Shintoism is defective in that it failed to recognize God as a Father, does not recognize sin as a disease of the heart and life, does not give woman her place in the family or society, holds a very low estimate of life that makes the state everything and the individual nothing. The cult has much to commend it—faith in the Unseen, ritual of purification, concept of the heavenly ancestry, etc. As a religion it lacks the essential elements.

In bringing this study to a close we cannot do better than use the words of Reuchi Shibala of Japan, who has been a lifelong Shintoist:

"As our doctrines teach us, all animate and inanimate things were born from One Heavenly Deity, and every one of them has its particular mission; so we ought to love them all, and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion; the difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated. As it is impracticable now to combine them into one religion, the religionists ought, at least, to conquer hostile feelings; to try to find out the common truth which is hidden in all forms of religious thought, and to unite their strength in searching for the common object of religion.

"Lastly, there is one more thought that I wish to offer here. While it is the will of Deity and the aim of all religionists that all His beloved children on the earth should enjoy peace and comfort in one accord, many countries look still with envy and hatred toward one another, and appear to seek for opportunities of making war under the slightest pretext, with no other aim than of wringing out ransoms or robbing a nation of its land. Thus regardless of the abhorrence of the Heavenly Deity, they only inflict pain and calamity on innocent people. Now and here my earnest wish is this, that the time should come soon when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court in order to decide the case when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own rights and enjoy the blessings of providence. There will thus ensue, at last, the universal peace and tranquillity, which seem to be the final object of the benevolent Deity.

"For many years such has been my wish and hope. In order to facilitate and realize this in the future, I earnestly plead that every religionist of the world may try to edify the nearest people to devotion, to root out enmity between nations, and to promote our common object."

As I transcribe these words the Peace Conference is in session at Versailles and the world is hoping for just such a League of Nations.

CHAPTER XVIII

Taoism

DEAR sir, do you realize that when you requested me to write for you a concise explanation of Taoism and the relation of Lao-tsze to the same, you laid out for me a large task? You seem to be laboring under the common, yet erroneous, impression that Lao-tsze was the founder of Taoism. He sustains about the same relation to Taoism that Confucius does to Confucianism. Taoism in its broadest sense includes the beliefs, speculations, and philosophies of the Sages of China from 2500 B. C. to the present time, as well as a belief in the magic, tricks, and superstitions of the luck doctors of the present day. I am not sure you are right in calling it a "religion"; indeed, I am decidedly of the opinion that when you submit it to an analysis, it will not yield to your definition of religion.

Its origin is wrapped in obscurity and lies far back in the dim distance—yes, far beyond the beginning of authentic history.

Lao-tsze was fond of antiquity and reveled in old records and traditions, many of which he transmitted to posterity. In doing this he has given us a strange mixture of philosophy, superstition, and religion.

The ten great philosophers of early Chinese literature were believers in the Tao. Four of these—Lao, Lieh, Chuang, and Ho-Kwan—were ascetics and

wrote much on Taoism, but unfortunately their writings have not been preserved. Early in the first century of the Christian era, Chang-Tao-Lin founded a new order and came to be known as Master, and is frequently referred to as the Teacher from Heaven. In his family there have been sixty-one great teachers or popes. The history of the doings of this family occupy a large place in the Taoist literature of China. These writers have attempted to define the Tao.

Some say Tao means "the way," or "the logos," "course," "method," "order," or "norm." Pythagoras taught that Deity was the soul of the universe diffused through all its parts, while the Tao-Tah-Kin says "a nature principle or force pervades all creation." This force is referred to as the Divine Being or Tao. One writer says, "the Tao is without beginning or end." Another says "the Tao is the hidden element in creation, and creation was produced by it and is dependent upon it." Again, one writer says: "The Great Tao is universal; it may be upon the left and right; the whole universe was produced by it and is dependent upon it. If looked for, it is not visible; if listened for, it is not heard; if grasped after, it is not attainable."

Another writer says, "The Tao is light." The twenty-fifth chapter of the Tao-Tah-Kin says: "Before the heavens and the earth existed, there was a something complete in chaos, silent and solitary. It stood alone and changed not. It may be considered as the mother of the universe. Its name I know not. It is designated Tao. Man receives his law from the Earth, the Earth receives its law from Heaven, and Heaven receives its law from the Tao, and the Tao

receives its law from Self." "The Great Tao is without form, and heaven and earth exist by it." "The Great Tao is nameless and nourishes all creation."

This all goes to show that these early people held exalted ideas of an absolute being essentially separate from creation and yet pervading it in every part, a Creator, a Providence, with a nature of love and compassion.

Taoism has been modified to some extent by its contact with Buddhism. Let us state this problem algebraically as follows: Tao is the X or unknown quantity that we have to find. What is predicated of it? How is it described? What are its attributes? Where is it found? From whence does it spring? How does it exist? What is its function? From what we have quoted we conclude it has existed from eternity, is all pervasive, caused the sun and moon, is the giver of all life, is formless, is invisible, inactive, and yet supports the heaven. This mysterious something we call "Tao."

Chuang-tzu, the philosopher, discussing the evolution of the universe, says: "There was a time when all things had a beginning. The time when there was yet no beginning had a beginning itself. There was a beginning to the time that had no beginning had not begun. There is existence and there is also non-existence. In the time that had no existence there existed Nothing in a Vacuum. When the time that had no beginning had not yet begun, then there also existed Nothing. Suddenly there was Nothing; but it cannot be known respecting existence and non-existence what was certainly existing and what was not." If you think this is nonsense,

compare it with the statements of some modern philosophers.

In the first chapter of Lieh-tzu we find this pregnant statement:

> "There is a life that is uncreated;
> There is a Transformer who is changeless.
> The uncreated alone can produce life
> And his duration can have no end,
> Peerless and One, His ways are past finding out."

Shang-ti is universally worshiped and is, without doubt, China's representative of a personal god, who from his pearly throne in heaven guides the affairs of the world. Shang-ti of the ancient classics and the Shang-ti of the Taoists are identical. He is supposed to be head of the world of spirits as the emperor is head of the world of men. The Temple of Heaven in Pekin is devoted to the worship of this Taoist god. "The interior of this pavilion is devoted to the worship of the chief god of the Taoist religion." He is called the Imperishable, the Indestructible One, The Highest of Spiritual Beings, the Pearly Emperor, etc.

"According to the Taoist theory, man is to be regarded as a part of the universe, an off-shoot of creation, a manifestation, like everything else, of the universal and inherent Tao." Death is regarded as an inevitable and welcome change, a turn in the wheel of the universe, an event as natural as the fading of an autumn leaf or the succession of the four seasons. Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere? How can we tell whether in

that eager rush for life men are not under a delusion? Death is a repose for the good man and a hiding place for the bad. Death is a going home again, and we who live are still wanderers.

The Taoists are constantly urged to conform to nature as divinity speaks through nature. To dye the hair or paint the cheeks is to insult nature. "This teaching has caused many to retire from the world and become ascetics, living in seclusion to study nature. They generally choose for their retreat some rocky glen shut in by mountains, sheltered from the sun by the thick foliage of the trees, and surrounded by every natural feature that makes a landscape lovely."

There are many myths of old worthies who have been dead for centuries still haunting these secluded spots. The most sacred place is Mount of a Hundred Flowers. This is covered with wild flowers and is the lurking place of wolves and panthers. Legends say certain ancient Taoist hermits are partly imbedded in the soil, who by living in conformity to nature have attained to immortality and are now enjoying unearthly bliss. Taoists like to speak of them as having their faces washed by the rain of heaven and their hair combed by the wind. It is claimed the luxuriant foliage and the bright flowers take root in their bodies.

Taoism has spread through China, Japan, Cochin China, and Tonquin. It is especially popular with the poor, ignorant, common people. In some places it rivals Buddhism. In China the highest homage of the empire since 1368 A. D. has been given to the Taoist deity, Yu Hwang Shang-Ti.

There are five orders among the Taoists, as follows:

Tsing-Men, who are dreamy, fantastical philosophers, who withdraw from home and society and devote their time to the study of Tao. They claim to reach a stage where they "float in the clouds and roam to distant places." They claim to despise the world and consider life of value only as it is in harmony with the supernatural. They hold themselves aloof from business relations and worldly objects. They believe that eventually they enter the Tao as Buddhists do Nirvana. They do not live in temples, neither do they conform to any particular rites.

Lu-Men are a priestly class of celibates, who wear long blue robes and large hats made of leaves of bamboo. They live in temples and are supposed to give their time to the study of sacred books and litanies. They are vegetarians and beg their food from door to door, and are fortune tellers. The temples belonging to this order are generally elegant and costly. These priests are mostly ignorant and profligate.

Kiaw-Men style themselves the "Orthodox Church." This order was founded by Chang-Tao-Lin in the first century of the Christian era. He declined all political preference. He gathered to himself about one thousand disciples to whom he taught magic, claiming that Lao-tsze appeared to him in a vision and revealed to him many important secrets, and commissioned him as a teacher from Heaven and presented him with many books, seals, charms, etc. This order is located mostly in the Kiang-Si province, where there are twenty-four palaces for as

many overseers, a fine temple for the pope which has a near-by palace and treasury for his private use. They claim to have power over demons, spirits, etc. They were formerly called upon by imperial mandates to exorcise demons.

Tah-Men are mostly astrologers, fortune tellers, and geomancers. They claim to have power to control epidemics, etc. They select burial places, building sites, and are experts in all matters pertaining to Fung-Shi. They are not celibates.

Ko-Men are professional intercessors and hang out signs as doctors. Each town has a chief or overseer, who has general oversight of the practitioners, who are very numerous in most towns. The doctrines or beliefs of Taoism are peculiar and often contradictory, and may be gathered from the following quotations and statements:

"The Soul never dies."

"Man has three souls: at death, one goes to heaven, one into the grave, while the third enters the tablet. 'The soul is capable of all shapes.'"

"Deity is simply the soul of the universe diffused through all its parts."

"Of all creation they say, 'All things were produced from existence, and existence was evolved or produced from non-existence.'"

"The devil is a malignant spirit, who frequently appears in the guise of serpents, beasts, and beautiful women."

"Man, from birth to death, has four great transformations: infancy, early manhood, old age, and death. In infancy the feelings correspond and are one with the will and there is perfect harmony. In manhood the carnal nature is supreme. In the time of old age his desires are weak, and worldly matters are no longer in the ascendant."

Keats looked out on death and said:

Can death be sleep, when life is but a dream,
And scenes of bliss pass as a phantom by?
The transient pleasures as a vision seen,
And yet we think the greatest pain's to die.

They believed in "transmigration," the resurrection of the body, the efficacy of prayer, and sacrifice.

"War is a great calamity, because it destroys life and property, but especially because it does violence to the jewel of gentleness."

"Man proceeds from God, who is his Father."

Some of the Taoist moral maxims are decidedly interesting:

"Recompense injury with kindness."

"He who knows others is wise, but he who knows himself is enlightened."

"He who overcomes others is strong, but he who overcomes himself is mighty."

"He whose memory perishes not when he dies, lives forever."

"There is sin in giving rein to desire."

"When people accumulate excess of wealth and goods, they become demoralized."

"A man's heart follows his treasures."

"For the pure man death has no terrors."

"If you act at variance with your conscience, you will meet disaster."

While Lao-tsze was not the founder of Taoism, he is the most important personage who has been connected with it. His father was married when seventy years of age to a woman who was about

thirty-six years old. As a result of this union Lao-tsze was born 604 B. C. The myth-makers have woven many stories of his early years into poetry and fiction. "At his birth he took nine steps and from each track there sprang up a lotus flower. The left hand pointed heavenward, the right hand earthward, and he said, 'In heaven above and the earth beneath the Tao, or Logos, is alone to be honored.'" "His head was round like heaven, his hair was seven feet long and white as a crane, while his eyebrows were like north stars and had a greenish color, his moustache and beard were white and had the appearance of silk, his ears were even in height with the crown of his head, his eyes like the light of the sun, the pupil was square with green nerves, his tongue was long and like unto embroidery, his mouth like a pearly fountain, his voice like golden pearls. The whole body had the fragrance of flowers. His walk was like the step of a tiger."

Lao-tsze is believed by many Oriental scholars to be the author of Tao-Tah-Kin, which consists of eighty-one short chapters of five thousand characters and is a most remarkable book. For depth of thought and purity of doctrine it stands at the head of Chinese literature. Here are a few of the many maxims which are found in that great work:

"By putting away impurity from the eye of the heart, it is possible to be without spot."

"If you would keep the heart from disorder, do not look on objects of lust."

"The faithful will meet faith."

"Be chaste, but do not chasten others."

"Being compassionate, you can be brave."

"By being economical, you can be liberal."

"He who knows the light and yet keeps in the shade will be regarded as the world's model. Eternal virtue will find him, and he will eventually go back to the Tao."

"Heaven and earth endure because they do not exist for themselves."

"The wise man does not accumulate. The more he expends for others the more does he possess of his own; the more he gives to others the more does he have himself."

"Gentleness overcomes force."

"Be sincere to those who are insincere."

"The Tao would have you recompense injury with kindness."

"Virtue owes its existence to vice, and is therefore the result of a fall from the perfect state in which neither could exist."

"When merit has been achieved, do not take it to yourself."

"By many words wit is exhausted."

"If you would get to the front, keep behind."

"He who holds by force loses."

"He who is content has enough."

Lao-tsze is the outstanding figure in that death struggle which overthrew the old feudal order of China. Tradition tells us that Confucius went to the court of Chao, where Lao-tsze was keeper of the archives, to get some information regarding matters of antiquity. Lao-tsze said to him: "The men of whom you inquire are gone and their words only remain. Free yourself, sir, from your proud, disdainful spirit and your many aspirations, all of which

are to your disparagement. This is all I have to communicate to you." Confucius departed and said to his disciples: "I know how birds can fly, and fish can swim, and beasts can run. Those that run may be snared, those that swim may be caught with silken cords, and those that fly may be darted. In regard to the dragon, I know not how he sits upon the wind-cloud and ascends up to heaven. I have this day seen Lao-tsze and he's a dragon."

The story as it appears is not complimentary to either of these great teachers, and yet who has not seen a similar spirit of jealousy among great religious teachers in Christian lands!

Lao-tsze's philosophy has degenerated into a degrading alchemy and the Taoist temples are for the most part dens of vice, where vicious men gather for opium smoking and gambling.

The superstitions of Taoism are gradually losing their hold on China, but while the giving away is sure, the process is very slow. One cannot travel through that great empire without being constantly reminded that he is in the land of the "luck doctor." Many of the people still adhere to the idea that if they want a lucky place to bury their dead or build their houses they must consult the "luck doctor," and he is wily enough to withhold his answer till he gets all the money he can possibly hope for. Till this answer is given the coffin still rests by the roadside. The minister of Fung Shi (or overseer of Luck Doctors) had an honored place in the Chinese Cabinet till about 1909. It is evident from this review that Taoism has degenerated and gotten a long way from "Tao."

CHAPTER XIX

Brahmanism

1

THE Aryans lived in Central Asia, on the table-land east of the Caspian Sea, in pre-historic times. From these people sprang the Greeks, Romans, Anglo-Saxons, Celts, and Hindus. They were proud of their name, for they claimed it meant "of noble blood."

These people had a well-organized government and were of a much higher order of civilization than the peoples who lived near them. They lived in well-ordered homes, had good roads, mills, mail service, and educational facilities. The literary activity among them was marked and of a high order. They wrote poems and fiction, and speculative philosophy was not unknown. They were monotheists and worshiped God in temples as well as groves. As they grew in wealth, influence, and power, they lost many of their high moral ideals and there is a marked decline in their literary standards and altruistic ideas. Government, power, and education are centered more and more in the hands of the few. Idolatry appeared and the monotheistic idea failed to grip the people as a whole as it had formerly done.

As this important family separated into groups that settled in and influenced Greece, Rome, India, etc., they carried with them naturally their mixed

ideas of government, education, and religion. One branch of this family migrated into northwest India about 1800 B. C. and settled along the Indus River. The Persians called the river Hindhu and the Aryan settlers Hindus.

Alexander the Great crossed the Indus 331 B. C. and speaks of these people as being powerful and warlike. They had developed rapidly numerically, commercially, and religiously. The plan for increasing the population was not unlike that adopted by modern stock breeders. The natives of India accepted the pretensions of these people, who claimed to be of a nobler and superior race. They were not simply "pretentions," for these newcomers represented a much higher form of civilization. Sir Wm. Jones says of their language: "It was more perfect than Greek, more copious than Latin, and more refined than either."

The Aryans developed the sciences, government, and religion, as well as commerce. Many of the sciences were known in India long before they were known in the rest of the world, but the systems of government, philosophy, and religion have especially distinguished India, for here one is in the land of contrasts—temples, grottos, vast wealth, degrading poverty, picnics, fakirs, holy men, refinement, degradation, superstitions, and yet of far-reaching systems of government, philosophy, and religion.

2.

The vast literature of India has naturally attracted the attention of the world. The Vedas are four in number:

1. The Rig-Veda is bible and hymn-book combined, and consists of ten hundred and twenty-eight (1,028) hymns addressed mostly to Brahm.

2. The Yagur-Veda or book of sacrificial rites.

3. The Sama-Veda deals with the subject of penance.

4. The Atharva-Veda is a book of magic and incantation.

The Brahmanas are commentaries on the Vedas. *The Upanishads*, fifty-two in number, are speculations regarding the Deity, the origin of the universe, the human soul, etc. *The Shastras* are six in number and deal with the various systems of Hindu philosophy and are of great importance in understanding the Hindu religion. *The Puranas* are eighteen in number and supposed to be very ancient. They treat of:

(a) Cosmology.
(b) The destruction of the Universe.
(c) The genealogy of the gods.
(d) The rulers of the different ages.
(e) The history of the people so far as it is known or they have any written history.

Max Müller says the Rig-Veda has existed in its present form for at least one thousand to twelve hundred years B. C. The Brahmans claim the Vedas are millions of years old. All scholars agree that the hymns are not of any great literary value, are not elevating in tone, and are dry and uninteresting in style. The sacred books are just the opposite of our Bible, of which Joseph Cook said, "The Bible leads to God, and must therefore come from God."

The Laws of Manu deserve special notice because they are the text-book of Brahmanism. They have

existed in practically the same form for at least three thousand years. From them we learn that three thousand years ago Brahm was recognized as the Supreme Being, who was approached through sacrifice. In some places Manu is spoken of as the father of mankind, who escaped destruction by a flood in a boat which he built as the result of advice given him by a fish. The work is voluminous, consisting of dozens of volumes.

The first book tells how a self-existing power created the world by first creating water, in which was placed a productive seed that produced an egg from which Brahm sprang. One part of the egg then formed heaven and the other part earth.

Another book relates to the priesthood and their duties. The priest who knows the Veda and can pronounce O M correctly morning and evening has attained the highest possible sanctity and comes naturally into union with the Divine Being. This book condemns sensuality and teaches the importance of the strict observance of austerities. The student who properly reverences his teacher and follows his instructions will attain to knowledge that will be his salvation.

Another book treats of diet, in which the use of meat is forbidden, as that would necessitate the taking of life, which is strictly forbidden. Another book treats of the acquiring of wealth and insists on great care for the rights of others, as well as purity of motives in acquiring and using wealth. Much stress is laid on cleanliness of body, mind, and soul. The body is cleansed by water, the mind by truth, and the spirit by knowledge. The duty of the wife

to her husband is stressed in many places. She is exalted only by honoring him, and any unkindness to him bars her from heaven.

The sixth book treats of devotions and teaches the Brahman that if he would be pious he must become an ascetic, to do which he must relinquish home and family and live in the forest on roots, acorns, etc. He must allow his hair to grow long, clothe himself in skins, read the Veda, and meditate on the Divine Being. He must be scrupulously careful to atone for all insects which he accidentally kills.

Another book deals with the duty of kings and emphasizes the great respect they are to show to the Brahmans. Some of the rules governing warfare seem quite civilized when compared with modern methods. The kings must see that no poisoned arrows are used; that a foe must not be attacked or struck when down or when surrendering; that conquerors must not exact too much from the conquered.

Another book treats of criminal law and shows that a system of law courts and justice existed at that time that would put to shame some modern customs. The Raja was to hold court daily, decide all cases strictly according to evidence, and always have a Brahman associated with him.

The ninth book treats of woman, who must always be kept in a dependent condition, as she is never fit for any other and is never reliable in character. She must not be allowed to read the Veda, for she has not intelligence enough to appreciate it.

The last book is on transmigration. Here the laws of the soul are dealt with very minutely. For

great sins one is condemned to pass many times through the bodies of dogs, insects, spiders, snakes, gases, etc. One who steals grain shall be born a rat; if meat, a vulture. One who indulges in forbidden pleasure shall have his senses intensified with no opportunity for gratification. Every act of life bears its own fruit. The doctrine of Karma is given a large place in all the Laws of Manu.

3.

The Hindu triad is Brahm, the creator; Vishnu, the protector; and Siva, the destroyer. There are some three hundred and thirty million (330,000,000) divinities in the Hindu pantheon. These are mostly personifications of the forces and phenomena of nature. To account for these, the Hindu mind supposes these different manifestations are emanations from the one Supreme Deity. Good and evil spirits, demons, demigods, animals, insects, etc., all come from the same source. As the people clung to their idol worship, the priests incorporated it into the worship of Brahm to curry favor with the people. The inconsistency of this combination is no barrier in the Hindu way of thinking. Vishnu, the preserver, makes frequent visits to earth in his efforts to save from the ruthless hands of Siva. These descents or incarnations are known as avatars. Soma is a deification of the fermented juice of the moon-plant and is worshiped as the giver of strength. Gunga is a goddess who is supposed to be the divine personification of the river Ganges. Tradition says she was born from the forehead of Brahm when he was dwelling temporarily on the snow-capped Himalayas.

The Ganges is regarded as pure and sacred. Many of the hymns speak of it as limpid, pure, bright as light, and life giving. Along its banks are countless temples with flights of stone steps leading to the water. On these steps fires are constantly burning in which the dead are cremated. Pilgrims follow on foot this river from source to mouth, often spending five or six years making the journey. The priests swarm along the river like flies, selling wood to cremate the bodies of the dead. The price is high and the people poor, and many sorrowing ones are not able to purchase wood enough to burn the bodies of their loved ones. Often the charred remains are thrown into the Ganges where the worshipers are drinking and bathing. The Ganges is as filthy a stream as can be found on the face of the earth. Millions of worshipers come annually from the interior to bathe in it and carry away its "sacred" water. Little wonder India is known as the land of epidemics that sweep away teeming millions. Along this river are houses for gods—monkeys, cows, snakes, and almost every imaginable animal and insect. Nature is ransacked for gods. There are great trees to represent great gods, while branches, twigs, leaves, and buds represent lesser ones.

The Brahman is a pantheist who conceives of God as the Soul of the universe or as the Universe itself. "All that exists is God." To represent God in the different forms, idols are everywhere. Early Vedism knew nothing of transmigration, pantheism, idols, suttee, infanticide, or caste. It was a pure monotheism which gradually developed into Henotheism, as Max Müller called it. The Greek word

monos means one alone, without a second, and from this comes the word monotheism. The Greek word *heno* means one but not excluding others, and from this comes the word Henotheism. The people worshiped the one god, but were willing to acknowledge that other people might have a god just as great, but they worshiped one god at a time. This liberality eventually developed into idolatry, and finally to a deification of nearly every natural object.

Brahmanism has come to be an intolerable burden to India and has produced gods and goddesses that would make the devils of other systems blush. Kali, the wife of Siva, is the Moloch of India. The common image of this goddess has a black body, red palms, protruding tongue dripping with blood, a necklace of skulls, etc. To this goddess the thugs and cut-throats of India say their prayers and make their offerings before they start out on their expeditions of theft, murder, and rapine.

India is cursed with religious holidays, from all of which the Brahmans reap a revenue. The sacred year begins with April, when bands of singers go from house to house early in the morning singing hymns in honor of the gods; flowers in great profusion are taken to the cemeteries; women bathe in the Ganges and offer it flowers. This month is especially sacred to the cow. The sacred bull receives special attention, consisting of feeding, bathing, and worship. Unusual merit is won by the people, who select a Brahman for special attention for this month —caring for his every want, repairing his house and clothing, and providing for him the most delicate and costly food. During this month all idols are bathed

and given food. May is mother's month, the month when all mothers bring their babies to the goddess Shusty for her blessing. Women get but little recognition in India. The lot of the widow is especially hard. It is supposed that her husband has been taken away from her because of sins which she has committed in another life. The widow must surrender to the priests her jewelry, must dress in the plainest and cheapest clothing, and be a slave to her husband's people. There are some twenty-five millions of widows in India, many of whom are children, thousands of whom are not one year old. Many of these widows are enforced inmates of Krishna temples. May is the one month when woman gets a slight recognition. In June the Juggernaut is bathed. This car is shaped like a pyramid and is often seven stories in height—fifty or sixty feet. The car is generally given to the Brahmans by some wealthy person as a kind of sin atonement. They contain idols and statues made of gold and precious stones of great value. When it is taken out for an airing, it is truly a triumphal procession. He who is honored by a place at the two-hundred-foot rope by which it is drawn is sure of a place in the heaven of Krishna. Many who fail to get the privilege to assist in drawing the car esteem it a privilege to be crushed by its ponderous weight.

At the time the Veda was written it was the custom in India to offer human sacrifice on occasions of unusual importance. Blood is the symbol of life, and the offering of blood to the deity was the offering of life to accomplish certain purposes. This was considered the culmination of human endeavor.

It is important to remember that religion in India is threefold, dealing with physics, ontology, and ethics. The first object is to give a rational system of the universe as a basis of ethics, and hence the philosophy of India is inseparably connected with its religion. The Hindus claim to get their religion and philosophy from the Veda, which they think is without beginning or end. If it seems absurd to think of a book without "beginning or end," you are asked to remember that the "Veda" in this instance does not mean a book, but rather the accumulation of spiritual laws discovered by the Rishis, or holy beings. The law of gravitation for instance had an existence before it was discovered, so the Veda had an existence before it was discovered and written. The Indians regard every child of a Hindu as a believer in the Hindu religion. They consider every person from a Christian land a Christian. The missionaries have great difficulty in getting these people to understand that some Americans are not Christians. The bad lives of many traders and globe-trotters have brought great discredit on the Christian religion and thereby hindered its progress.

4.

The Brahmans explored every field of philosophy, and modern thinkers are simply threshing over old straw. They start with the assumption that "all the universe is Brahm, from him it proceeds and in him it is dissolved." In other words, "all nature exists in the Divine Spirit, and the Divine Spirit is the cause of all human action, and that man's soul is the Supreme Soul."

Colebrook claims that the philosophy of Pythagoras, who lived in the sixth century B. C., was largely borrowed from India and that Chinese philosophers came to India to study, more than 400 years B. C. The Vedanta philosophy, which is probably the oldest philosophical system in India, is contained in the Sutras and the Upanishad. The next system in importance is known as Nyaya philosophy, and is founded on the Sutras of Gautama. This system is much later than the Vedanta. The Sankhya system was founded or originated by Kapila, who is regarded as the incarnation of Vishnu. The Vedanta philosophy teaches that God is the one uncreated and eternal principle and all else is Maya or illusion. The Sankhya system says, "There are two eternal and uncreated substances, soul and matter." The Nyaya asserts there are three uncreated and eternal substances: atoms, souls, and God.

They all agree in teaching that the soul is freed only by knowledge; that transmigration is the result of evil desire; that man's highest purpose is deliverance from evil; that existence is an evil. The majority of them teach that the world and time are delusions, and that ideas are the only substance. They are much the same in their practical speculations and inquiries as to how the world came into existence and how man is to be delivered from evil. They all use the term Atma in the same sense, as meaning the unity of all intelligence. They all regard the soul as divine and uncreated and as God. We say, "God is love." We are of God if we are love. They say, "God is soul." They are God if they are soul. The Bhagavata says: "Worship

in whatever form rendered and to whatever god reaches the Supreme, as rivers rising from whatever source all flow into the ocean."

The Yoga is the ideal of the average Indian philosopher. The soul retires within itself and into a state of ecstatic reverie and meditates on the secret of its own nature. In this state they soon recognize that all is a delusion, and then spend the rest of life meditating and philosophizing as to how to get rid of the impositions of time and sense. Much of the reasoning goes in a circle and tends only to mystification, and herein Indian philosophy is like much that is nearer home. In reading some of their statements one is reminded of the philosophers and scientists at home, of Darwin and Locke, for instance, by the following deliverances: "The earth's age is one 'Kalpa or Cycle, which is 4,320,000,000 years, and it has reached its present stage and form by an evolutionary process." "Man is evidently of Simian origin and the product of a long evolutionary process." Again, "Not a single act here below is ever done by a man free from self-love; whatever he performs is from a desire for a reward. He who should persist in discharging these duties without any view to their fruit would attain hereafter the state of the immortals, and even in this life would enjoy all the virtuous gratification that his fancy could suggest."

5.

Since early Vedism, certain customs have crept into Brahmanism and developed rapidly that have proved to be highly detrimental. Some of these cus-

toms have gradually disappeared from one cause and another, while others have gripped and molded the whole religious life.

The Suttee or widow immolation to the fire-god was supposed to expiate sins from three generations. For the widow to be burned on the funeral pyre of her husband showed great devotion, had high merit, and came to be popular. The custom came to be so objectionable and degrading that it was suppressed by the British Government in 1828, since which time it has gradually disappeared, till it is not found at all now save in very isolated places.

Polygamy is mentioned in the Veda, but not commended; but in later times the practice is commended and justified by law. The Laws of Manu mentions various causes for which a wife may be divorced and another taken—a barren wife, one who brings forth only daughters, she who speaks unkindly to her husband, etc. Wives may be multiplied almost indefinitely. Monogamy was the rule and polygamy only the exception. "A degrading kind of polygamy has grown up among the Brahmans in more recent times called Kulinism. Araja attempted to reform the Brahmanical order by dividing it into several classes. The first class was called Kulin, meaning of high family. This was intended to be an order of special merit, representing exalted piety and learning. The Kulin Brahman came to be esteemed only for high family rank. To attain rank many families contracted marriage with a single Kulin. Often large sums are given and the polygamous Brahman becomes the husband of many wives, in some instances hundreds. The Kulin does not

take them to his home, but visits them in their homes or the homes of their parents. He is received into these homes with great honor, and often given valuable presents or paid large sums."

The Caste System has been a great curse to India. As to how, when, and where this system originated is an open question. A similar system existed in the early Egyptian and Persian religion. There are several references to caste in the Veda. Some claim these are interpolations to sanction a custom which the priests were trying to fasten on the people. Monier Williams says: "Caste rules the daily life of the Hindu, and Hinduism and caste are, for practical purposes, convertible terms." Strictness in the maintenance of caste is the real test of Hinduism exacted by Brahmans.

Manu says: "Distinct classes of men were created just as varieties of animals were made." The four main castes have many subdivisions. There are many kinds of Brahmans who will not intermarry or eat together. The business followed often decides the caste. The violation of the rules of caste makes the offender an outcast, something more terrible than death. The rules of caste consign the lower orders to ignorance and manual labor. These are not allowed to hear the Veda read or receive any religious instruction. The system defeats progress, fosters pride, kills human sympathy, and is a great obstacle to the progress of the gospel.

No person not born a Brahman can become one, but any person can be admitted to the lower ranks of Hinduism who will acknowledge the supremacy of the Brahman and obey the rules of caste. So long

as one holds to his caste he is at liberty to hold any opinion he likes, even accepting the doctrine of Christianity. The break comes because Christianity cannot accept the caste system. Some argue that this system is of divine origin; others, that it has been imposed upon the people by the priests, who desire autocratic power; others, that it has come as the natural development of society. The latter claim that the Aryans were a noble race and did not want their people to marry the inferior people of India who were conquered by them, and that they laid down certain laws limiting intercourse and marriage, and that the caste system developed naturally from these laws.

The Brahman believes himself to be a *superman.* Without him there can be no worship, for he alone has intelligence enough to perform worship correctly, and worship not properly offered has no efficacy. Religion is therefore in the hands of the caste whose sacredness is hereditary. Without the Brahman there can be no intercourse between the gods and men. One writer has described the Brahman as follows: "Light of complexion, his forehead ample, his countenance of striking significance, his lips thin and mouth expressive, his eyes quick and sharp, his fingers long, his carriage noble and almost sublime. The true Brahman uncontaminated by European influence and manners, with his intense self-consciousness, with the proud conviction of superiority depicted in every muscle of his face and manifest in every movement of his body, is a wonderful specimen of humanity walking on God's earth." The author testifies that this description is not overdrawn.

One tradition says that in the early dawn of the far-distant past the sacred cobra reared his head and darted out his tongue, on which the great Brahm took his stand to order the affairs of this world. When he opened his mouth to speak, the Brahm-man stepped forth. Brahm said to him, "I will make my will known to man through you, and all communication between me and the people of earth must be through you." Brahm then raised his hands and from his arms sprang the soldier caste known as Kshatriya. Brahm commanded them to obey implicitly the Brahmans and to take orders from no others. Brahm then called for the Vaisya caste to come forth and they came out of his loins. He commanded them to be merchants, traders, and professional men, and to obey and uphold the soldier caste. Brahm then called for toilers to subdue the earth and the Sudras sprang from his feet. The Brahman stands at the head and has sacred pre-eminence according to this fable. They cast the horoscope at birth, preside at betrothals, and mutter incantations in the dying hour. Cursed is the man who is cursed by a Brahman. It is not strange that the religion of the Hindu people is known as Brahmanism.

These four castes have been divided and subdivided till to-day there are thousands of castes in India. The population of India is 325,000,000, which if divided between these four castes and outcasts would be about as follows:

Brahmans	10,000,000.
Soldier Caste	15,000,000.
Merchant Caste	60,000,000.
Sudra Caste	200,000,000.
Outcasts	40,000,000.

5.

The Brahmo Somaj, a society for the worship of God, arose from an attempt to harmonize ancient Hinduism with Christianity and modern science. The leader in this movement was Ram-Mohun-Roy, a notable Hindu reformer. He attempted to persuade his countrymen to forsake idolatry and become monotheists, and proved from their ancient records that their own uncorrupted religion was a pure monotheism.

Another leader was Chunder Sen, who taught that all great religions are one. He spoke of Jesus with profound respect. He said: "Have as your creed one God, one Scripture, and one family of prophets. Love one true God and worship Him only. Make your lives holy by worship. Be not satisfied with a fraction of virtue. Be happy in the happiness of others, and sorrow in other's sorrow. Regard all mankind as one family. Do not regard as aliens men of other castes or religions. Be poor and patient, and live as an ascetic and beg your food." This movement has attempted, and with some success, to destroy the caste system by encouraging intermarriage between the castes. The same movement did much to encourage the re-marriage of widows and to prevent the burning of widows on their husband's funeral pyre. This society placed great emphasis on prayer, regeneration, and holiness of life. Many of their spiritual practices seem absurd to Occidentals, but are doubtless explained by their early education and habits and a tendency to hold on to customs that had theoretically been discarded. It was a kind of composite religion in which the con-

stituent elements did not harmonize. The leaders insisted on a personal experience and were devout. They had a saying: "To offer acceptable worship one must bring himself to feel he is shaking hands with God." Dissension arose in the society from time to time as a result of the leaders tolerating the signs of caste by permitting members to wear the Brahman cord. The cord was worn secretly under the clothing, but showed clearly that the member was still a Brahman and held to the Brahman caste.

Another cause of discord was that some of the leaders allowed their own daughters to be married before they attained to fourteen years of age, which was the age prescribed by the Somaj. As a result of these discussions there are three Brahmo-Somajs in India, all holding practically the same views or creed, which are as follows:

1. I believe that God is one only, and that He is a Spirit.

2. I believe God is personal, with infinite attributes of wisdom, love, holiness, power, glory, and peace.

3. I believe God is present with us and in us, as well as in all the laws of nature.

4. I believe in the general and special providence of God.

5. I believe in the dual nature of man—body and spirit.

6. I believe in the immortality of the soul.

7. I believe that faith in God and the future state is necessary to religion.

8. I believe man is personally responsible for his own deeds.

9. I believe in the punishment of sin here and hereafter.

10. I believe that righteousness brings reward here and hereafter.

11. I believe in the union of souls in a spiritual heaven.

12. I believe in the divine authority of conscience.

13. I believe that religious instincts are imbedded in the soul.

14. I believe in faith and prayer as a means of perceiving spiritual realities.

15. I believe Jesus Christ to be the chief of all prophets and teachers.

They became closely allied to the Unitarians of New England, who gave their leaders much encouragement and hoped that this new church would be the salvation of India.

The Arya Somaj was entirely different. It was founded by Dayanand Saraswati in 1825. This young Brahman had lost faith in idolatry, became a recluse, and studied with the pundits. He says: "From one of my teachers I learned clearly that I am God, the soul and God being one." He visited the sacred places teaching this new doctrine. He had an impressive personality, fine appearance, and a keen intellect, and won many followers. He believed in the inspiration of the Veda, and in pantheism. He denied the truth of the Bible, and assailed the character of Jesus. He held that all the activities of life were the worship of God. He denied caste, believed in transmigration, opposed early marriages, and favored compulsory education. He used the term Arya Somaj (Aryan Society), claiming that Hindu was a term of reproach for the noble race. He died in 1883. His last written words were: "The purpose of my life is the extirpation of

evil; the introduction of truth in thought, word, and deed; the preservation of unity in religion; the expulsion of mutual enmity; the exertion of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family. May the grace of Almighty God and the consent and co-operation of the learned spread these doctrines over the world so that peace, prosperity, and happiness may reign in the world. Amen."

In 1900 the members of this Somaj numbered 92,419, being twenty times the number that were in the Brahmo-Somaj.

The influences at work to weaken Hinduism have not been very successful. More fine temples are being built than ever before, but the number of pilgrimages to the sacred places is diminishing, caste is being greatly modified, and the age for marriage of daughters is advancing. The general movement in India is upward, and while progress is slow, it is steady.

CHAPTER XX

Zoroaster and Parseeism

ZOROASTER, or as he is sometimes called, Zarathustra, was a priest of Spitam and was influential at the court of King Vistaspa, who, with his wife, was among the early followers of the great reformer. The Indo-Germanic people who were his ancestors lived in East Iran or Bactria, between the Hindu-Kush Mountains and the Caspian Sea.

Any attempt to fix the age in which he lived is mere guesswork. Aristotle places the date of his birth as 6000 B. C.; Berosus, 2234 B. C.; Siegel, 2000 B. C.; Dollinger, 1300 B. C. It is probably safe to say he lived some twelve or fifteen hundred years B. C.

He was a philosopher, poet, and prophet. He suffered persecution on account of the reform he promulgated. He called his religion Mazda worship, Mazda being the Parsee name for God. He taught that there was but one true God and spent his life trying to exterminate idolatry. Every Zoroastrian makes this confession of faith: "I confess myself a worshiper of Mazda, a follower of Zoroaster, an opponent of false gods, and subject to the laws of the Lord." Zoroaster preached pure monotheism and lofty morality.

The Persians were a very poor people who lived in a cold, dreary country that was not adapted to

agriculture. The people could not produce sufficient grain to meet their own needs, and what they did raise was often taken from them by marauders, who from the surrounding mountains would watch the ripening grain and swoop down on the helpless people in the valley and carry away their harvests and often drive their herds to the hills. The people who were fortunate enough to harvest their grain before the annual raid would often hide it in the caves. The traveler of to-day sees these caves, some of which have been in use for thousands of years.

The cry of these poor and helpless people was the call that reached the ears of Zoroaster and stirred his very soul. He called the people to the worship of the true God and warned them to turn from false gods if they would receive help from on high. The incident is like the Bible account of Elijah calling upon the people to turn from the worship of Baal to the true God. He tells the people that Ahura Mazda is the all-wise Lord, who is Creator, Guardian, and Preserver of all who trust Him.

Here is monotheism pure and simple, though good and evil spirits are recognized. The Persian devil is the spirit of darkness and death, just as Ahura Mazda is the Spirit of light and life. The devil is said to be the personification of everything irrational and all evils in nature and the wickedness of humanity. The devil is recognized as having power to destroy but not to create. There is no speculation as to the origin of the devil or evil, but dualism is recognized everywhere. There is a constant struggle between good and evil spirits. Zoroaster was an

optimist of the optimists, for he never expressed a doubt as to the final triumph of good and the destruction of evil. His followers of to-day, though they have dwindled to a handful, are still a joyful, happy, and optimistic people.

Darius was a worshiper of Ahura Mazda. Near Persepolis is the Behistun rock with many hieroglyphics and wedge-shaped letters that have survived the storms and revolutions of twenty-four centuries. One of the many inscriptions reads: "I, Darius, ruler of the dependent provinces, son of Hystaspis, by the grace of Ormuzd am king. It is he that has granted me my empire. By the grace of Ormuzd, my people have obeyed my laws." Nearby is a figure representing Darius standing before a fire, watching a struggle between a king and a griffin. This scene is to represent the religion of Persia—fire worship, conflict, and the fravashis.

In every Persian temple to this day the fire is burning and the devotees are wont to believe that it is the same fire that was kindled by Adam, and that the torch which started it was lighted from a preceding one that was in succession from the first one. The fire is sacred, and as the hired prayér in front of it prays aloud from morning until night, his mouth is carefully covered lest his spittal or breath pollute the fire.

In the Persian religion all things are divided into twos. Ormuzd and Ahriman stand with drawn swords, the former the friend and defender of the good, while the latter fights for evil. There are two marshaled hosts, two modes of living, and two places of final destiny.

There is no fate; every man must choose for himself as to which side he will take in this conflict. Great emphasis is placed on the folly of doing evil. It is referred to as "turning up sand with a golden plow to sow weeds"; "mowing weeds with a scythe of glass"; "putting a jeweled glass on a fire to cook a dish of pebbles." "So live that, sinking in the last long sleep; calm, thou mayst smile while all around thee weep."

The Persians of the Zoroastrian period were accustomed to hardship and conflict. The songs of their poets breathed, and the words of the orators burned. Their very life was a production of heroism.

Wouldst thou the honey taste while afraid of the sting of the bee?
Wouldst the victor's crown wear without knowing the terrible fight?
Could the diver get pearls that repose in the depths of the sea,
If he stood on the shore, from the crocodile shrinking in fright?
With unfaltering toil thou must seek what the Fates have decreed
May be won, and courageously pluck for thyself the glorious meed.

The Persian religion teaches that every man has a double. The Egyptians call this double the Ka; the Romans, the Genius; but the Persians call it Fravashis. The Fravashis is the highest part, the divine and immortal part of man. In the New Testament the Pneuma is always associated with the spiritual man, so in Parsee theology the Fravashis belongs to the righteous only.

The moral code of Zoroastrianism revolves around four fundamental principles—piety, purity,

veracity, and industry. Piety consists in worshiping Ahura Mazda, or Ormuzd, by hymns and prayers. This worship is led by the priest, who faces the fire and, rising from his seat, says aloud: "I invite you all to this offering, and I prepare it for Ahura Mazda." He then offers to the fire food consisting of milk and butter, and joins his congregation in drinking the juice of the soma plant. The people were required to refrain from impure acts, words, and thoughts. Veracity, or truthfulness, was highly prized by the Persians. They regarded lying as the worst of all vices. Other evils were detested because of the lies that were employed to conceal them. Industry was regarded as a part of religion. They had a maxim, "He who tills the ground is as good a servant of religion as he who presents a thousand holy offerings or ten thousand prayers."

The joys of heaven are largely in the consciousness of having lived right. Virtue is its own reward.

The firmament is God's love letter writ for man;
The sun is the seal stamped on its envelope of air;
The confidential night tears off the blazing seal,
And lays the solemn star-script, God's handwriting, bare.

The Persians lived much in the open and studied the stars. It was customary for them to put their blankets on the ground around a fire and lie down and gaze at the moon and stars and tell stories to entertain one another. The Oriental imagination reveled in such surroundings. It was amid such surroundings "The Arabian Nights" was born.

The future life has always been a favorite theme for speculation, so the Persian imagination ran wild

in picturing the joys of heaven and the sorrows of hell.

The Mithra cult was made up of Iranian beliefs, Babylonian myths, Syrian observances, and Hellenistic speculations. Mithra was the mediator between heaven and earth. Persian literature had many legends of his birth and some amusing cosmological myths. One story relates how a bull was sacrificed and out of his body grew all plants, trees, and herbs that grow from the earth. Mithra is the protector of all that is good and accompanies the souls of the righteous to heaven. At the end of the world he will come again and resurrect all men and hold the general judgment, at which time each one will be held accountable for all his influence, both direct and indirect. This cult holds a sacramental meal much like what the Christians call the Lord's Supper. During the winter solstice a celebration and sacrament was held in each congregation. The cult was a real brotherhood in the best sense of that word. It is not strange that this cult was a rival of Christianity for the first three centuries of the Christian era.

As a people the Parsees rank high in every respect. They have suffered by Mohammedan persecution until they number less than two hundred thousand. About one-half of them live in Persia, mostly in the city of Yezd in the province of Kerman. The other half live in India, mostly in and around Bombay. Many centuries ago they fled to India as a result of Mohammedan persecution. They settled first on an island near the coast of Gujerat, but finding the island too small, they petitioned the Hindu

prince for the privilege of settling on the mainland. The rajah gave them a large tract of land and by diligence and industry they soon attained great prosperity. As they gained wealth and social position, many of their high moral and religious ideas suffered eclipse and they leaned to infidelity. They have retained in name and form many of their original customs, while they have abandoned others that came into conflict with modern civilization; for instance, brothers and sisters do not marry each other as formerly. The custom of exposing dead bodies on the Towers of Silence to be devoured by birds of prey is still observed, and doubtless always will be, for it is a fundamental belief with them that the earth, water, and fire are sacred and would be polluted by becoming the receptacle of a dead body.

The Zend-Avesta is the name of the Parsee Scripture or Sacred Book. It is divided into three parts, as follows;

1. The Yasna, or psalms.
2. The Vispered, or liturgy.
3. The Vendidad, or law.

The Avesta as we have it is only a part of a much larger collection of sacred writings. This collection consists of twenty-one books, if we can trust Parsi tradition, which were destroyed by Alexander when he invaded the East. The oldest part of the Avesta is known as the Gathas, written in verse, in which are many beautiful sentiments, such as:

"Good is the thought, good the speech, good the work of the pure."

"I have intrusted my soul to heaven, and will teach only what is pure."

"Honor the good Spirit, the good kingdom, the good law."

"Evil doctrine should not again destroy the world."

"The place where a holy man walks is acceptable to Ahura-Mazda."

"The holy man should have his own home, wife, children, and flocks."

"To cultivate fields and trees, and raise fruit is righteousness."

"The earth speaks to him who cultivates it."

"All good I accept as from thy hand, O God, and think and speak and do thy will."

"Praise to the Lord, who rewards those who do good deeds."

"Let us be of those who advance this world and improve it."

"The precepts of Mazda are a torment to the bad, but a joy to the righteous."

These wonderful people have always interested historians. Herodotus wrote of them in 450 B. C., calling them Magi. Plutarch wrote an interesting sketch of Zoroaster. Plato wrote of Parseeism and spoke of it as being the same as Magism of East Iran.

CHAPTER XXI

Buddhism

THE life of Buddha is as truly the key to Buddhism as is the life of Christ to Christianity. To get the real facts of the life of Buddha is the student's biggest problem. He must sift, select, and cull a mass of literature, tradition, fiction, and fancy, the like of which has never been gathered around the life of any other individual.

The name "Buddha" transports us across a chasm of twenty-five centuries and drops us in a land of mystery. Authentic history lays no claim to events transpiring then and there. Imagination has filled the air with bright, harnessed angels, shaken the earth with convulsions, and closed the mouth of hell, all because of the birth of a baby.

This marvelous child was born somewhere between 620 and 650 B. C., of a clan known as Sakyas, belonging to a family known as Gautamas. This family lived about 135 miles north of Benares, in the bewitching land of India. They claimed to trace their royal ancestry to the first monarch who ever ruled in this world. The birth of a baby is an important event in even a humble household in any land, but when it comes to the birth of the royal baby in the one royal family that traces its descent back to the first ruler of the universe, it is not strange that the powers of nature should be called upon to take notice. This wonderful child has been invested

with the honors of heraldry as well as of divinity. To fit him to his surroundings the Brahmans interpreted the Vedas showing that he was to come to the earth in a miraculous way. His birth is said to have been attended by thirty-two world wonders; ten thousand systems were instantly illuminated; the blind received their sight, the deaf heard, the dumb sang, the lame danced, animals talked, and all kinds of diseases were cured as by magic. The wind was laden with perfume, for flowers grew from the ocean and fell from heaven. This baby's future wife was born at the same hour that gave him birth. The horse he was to ride and the attendant that was to be his guide, also the one who was to be his first convert, all came to earth on the same day. When the child was seven days old he looked into his mother's face with a smile that was seraphic, and when her heart was expanding with pride and joy till it seemed ready to burst, he kissed her spirit away. He closed his eyes and sat for hours in deep meditation, as if trying to solve the mystery of what had happened, and then exclaimed "Om!" This event filled the learned Brahmans with delight. What was a mystery to all others seemed plain enough to them. They began to make mysterious references as to the future of the child which filled the father with pride, and clan and family with wonder. Legend tells of his infant feats of valor and superhuman strength, and of a wisdom that fathomed all mysteries.

India is dreamland, wonderland, the land of moonlight, where imagination revels in stories like the "Arabian Nights," as people lie in circles around

the village common at the close of the day. This is the surrounding in which legends are born, when the imagination runs riot, and where Oriental philosophy and religion grow. India is pre-eminently a land of religion. There is in this surrounding the best possible setting for the development of a great religious leader.

When this child is sixteen years of age he is given a wife. On the wedding day she is presented with 40,000 attendants, which was considered to be in keeping with her family and rank. These attendants were princesses, dancing women, maids, and concubines. The palace at Kapilavastu had all that wealth and honor could give it. The father of this young prince was Suddhodana Gautama, the head of the Gautama family as well as the Maharaja, or great king of the tribe. He had at his command unlimited wealth and great political and military power. His one ambition was that his son, the young prince, should know nothing of the evils and sorrows of life. Life in the palace was decidedly artificial; the prince and princess were fanned to sleep by the punka man, they were awakened gently by the maid for chotahazara, they were bathed and perfumed by the attendants in time for breakfast. The "garry-man" took them for drives along avenues from which every objectionable object had been removed to a distance of at least eight miles. The indulgent father knew that the world was cursed by sin, disease, misfortune, and folly, but he did not wish the eyes of his sacred children to look upon these things.

On one occasion the coachman ventured on to a forbidden avenue, by the side of which the prince

saw for the first time an aged man with gray hair, falling teeth, trembling hand, and tottering steps. He was not only surprised, but amazed and shocked. He inquired of the coachman what it meant, and was told that such was the common lot of man. He kept the knowledge of what he had seen hidden in his heart, and pondered on it daily. He was beginning to learn that the great world outside was different from the world as it appeared inside the palace. Four months passed by, and the wily coachman drove him along an avenue where he saw a leper who was suffering from the awful disease in its worst form. When the coachman explained to him that these sights were common all over India, he became nauseated, heartsick, and sad. When he recovered from his wonderment he found that the shock had awakened in him a curiosity and a morbid desire to see more. He connived with the coachman to take him once more into the forbidden land. On the next drive he looked for the first time on a dead body. As he returned to the palace, he was asking himself constantly: "What is death? What is the object of life? What is the cause of sorrow? Is there an escape?"

He was told by the learned Brahmans that many other people were wrestling with the same problems. He learned from them something about the occult philosophy of India; listened with amazement to the stories told of the Yogas; learned to admire the saints or holy men who lined the highways and congregated at the malees. Through all of this throbbed one definite thought, and ran one fixed purpose, the gaining of peace by the renouncing of the world.

The mass of people showed profound reverence for those who made the great renunciation. The prince had seen things and learned lessons that made him a different man, and rendered it forever impossible that he should be the same again.

As he meditated on these things, sleep fled, and with it all desire for food; thus he began the only kind of a fast that has a real significance. When a great purpose so grips life that the soul trembles, a fast begins without a previous proclamation. This condition worried the princess, who was unable to solve the secret thoughts that troubled her husband's mind. She contented herself with the thought that in a short time she would present him an heir that would bring him such great joy that he would forget all else.

One night he tossed upon his silken couch because thoughts throbbed in his brain that agitated his soul. He was realizing that the luxuries which were his were not his, but perished with the using, and failed to bring permanent peace. He began to feel that the current philosophy was correct, and that they would do most for him when he discarded them. He saw that the great Yogas became great in the renunciation, and with the greatness came peace and large opportunity for usefulness. He saw that the luxuries which surrounded him were his curse, because they held him back from the very things for which his soul yearned—peace, fame, and usefulness—and that the wise course for him was to flee from these luxuries and denounce them by his life, rather than by his words. This inward battle and soul struggle reached a climax when word was brought to

him that the heir had arrived at the palace. His affection for wife and baby grew stronger day by day. The ties of love that had bound him and his wife together were strengthened by the coming of the baby, and were rapidly cementing. The prince realized that he was being bound by new and stronger cords each day, and that it was a matter of only a short time when to extricate himself would be an impossibility. All the time there were echoing in his soul the thoughts represented by peace, ought, opportunity, and fame. That soul must be dead that does not yearn for "peace," that does not tremble in the presence of "ought," that does not leap at the thought of "opportunity," and thrill with the anticipation of "fame." The mightiest battles that have ever been fought were not on the plains of Marathon, or at the fastnesses of Thermopylæ, or at Gettysburg, or the Marne, but in the human breast at hours like that faced by the young Indian prince. Many such battles are staged, but comparatively few are won.

The life of luxury that the young prince had lived had in it nothing to inure him for such a conflict. Something seemed to say to him, "Your destiny is fixed, for the coming of the child has made your flight forever impossible." The soul struggle became more intense, the crisal hour drew near, the decisive moment arrived. It was the hour of night; mother and babe were wrapped in sleep, and looked like nymphs from fairyland as they lay partially concealed by silk hangings that were shot through by the silver rays of the departing moon. The prince glided gently into the room to face the mighty ordeal,

not sure whether he was to win or be won. He tried to be silent, but his knees trembled, his heart throbbed, and his head was dizzy. He was filled with the profound conviction that his only salvation lay in immediate flight, and, as a madman, he sped away!

No historian could follow his precipitate flight, for legend says he and his attendant dashed away into the great world beyond. When the night began to fade into day, and the rays of the sun were tinting the sky, they approached a river 1,200 feet wide, over which the flying steeds passed with a bound. Here they were 480 miles from the palace. The crossing of the river marked his entrance into a new world—a world into which nothing should accompany him save his attendant. His noble horse died of a broken heart because of the separation.

The prince cut off his hair with his sword, and threw it sixteen miles into the air, where it was caught by angels and deposited in a pagoda, where it is worshiped to this day. His attendant brought him articles suitable for a recluse, and the two proceeded 480 miles to a city, which they entered as beggars, and went from house to house with their bowls, asking for alms. They then went into the forest for meditation. They spent the next six years begging rice and in meditation. In the mountain fastnesses the prince had many temptations and conflicts with demons. One of them rode an elephant that was 1,000 miles high, and had 500 heads, a flaming tongue, and 1,000 eyes, also 1,000 arms, and hands wielding 1,000 weapons, no two of which were alike. He sat down under a Bo-tree to meditate and to recount his trials. He saw the failure of wealth,

honor, philosophy, penance, etc. Finally, he realized that he was fanned by strange breezes, and thrilled by an entirely new experience, which was nothing less than a willingness to surrender these things on which he had depended for peace, and with this surrender he had found the thing for which he was struggling, and exclaimed, "I am Buddha!" (From "Bud," meaning enlightened.) He began to chant:

> To Nirvana my mind and feelings aspire;
> I have reached the extinction of evil desire.

This remarkable character is henceforth known as "Buddha," his experience as the great "Renunciation," and the Bo-tree as the "Sacred Place."

Buddha soon went to Benares, to see some followers who had forsaken him because he did not fast, as they thought a holy man should do. He had not conversed with them long before they were convinced that he had something they did not have, and for which they had searched and fasted in vain. The old friendship was renewed, and they again became his followers.

Buddhism was generated, incubated, born, and developed in an atmosphere that was saturated with superstition, myth, philosophy, and religion. From Buddhism, and indirectly from the surroundings that produced Buddhism, have sprung many cults with which we are becoming familiar in the Occident, such as Spiritualism, Theosophy, Christian Science, etc. The Buddhism of to-day, as we find it in Burma, China, Japan, and Ceylon, is very unlike the Buddhism that appeared in India 2,000 years ago, just as much that passes for Christianity to-day is wholly

unlike the religion that Christ brought to the world. We would not want the Christianity of Christ judged by many of the sects, denominations, and cults of this day that assume His name, and, to be fair, we should judge Buddhism in the same way.

The magnitude of Buddhism challenges our attention, for about one-seventh of the population of the earth is Buddhist; their literature is voluminous, and their missionary activities reach to the ends of the earth. These facts suggest questions that ought to be studied carefully, and sympathetically as well, if we would get at the great underlying truths.

When Buddha became enlightened, he immediately recognized four fundamental truths: (1) All life is suffering and seeking something that can never be attained; (2) The cause of suffering is from within —a thirsting for pleasure and power; (3) Salvation is found only in the extinction of desire. When that is attained, the person has reached Nirvana. (4) The path to Nirvana is by right belief, right feeling, right speech, right action, right means of livelihood, right endeavor, right memory, and right meditation. He taught that there was a supreme power, but no Supreme Being. The only god he recognized was what man can become. He was an atheistic pantheist. "The only real and substantial thing in the universe is Intellect, the constituent parts of which are the minds of men."

Karma is a distinguishing feature of Buddhism. Karma is the law of consequences, and is like the shadow that follows the body. "As a man soweth, so also shall he reap." Karma knows no pardon, but is an automatic law, administering itself, and

following us after death, through various transmigrations. All life is overshadowed by the fear of what may happen in the dark labyrinth of transmigration. This religion emphasizes moral goodness and inward purification. Its five great commandments are—not to kill, not to steal, not to commit adultery, not to lie, not to use intoxicants. It forbids pride, anger, gossip, greed, and all kinds of vice, and enjoins reverence for parents, kindness to the poor, meekness, returning good for evil, and charity to all. The motto of Buddha was, "All that is perishes, with zeal work for your salvation." He died with these words upon his lips. Many of his proverbs are worth preserving:

"Man gathers flowers of pleasure, but death hurries him away."

"The treasure that no thief can steal is love."

"It is the fool who chases vanity."

"The real victor is the one who conquers himself."

"By sharing what we have, we enter into communion with the gods."

"We can live happily by not calling anything our own."

"To make the outside clean does not change low desires."

The rules and regulations are elaborate. The duties of life are classified as follows:

1. Relation of parents and children.
2. Pupil and teacher.
3. Husband and wife.
4. Friend and friend.
5. Master and servant.
6. Priest and layman.

The relations prescribed under these heads are much the same as the best democratic ideas of this age.

Another distinguishing feature of Buddhism is Nirvana. This term, or state, has been variously defined, as a happy state, the eternal place, the resting place, annihilation, etc. There seems to be no good reason for such diversity of opinion. Buddha meant, by Nirvana, the place where all desire ceases, and there is nothing left to disturb the tranquillity of the mind. At that moment the mind becomes a real part of the Great Mind, and acts only as acted on by the Universal Mind. For those who have reached Nirvana there is no longer any danger of transmigration. They teach that the best thing you can wish a man is that he may not again transmigrate.

The Sacred Books of Buddhism are:

1. *Pitaka* (or "Basket") contains the discourses of Buddha.

2. The second Basket, or *Dharma*, sets forth the doctrines or ethics of the people.

3. The third Basket, or *Vinaya*, contains rules for the priests, psalter for the services, etc.

These books are supposed to have been written from memory by the early disciples of Buddhism. They make .three hundred volumes folio, and contain 29,368,000 letters. The market price of the Kanjur edition, printed in China, is 7,000 oxen.

Self-culture, or the development of the intellectual life, is the central thought in Buddhism. Buddha attained to the most perfect self-culture of any mortal, according to Buddhistic estimates. He said, "Not even a god can change into defeat the

victory of a man who has vanquished himself." The system inveighs against idolatry, while developing into a gigantic system of idolatry. Buddha is god, and his statues or images are worshiped all over the world. The Buddhist shrines, temples, and places of worship in Japan alone number more than 200,000. They are equally numerous in other Buddhist countries.

Buddhism lacks consistency, for at times it appears as atheism, then as pantheism, and again as theism. Buddhism is generally regarded as a system of religion, but according to our definition (the worship of a higher power from a sense of need) it cannot be classed as a religion. It is rather a philosophical system of penance, for moral, ethical, and selfish ends. The moral and ethical standards are very unlike those recognized in the Occident.

The Buddhists recognize no being who answers prayer, and yet prayer mills, or praying machines, that run by hand, water, and wind, are common. These prayers have no connection with the moral or ethical life, but are supposed to have great merit. The writer has seen prayers in the form of small paper wads, carried in baskets and poured on fires. The balls contained combustibles that made a deafening noise, which was supposed to have in it great merit.

"As a result of Buddhism, we see woman degraded and cursed; held as an inferior being; her womanhood regarded as the penalty of sins committed in a pre-existent state, her only hope the possibility of being one day delivered from the curse by being born a man."

The average devotees of Buddhism have no more conception of virtue than has the animal. "Their superstition allows thousands to lie unburied, waiting for a lucky day. Listen to the midnight din of the superstitious mass who are singing songs and discharging fireworks to keep away the evil spirits. Watch the incantations over the sick, the honor paid to dead beggars, while men and women die of starvation," and never again speak of Buddhism as the Protestantism of the Orient.

The claim that Christianity has borrowed from Buddhism is unfounded. The heathen tribute to Christianity is their attempt to link it up with their systems. This attempt has been constant from the time of Celsus to the present, and the same attempt is now seen in the claims of Christian Science, Spiritualism, and Theosophy.

"Christianity has always been restrictive and opposed to admixture with other systems." Kuenen has but little bias in favor of Christianity, and yet, after a careful examination, he says: "I think we may safely affirm that we must abstain from assigning to Buddhism the smallest direct influence on the origin of Christianity."

The fundamental teachings of Christ are diametrically opposed to the teachings of Buddha. Christ represents Himself as having oneness and equality with the eternal God who is our Father; that God is a personal Creator; that He is a Helper even in this life; that life is a sacred trust and that the body is the temple of the Holy Ghost; that salvation comes through faith that transforms and purifies the life.

Buddhism was not so much a revolt against

Brahmanism as a natural outgrowth from it. The two religions have many things in common. It was prevalently believed in India that an Enlightened One visited the world from time to time, and that there had been twenty-four such Enlightened Ones, and that Buddha was the twenty-fifth in the line of succession, but possibly not the last one.

Buddhism disappeared from India—the land of its birth. It grew rapidly in the surrounding countries, but died in India because so like Brahmanism and Jainism that it seemed to fill no particular place or meet any great need. It is related to Brahmanism somewhat as Christianity is to Judaism, or Protestantism to Romanism. In each instance the branch has become mightier than the stock. Buddha lived and died a Hindu and had no thought that the new faith was incompatible with the old. He aspired to be a true exponent of the ancient Vedic faith.

It is not easy to explain the success of Buddhism, but the impressive personality of Buddha and the great sacrifices which he made attracted the people to him. Then, further, many of the people were displeased with the pretensions and pomp of the Brahmans. Rajah after Rajah declared for Buddhism and against Brahmanism. Brahmanism did not persecute Buddhism, but gently took it in its arms and gradually sucked out its life-blood.

CHAPTER XXII

Mormonism

IN studying Mormonism we have the advantage of having first-hand information, for the founder, Joseph Smith, Jr., was born December 23, 1805, at Sharon, Vermont. Some of our oldest citizens knew him and his family, and they related facts that are now common history in the communities where they lived, and this is far more interesting and in the main more reliable than depending on musty records and traditions.

His relatives were poor, shiftless, and untrustworthy, and young Joseph was generally regarded as the worst in the lot—worst simply because he was smarter and thereby better able to carry out his schemes of deception and fraud. Orson Pratt, his Mormon biographer, says that "Smith could write with difficulty and was absolutely ignorant of the branches taught in common schools at that time." When in his teens he assumed an air of mystery coupled with great craftiness. In 1830 he announced that an angel appeared to him some three years before and told him that in a hill near his home, which was then in Palmyra, New York, he would find some plates that had been hidden for fourteen centuries. In 1825 he purchased a "peep-stone," which he claimed enabled him to locate veins of metal and other treasures. Some people who were ready to take advantage of the get-rich-quick scheme em-

ployed him. He claimed to get a revelation telling him that the plates he had found were in Reformed Egyptian and that he could translate them by means of the peep-stone.

In 1827 he married Emma Hale, much against her father's will. She said of him: "I first became acquainted with Joseph Smith, Jr., in November, 1825. He was at that time in the employ of a set of men who were called *Money-diggers*, and his occupation was seeing or pretending to see by means of a stone placed in his hat and his hat closed over his face. In this way he pretended to discover minerals and hidden treasure."

In 1831 Smith moved to Kirkland, Ohio, where he claimed to receive a revelation, saying, "I will consecrate the riches of the Gentiles unto my people." Smith and his followers began systematic thievery, which resulted in people tarring and feathering him. This treatment drew many people to him who gave him financial aid. He organized the Kirkland Bank, that soon had $150,000 on deposit. Great crowds gathered on Sunday to hear Smith prophesy and tell of his strange visions. On one occasion he told the people that on the following Sunday he would walk on the water. An immense crowd gathered to witness the miracle, but were not permitted to go near the water. Smith delivered his address, walked on the water, and announced that he would do the same the next Sabbath. Many of the ignorant and superstitious people went to their homes believing that he was a veritable God. An immense throng gathered on the following Sabbath to witness a greater miracle. Some inquisitive boys had been so irreverent as to

explore the pond and remove one of the boards that formed the walk near the surface of the water. Smith fell in and his deception was exposed. One of the boys who had a part in removing the board that brought the collapse was living in Kirkland until recently and was a highly respected citizen.

Some of Smith's followers charged him with crimes that were highly immoral, and rumors that he was dishonest took definite form. The bubble burst and Smith fled to Missouri, and many of the bank depositors lost all that they had. In Missouri the same plan of "consecrating the riches of the Gentiles" was followed, until finally a mass meeting was called, which declared: "It is a duty we owe to ourselves, to our wives and children, to the cause of public morals, to remove them from among us."

Difficulties arose among the followers themselves, as well as between the Mormons and the Gentiles. There was intense excitement and mob law prevailed until the militia came and the Mormons fled to Illinois. General Clark, who commanded the militia, made this statement in his report to his superior: "These people have banded themselves together in societies, the object of which is first to drive from their society such as refuse to join them in their unholy purposes, and then to plunder the surrounding country, and ultimately subject the State to their rule."

In 1841 the cornerstone of the Nauvoo Temple was laid with great pomp. Smith was at the head in the uniform of a lieutenant-general—a rank held by no one since Washington. The temple cost $1,000,000. Smith ruled with a high hand, and some of his fol-

lowers hurled at him charges of dishonesty and immorality. Smith announced himself as candidate for the Presidency of the United States. He sent out two thousand missionaries in behalf of his candidacy. "The people of Illinois now regretted they had not granted the repeated request of Missouri for the extradition of Smith as a fugitive from the law." Rebellion arose among his followers. The citizens held a mass meeting at which resolutions were passed calling for a war of extermination of Smith and his followers, to which Smith replied: "Before I will bear this unhallowed persecution any longer, I will spill the last drop of blood in my veins and I will see my enemies in hell. I will fight with gun, cannon, sword, whirlwind, and thunder until they are used up like Kilkenny cats." Smith was arrested and put into jail at Carthage, Illinois, some fifteen miles from Nauvoo, and the excitement among the people began to abate. A mob formed and surrounded the jail, and the guards looked on while Joseph Smith, Jr., and his brother Hyrum suffered martyrdom June 27, 1844. This was murder pure and simple. The mob heard that Smith's friends in Nauvoo were organizing for revenge and they scattered north, south, and east, and did not attempt a reorganization. The followers heard that the mob was headed for Nauvoo bent on their extermination, and they fled west. The jail where Smith was murdered is a small, two-story brick building about twenty by thirty feet that looks much as it did the day of the tragedy. Some five years ago, about 1913, this building was purchased by Mormons from Salt Lake who came incognito. It seems they are planning to make

Carthage, and especially this jail, a Mecca corresponding to the Mecca of the Mohammedans.

Mormonism is often referred to as the Islam of America, in that it endorses the practice of polygamy, has a sensual heaven, and a Bible (the Book of Mormon) much like the Koran, but especially because it is more a political organization than a religion. If we were to pause here we would never understand the marvelous man whose history we have traced thus briefly, neither would we know the 500,000 people who speak his name with reverence. We will lift the curtain on obscurity and invite into the light and to the fore persons who made him what he was.

Martin Harris was a versatile religious enthusiast who flitted from one denomination to another, being first a Quaker, then a Universalist, afterwards a Baptist, and finally a Presbyterian. He became Smith's strong support intellectually and financially. This eccentric character claimed to talk face to face with Jesus whenever he chose, and had made one or two trips to the moon, and was on intimate terms with ghosts and the devil. He described all of these experiences in lurid terms. Harris was a man of means and a lover of notoriety—who became Smith's intimate friend, partner, and amanuensis. Smith and Harris sat at different sides of a curtain while Smith translated the plates and Harris put his statements in readable English, Smith being illiterate. Isaac Hale, Smith's father-in-law, declared the writing a silly fabrication and Smith a fraud who was trying to dupe the unwary and live off his wits. Harris said he would put no more money into the enterprise unless he could show his wife the transla-

tion. This was permitted and Mrs. Harris kept the papers. When Smith failed to get the papers back he exclaimed, "O, my God, all is lost!" He knew he could not produce another translation and feared Mrs. Harris would produce the original should he try it. This incident caused a break between Smith and Harris. Mrs. Harris was greatly relieved, for she had no confidence in Smith and claimed he was after her husband's money.

Soon after the break between Smith and Harris another man appeared on the scene. This was the Reverend Sidney Rigdon, who had been expelled from the Baptist Church and joined the Disciple Church. He soon lost standing with the Disciples, and Alexander Campbell denounced both Smith and Rigdon as impostors and the Book of Mormon a forgery. Smith showed Harris a copy of a page of the Reformed Egyptian. Harris showed this to Professor Charles Anthon, who recognized at once that it was a fraud. "It consisted of all kinds of crooked characters and showed that it had been done by one who had before him a book containing various alphabets."

Here we meet another very important character who is necessary to complete the circle and produce the Book of Mormon. Solomon Spaulding graduated from Dartmouth School of Theology in 1787. He failed in the ministry, although a brilliant literary man. He moved to what is now Conneaut, Ohio, and turned his attention to writing stories discrediting the Bible. His first story pretended that a manuscript found in a stone box in a cave gave an account of the aborigines of America, who, he claimed, were

descended from the lost Ten Tribes of Israel. Spaulding put his manuscript into the hands of a printer in Pittsburgh, by the name of Patterson, who was a personal friend of Rigdon. Rigdon showed Reverend John Winter a "Romance of the Bible," which he said was written by a minister named Spaulding. The daughter of Dr. Winter testifies: "I have frequently heard my father speak of Rigdon having Spaulding's manuscript and that he had gotten it from the printer to read as a curiosity." When Spaulding was on his deathbed he charged Rigdon with stealing his manuscript that he left with Patterson.

When the real work of getting out the Book of Mormon began Spaulding and his printer were dead. When the Mormon Elders came to Rigdon's community he made a great pretense at defending his doctrine and was then miraculously converted and baptized. Spaulding's brother and several friends recognized at once that the Book of Mormon was simply Spaulding's "Romance" written over with Biblical terminology. In 1884 an outline of Spaulding's "Romance" which had been lost sight of since 1834 fell into the hands of President Fairchild of Oberlin, which he deposited in the college library. This manuscript is proof positive that the Book of Mormon is a forgery—a working over of Spaulding's manuscript. The book contained many modern references and the phraseology of the King James Version of our Bible, showing that it did not originate as Smith claimed. In 1832 Alexander Campbell wrote: "The prophet Smith through his stone spectacles wrote on the plates of Nephi, in his Book of Mormon,

every error and almost every truth discussed in New York for the last ten years." If historical records are worth anything, they prove that Smith was a deceiver, a thief, a libertine, and a drunkard.

After Smith's death his followers were divided on the question of his successor. Rigdon wanted to be president, but Brigham Young succeeded in disposing of Rigdon and became chief in authority. The Mormons continued their systematic thievery and open defiance of law till the governor ordered them to leave the State; so in April, 1847, Young and his followers started West and arrived in Salt Lake City on the 24th day of the following July, which date is celebrated by them as "Pioneer Day." Young died August 29, 1877, and was recognized as the husband of twenty-five wives and the father of forty-four children. The writer was shown around Salt Lake City by a very polite Mormon Elder, from whom he extracted much information. Upon reaching the grave of Brigham Young's eighteenth wife he ventured the inquiry: "Is plural marriage as popular with the women of Utah as it is among the men?" The answer came promptly: "It is more popular among the women. My wife has tried repeatedly to get me to marry other women." The writer then inquired, "Why does your wife want you to marry other women?" He then explained certain points in Mormon theology to throw light on this mystery, saying: "You must know that the joy of heaven depends largely on the size of the family in this life. Wife and I have two boys, and she said to me recently: 'Suppose on the Day of Judgment God should be on His throne and when the roll is called

and Abraham with his wives, concubines, and children should go forward to receive their reward—what a magnificent spectacle! If your name should be called, don't you think I would feel some shame in going up with you and only two boys?' "

Young arrived in Utah without money, but his estate at the time of his death was valued at $3,000,000. On September 11, 1857, a party of emigrants numbering one hundred and twenty, composed of men, women, and children, who were journeying to California by way of Utah, were treacherously murdered at a place called Mountain Meadow. This massacre was planned by the Mormons and carried out by the Mormons and Indians jointly. The Mormons had a prayer meeting of thanksgiving because their enemies were delivered into their hands, at which they swore each other to secrecy and divided the cash and plunder among themselves, which amounted to more than $70,000. That this crime might not be detected, Young, on September 15, 1857, issued a proclamation to his Legion to drive all armed troops from Utah. This proclamation brought a clash between the Legion and the United States troops. After months of fighting and parleying, Young abjectly surrendered and claimed loyalty. The Civil War came on soon afterward and this awful crime was never properly investigated.

The Government report for 1909 showed that eighty-seven per cent of all members of religious organizations in Utah are members of the Mormon Church. Their political influence may be estimated by the following statistics, when we remember that they act as a unit in all political matters:

Mormons in	California	40,000
"	" Washington	61,000
"	" Colorado	83,000
"	" Oregon	58,000
"	" Montana	87,000
"	" Utah	212,000
"	" New Mexico	24,000
"	" Idaho	81,000
"	" Arizona	39,000
"	" Wyoming	46,000
"	" Nevada	22,000

They exert a political influence that is out of proportion to their numbers. Their spirit and method are not in harmony with our Government.

MORMONISM REVEALED BY GOVERNMENT INVESTIGATION

The following extracts are from the report of the United States Senate Committee on Privileges and Elections, which conducted the most thorough investigation ever made of "The Church of Jesus Christ of Latter Day Saints," commonly called the Mormon Church, submitted June 11, 1906. (See Senate Report 4253, Part One, Fifty-ninth Congress.) This report was signed by four Democrats and four Republicans—an evidence of its truthfulness as well as its impartiality:

Polygamy

"The first presidency and twelve apostles of the Mormon Church are a self-perpetuating body of fifteen men.

"The first presidency and twelve apostles govern the church by means of so-called revelations from

God, which revelations are given to the membership of the church as emanating from divine authority.

"Those members of the Mormon Church who refuse to obey the revelations so communicated by the priesthood thereby become out of harmony with the church, and are thus practically excluded from the blessings, benefits, and privileges of membership in the church

"This authority of the first presidency and twelve apostles is so exercised over the members of the Mormon Church as to inculcate a belief in the divine origin of polygamy and its rightfulness as a practice, and also to encourage the membership of that church in the practice of polygamy and polygamous cohabitation.

"It is proved without denial that the Book of Doctrine and Covenants, one of the leading authorities of the Mormon Church, and still circulated by that church as a book equal in authority to the Bible and the Book of Mormon, contains the revelation regarding polygamy, of which the following is a part:

SECTION 132, BOOK OF DOCTRINE AND COVENANTS

"'61. And again, as pertaining to the law of the priesthood: If any man espouse a virgin and desires to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then he is justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth to him and to no one else.

"'62. And if he have ten virgins given unto him by this law he cannot commit adultery, for they belong to him and they are given unto him; therefore is he justified.

"'64. And again, verily, verily, I say unto you, if any man hath a wife who holds the keys of this power and he teaches unto her the law of my priest-

hood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify My name upon all those who receive and abide in My law.'

"Other publications of the Mormon Church are still circulated among the members of that church, with the knowledge and by the authority of the church officials, which contain arguments in favor of polygamy.

"The leaders in this church, the first presidency and the twelve apostles, connive at the practice of taking plural wives, and have done so ever since the manifesto was issued which purported to put an end to the practice.

"The list of those who are thus guilty of violating the laws of the State and the rules of public decency is headed by Joseph F. Smith, the first president, 'prophet, seer, and revelator' of the Mormon Church, who testified in regard to that subject as follows:

"'*Mr. Smith.*—I have had born to me eleven children since 1890, each of my wives being the mother of from one to two of those children.'

"'*The Chairman.*—Mr. Smith, I will not press it, but I will ask if you have any objection to stating how many children you have in all.'

"'*Mr. Smith.*—I have had born to me, sir, forty-two children—twenty-one boys and twenty-one girls—and I am proud of every one of them.'

"'*The Chairman.*—Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?'

"'*Mr. Smith.*—Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land.'

"'*The Chairman.*—That is all.'

"'*Mr. Smith.*—I do not claim so, and, as I said before, that I prefer to stand my chances against the law.'

"The first presidency and twelve apostles not

only connive at violation of, but protect and honor the violators of the laws against polygamy and polygamous cohabitation.

"It will be seen by the foregoing that not only do the first presidency and twelve apostles encourage polygamy by precept and teaching, but that a majority of the members of that body of rulers of the Mormon people give the practice of polygamy still further and greater encouragement by living the lives of polygamists, and this openly and in the sight of all their followers in the Mormon Church.

"And not only do the president and majority of the twelve apostles of the Mormon Church practice polygamy, but in the case of each and every one guilty of this crime who testified before the committee, the determination was expressed openly and defiantly to continue the commission of this crime without regard to the mandates of the law or the prohibition contained in the manifesto.

"It appears that the 'prophet, seer, and revelator' of the Mormon Church pronounces a decree of eternal condemnation throughout all eternity upon all members of the Mormon Church who, having taken plural wives, fail to continue the polygamous relation.

"The testimony upon that subject, taken as a whole, can leave no doubt upon any reasonable mind that those who are in authority in the Mormon Church are encouraging the practice of polygamy among the members of that church, and that polygamy is being practiced to such an extent as to call for the severest condemnation in all legitimate ways."

Domination in Secular Affairs

"The first presidency and twelve apostles of the Church of Jesus Christ of Latter-Day Saints exercise a controlling influence over the action of the members of that church in secular affairs as well as in spiritual matters.

"The method by which the first presidency and

twelve apostles of the Mormon Church direct all the temporal affairs of the members of that church under the claim that such direction is by divine authority, is by requiring the members of the church in all their affairs, both spiritual and temporal, and especially the latter, to 'take counsel.'

"The phrase 'take counsel' does not mean that the members of the church shall inquire of those above them in all cases concerning their action, but that they shall receive counsel—that is, direction—from those above them, and this counsel they are to implicitly obey. If they fail to do so they are excommunicated from the church and deprived not only of the privileges of membership in the church, but, as they are assured and believe, they thereby forfeit all hope of happiness in a future life."

Political Domination

"The hierarchy at the head of the Mormon Church has for years past formed a perfect union between the Mormon Church and the State of Utah, and the church, through its head, dominates the affairs of the State in things both great and small.

"In order to realize the potency of the influence which the ruling authorities of the Mormon Church exercise in political affairs, it must be kept in mind that this influence proceeds from men who are believed by their followers to be oracles of God; that whatsoever they speak is the word of God; and that the first presidency of the Mormon Church and the council of the twelve apostles are 'the mouthpiece of God.'"

Union of Church and State

"The fact that the adherents of the Mormon Church hold the balance of power in politics in some of the States enables the first presidency and twelve apostles to control the political affairs of those States to any extent they may desire.

"The union of church and State in those States under the domination of the Mormon leaders is most abhorrent to our free institutions."

Oath of Vengeance

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation.

"The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rulers of the Mormon Church require, or at least encourage, every member of that organization to take."

Mormon leaders have told the writer that the action of our Government regarding plural marriage is contrary to God's teaching and is an unjust interference in their religious matters. There is but little in the articles of faith of the Mormon Church to indicate danger to the home or the Nation.

Articles of Faith of the Mormons

Article 1.—We believe in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost.

Article 2.—We believe that men will be punished for their own sins, and not for Adam's transgressions.

Article 3.—We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

Article 4.—We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

Article 5.—We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

Article 6.—We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

Article 7.—We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Article 8.—We believe the Bible to be the Word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

Article 9.—We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God. (See under 7 and 8.)

Article 10.—We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

Article 11.—We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Article 12.—We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

Article 13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things." We have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

In their "Catechism," "Compendium of Theology," "Doctrine and Covenants," "Journal of Discourses," "Juvenile Instructor," "Key to Theology," all printed and circulated by the authority of the Mormon Church, are many things that are not brought out clearly in the Articles of Faith. Here are some of the things to which reference is made:

Christ was married to the two Marys and Martha at the wedding in Cana of Galilee.

That Joseph Smith and Jesus Christ should have equal honor.

That the Holy Ghost is the same as electricity, galvanism, magnetism, etc.

That the living should be baptized for the dead.

That Mormon priests are infallible and have jurisdiction over all things spiritual and temporal.

That there are persons among the Mormons who can make Scripture as good and authoritative as the Bible.

That the blood covenant—the taking of the life of a person to prevent his apostasy from the church—is a duty.

That there is no difference between spirit and matter.

That God is matter.

That all Mormon men will eventually be gods.

That polygamy is right and enables man to propagate bodies for spirits that might become gods.

That "God created man as we create our children."

All who deny the plurality of wives will find their place in hell. The husband is a god, and can prevent his wife's resurrection if she does not obey him.

The organization of the Mormon Church is very complete as given by Mr. Roberts in 1902, and is as follows:

First Presidency	3
Apostles	12
Patriarchs	200
High Priests	6,800
Seventies	9,730
Elders	20,000
Total of the Melchizedek Priesthood	36,745

There are about 25,700 in the Lesser Priesthood.

They are propagandists and have missionaries in all parts of the world. These missionaries make their appeal to spiritual people who are dissatisfied with the spiritual life in their local church. In their sly and insinuating methods they are not unlike the missionaries of some of the modern cults that are trying to do harvesting in the Church.

The educated young people are breaking away from the Mormon Church, which would decline but for the recruits won by the 2,000 missionaries, who get their living from the people among whom they labor. They stand no chance for Church preferment until they have given at least two years to this work. The tithing system is insisted upon and brings large revenue to the church. The Protestant churches of Utah for the following ten reasons refuse to recognize the Mormons as a Christian church:

First.—The Mormon Church unchurches all Christians. It recognizes itself alone as the church. From its beginning to the present it has insisted, from press

and platform, that all Christian churches, of whatever name, nation, or century, since apostolic times, are not only apostate from the truth, but propagators of error and false doctrine, without authority to teach, preach, or administer the sacraments; that salvation and exaltation are found alone in the church organized by Joseph Smith. Thus they unchurch and disfellowship all Christians, and demand that all yield to the Mormon priesthood or perish.

Second.—The Mormon Church places the "Book of Mormon" and the "Book of Doctrine and Covenants" on a par with the Bible, and requires subscription to the inspiration and authority of those books as a condition of acceptance with God and of fellowship with His people. Their so-called revelations of the present are put on the same level with the Bible.

Third.—The Mormon Church makes belief in the person and mission of Joseph Smith as a prophet of God an essential article of faith, so essential that the person who rejects the claims of "the modern prophet" is a rank heretic.

Fourth.—The Mormon Church makes faith in the Mormon Priesthood and submission to the same essential to man's future blessedness, and unbelief in this priesthood a damning sin. It teaches that authority to officiate in the gospel is vested only in the said priesthood; that this priesthood is the infallible and the only medium between God and man; that it is invested with the very power of God Himself, so that when it acts and speaks it is in the most real sense God who acts and speaks; and that all who refuse to submit to this priestly power are damned.

Fifth.—The Mormon Church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being, and debasing to man. It teaches that God is an exalted man, who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching absolute perfection.

Sixth.—The Mormon Church teaches that Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we have to do; and that Jesus Christ is His son by *natural generation*.

Seventh.—The Mormon Church is Polytheistic. It teaches a plurality of gods; and that these became gods, having been men. Being men, they became gods by practicing plural or celestial marriage and the other Mormon principles.

Eighth.—The Mormon Church teaches an anti-Biblical doctrine of salvation. It requires faith in Joseph Smith, in the books he produced or translated, in the priesthood, in continuous revelation, and in baptism by immersion at the hands of a Mormon, together with faith in the Father, Son, and Holy Ghost (with the Mormon definition of the Trinitarian persons), as conditions of human salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on good works as the basis of pardon for personal sins. It also teaches a doctrine of baptism for the dead that is antagonistic to the Bible doctrine of retribution, and that encourages people to remain impenitent.

Ninth.—The Mormon Church believes in Polygamy. The doctrine is to them both sacred and fundamental. They believe and teach that Jesus Christ was a polygamist. The manifesto of September 24, 1890, was not a repudiation of the doctrine of plural or celestial marriage, and did not claim to be such. It was, as all honest Mormons freely confess, only a suspension of the practice for the time being. They hold the principle to be as eternal as God Himself.

Tenth.—The Mormon Church teaches that God is a Polygamist, the natural father of all intelligent beings in heaven, earth, and hell; that angels, men, and devils are His offspring by procreation, or natural generation; and that Adam is the father of Christ's

human nature, as Brigham Young was father of his children.

"I wish to be perfectly understood here. Let it be remembered that the Prophet Joseph Smith taught that man, that is, his spirit, is the offspring of Deity; not in any mystical sense, but actually. . . . "Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which, like an endless vista, stretches out before him!" . . . "Through that law, in connection with an observance of all the other laws of the gospel, man will yet attain unto the power of the Godhead, and, like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity."—*New Witness for God*, p. 461.

"New Witness for God," by B. H. Roberts, a work issued in 1895, was approved by a committee appointed by the First Presidency as "Orthodox and consistent with our teachings."

The Mormon missionaries seek to hide their real character by claiming to be "Latter Day Saints."

Their missionary work throughout the United States is more dangerous to our Government than the German propaganda which has cost us so much blood and treasure.

CHAPTER XXIII

Christian Science

I. Introduction

CHRISTIAN SCIENCE has often been attacked and treated with ridicule. Ridicule is cheap and a jest is not an argument. That Christian Science performs many cures there is no room for doubt. All fair-minded people are convinced that many of the followers of Mrs. Eddy are intelligent, earnest, sincere Christians. "Man is a religious animal," is incurably religious, and will worship something. Human nature delights in the mysterious and delves into the occult.

On the commons of the country town congregate horse doctors, sleight-of-hand performers, patent-medicine quacks, fortune tellers, mesmerists, faith healers, etc.

Religion is the subject of supreme importance to man, and around this all-important fact is a large religious commons in which all kinds of people are offering their wares. Until human nature changes people will stop, listen, question, get a bargain, pass on with a sneer, get bit, etc. No other field in all the realm of human thought is so fruitful as the common that lies within the religious realm. This comes from the supreme importance of the subject, and from the further fact that religion appeals to the emotions as well as to the intellect.

To unduly stress the emotions in religious mat-

ters leads to mental abnormality. Many persons, both in and out of Christian Science, possess or are possessed by a nervous, abnormal religion that is meaningless to other people. To say that such a religion is a delusion to the possessor and a snare to the public is not denying to all the devotees true or right motives and deep sincerity of purpose. The one who denounces and sneers at all other religions is not commending his own.

II. The Claims of Christian Science

1. The claims for Christian Science, while not new, are nevertheless astounding and far-reaching. They start by joining themselves to Bishop Berkeley's idealistic school of philosophy. Byron's lines are still appropriate:

> "When Bishop Berkeley says there is no matter,
> It is no matter what Bishop Berkeley says."

The ideas advanced on this subject have been current in India for thousands of years, and are simply a transference.

2. "Sin is not a reality, for God's kingdom is everywhere and supreme."

"Man is but God's reflection, and is therefore complete and has no sin."

"Man is incapable of sin, has always been perfect, is now and always will be."

"Universal salvation rests on progression."

"Disease and death have no reality, but are simply an error of mortal mind."

3. "Food, stomach, bowels, and clothing are not

important factors to life and health. Minerals and vegetables are found to be creations of thought."

4. In discussing mental malpractice, Mrs. Eddy claims to be omniscient. She repeatedly affirms that she is inspired of God to proclaim His gospel and that "Science and Health" is inerrant. She claimed she came to complete the work of Jesus and that she is His equal in inspiration, and that "Science and Health" completes the Bible.

She urged Christian unity and represented it in a picture drawn by her own hand, in which the Founder of Christianity and the founder of Christian Science stand side by side, holding each other's hand and a halo encircles their heads.

5. Speaking against Christian Science is declared to be *the* sin against the Holy Ghost.

6. She claimed to work many miracles, some seemed trivial and meaningless, but others were of vast importance.

(a) "She caused an apple tree to put forth a blossom in January when the ground was covered with snow."

(b) "I healed consumption in its last stage; malignant diphtheria; and I healed a cancer at one visit that had eaten away the flesh to the jugular vein."

(c) "I raised my husband to life three times."

(d) She represented herself to be the woman "clothed with the sun" spoken of in the Book of Revelation.

(e) She denies the personality of God.

(f) "The second appearing of Jesus is unquestionably the advent of God as in Christian Science."

III. The History of Mrs. Eddy

We must pause to inquire about the person making these far-reaching statements.

1. Mary A. M. Baker was born at Bow, New Hampshire, July 16, 1821. As a child she was frail, nervous, fretful, and could not get along with other children. When she came to womanhood these traits were more marked and she was susceptible to mesmeric influences and became a spiritualistic medium.

2. In 1862 she began to take treatment of P. P. Quimby, of Portland, Maine. At the end of her treatment with Quimby she wrote a commendation of Quimby which was published in the Portland *Evening Courier*, expressing her gratitude to him for what he had done for her, in which she repudiated the idea that he healed by animal magnetism as some claimed. She said: "He heals by the truth he establishes in his patients. He opposes this truth to the error of giving intelligence and pain to matter."

In 1871 she said the system she used was learned from Quimby, who practiced the same. The "deadly parallel" of passages from Quimby's manuscript and "Science and Health" show this statement to be correct.

3. In 1842 she married Geo. W. Glover, a bricklayer, and moved to Wilmington, North Carolina, where he died three months after their marriage and six months before the birth of their son.

In 1853 she married Daniel Patterson, from whom she was divorced in 1873.

In 1877 she was married to Gilbert A. Eddy, who

died some years later, leaving as his testimony that neither he nor God could live in peace with his wife.

Many of her neighbors claimed she was married again to one Calvin A. Frye, who was her servant, her man-of-all-work, the one who went with her on drives, her private secretary who handled her mail and money and held the title to her property. Persons who lived in the house with them said if they were not married, they should be. Dame Rumor circulated many stories reflecting on her moral character. All persons should remember Shakespeare's words:

"He who filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

IV. Dangerous Teaching

1. God revealed Himself in *a* Man, Christ, and later in *a* woman, Mrs. Eddy.

2. Christian Science was revealed to Mrs. Eddy in 1866, though her written statement of the year before says she learned it from Dr. Quimby.

Dr. P. P. Quimby emphasized certain well-known truths, that Mrs. Eddy commercialized. The world would be happier if these truths were properly emphasized and kept free from the realms of superstition and commercialism. The mind influences the body and controls many diseases of a nervous nature. Every truth that Christian Science stands for is old and has been recognized by teachers and writers for thousands of years. These truths have been more or less prominent in the philosophies of India for two thousand years. Mrs. Eddy was illiterate and misinterpreted many of these philo-

sophical statements which she did not understand. Her writings are a meaningless, wearisome jumble and endless repetition of unsupportable assertions.

In her denial of matter she is following Berkeley's "Idealism," which she does not understand. She says:

"You may gash the body, pound it to a pulp, and experience no more pain than a tree."

"There is no power in a drug, but only in the belief about the drug. Morphine produces death only because the majority opinion thinks it is poison."

"Cold is a thing of the imagination."

"Thirst is imaginary."

"Sight is not of the eye. The eye is a delusion, and its disease is a vain imagination."

"Christian Science is warranted to grow teeth at ninety years of age."

"Food neither strengthens nor weakens the body."

"When God impelled me to set a price on Christian Science, I was led to name three hundred dollars as the price for each pupil. I shrank from asking it, but I was finally led by a strange Providence to accept this fee."

"Every Christian Scientist requires my work, 'Science and Health,' for his text-book, as do all my students and patients."

(This book cost forty cents and sold for three dollars in cheapest edition.) There were frequent changes—at times the alteration of only one line—and the order went forth for the purchase of a new edition.

March 14, 1897, all Christian Scientists were enjoined from teaching for one year and ordered to sell her "Miscellaneous Writings."

On December 21, 1899, she published the following card:

"Beloved, I ask this favor of all Christian Scientists: Do not give on, before, or after the forthcoming holidays aught but three tea-jackets. All may contribute to these."

In May, 1899, she appealed to all who loved her to purchase a new likeness of herself which she had just had produced.

Christian Science Spoons. "On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read the motto at every meal and their guests be made partakers of its simple truth." (Price of spoons three dollars each.) The motto was: "Not matter, but mind, satisfies."

"Marriage is synonymous with legalized lust."

"Generation rests on no sexual basis."

In June, 1890, Mrs. Woodbury, one of Mrs. Eddy's most noted followers, gave birth to a son who she claimed and who her followers believed was the result of an *Immaculate Conception* and an exemplification of Mrs. Eddy's theory of mental generation. Mrs. Woodbury never permitted the child to call her husband "Father," but taught the child to call her husband "Frank." She named the child "The Prince of Peace," and baptized him at Ocean Point, Maine, in a pool which she called "Bethsaida."

After Mrs. Eddy and Mrs. Woodbury had the usual falling out, Mrs. Eddy wrote Mrs. Woodbury

a letter which was read in court, in which she accused Mrs. Woodbury, and said, "You tried to make people believe that that child was an immaculate conception."

As the war between the two women became more intense, Mrs. Woodbury, in an attempt to explain how she had been led to make such an extraordinary claim, and with a revengeful desire to make Mrs. Eddy sponsor for her own teachings with the censure she knew would naturally attach to them in the minds of decent and respectable people, declared that Mrs. Eddy taught that "women may become mothers by a supreme effort of their own minds." "Women," she says, "of unquestioned integrity, who have been Mrs. Eddy's students, testify that she so taught," and "Girls," she said, "were terrified by the doctrine that they might be made pregnant through the influence of a malign spirit," or the workings of a maliciously disposed mind.

Heaven deliver the American home from such teaching! God save our pure girls from its blight!

"Christian Science teaches that a maliciously disposed person can bring the power and influence of his or her mind to so bear upon another as to cause 'arsenical poison in the blood or stomach—to cause, in fact, any form of sickness and even the most terrible of deaths.'"

Christian Science, or Mrs. Eddy, makes the following denials which contradict Scripture:

1. The personality of God:
   "God is principle, not person."
2. The creation of the universe:
   "God never created matter."

3. The creation of man:
"Man coexists with God."
4. The existence of sin:
"Man is incapable of sin."
5. Denies the doctrine of the trinity:
"The theory of three persons in one God is heathen."
6. Denies the Holy Ghost:
"The Comforter is Christian Science."
7. Denies the efficacy of prayer:
"Prayer to a personal God is an error that impedes spiritual growth."
8. Denies the forgiveness of sin:
"Sin is not forgiven."
9. Denies the Final Judgment:
"No final judgment awaits mortals."
10. Denies the Resurrection of Christ:
"The tomb gave Jesus a refuge from His foes—a place in which He solved the problems of life. The disciples learned that He had not died."
11. Denies the Divinity of Christ:
"Christian Science sees Jesus not as God, but as a divinity expressed in the ideal man."

Speaking of Joanna Southcott, Macaulay said: "We have seen an old woman with no talent beyond that of a fortune teller, and with the education of a scullion, exalted into a prophetess and surrounded by tens of thousands of devoted followers, many of whom were, in station and knowledge, her superiors, and all this in the nineteenth century, and all this in London."

But for names and places, one would think this referred to Mrs. Eddy and Christian Science. But

for a get-rich-quick scheme and an up-to-date skin-game, the latter has the former beat to a finish.

V. Questions Raised By This Review

1. Will not people learn to be arrant liars when they are taught to deny sin, pain, matter, and when their own common sense tells them there is no truth in said denials? There is no denying the fact that Mrs. Eddy was a monumental liar.

2. If they come to believe that sin is unreal, will not that belief be detrimental to their moral lives?

3. Does not Christian Science prey upon the Christian churches and draw away nervous, ignorant, but well-meaning people, rather than go into the highways and get the unchurched? Does this fact indicate a lack of evangelistic force? Is Christian Science a religion at all?

4. Does Christian Science tend to drive sympathy from the human heart and make its devotees selfish and heartless?

The doctrine of this cult is:

"Sympathy with sin, sorrow, and sickness would dethrone God as truth." Where there is no sympathy with sin, sorrow, and sickness, there is no helpful service such as characterized the ministry of Christ.

5. What kind of a spell does this strange cult cast over people that causes them to sit for hours listening to the reading of senseless jumble? This question will arise in the mind of anyone who goes into a Christian Science church and listens carefully

to the reading from "Science and Health." In many places there is no connection with the reading from the Bible, and the words are strung together without the least reference to sense or meaning. The reader of the text-book outranks the reader of the Bible, the former being styled First Reader and the latter Second Reader.

6. Lastly, if adult people want to create for themselves a fool's paradise from which all sickness, sin, pain, and death are barred out by mental fiat, we enter no protest, but we do plead with parents to use their common sense and not sacrifice their children to this Moloch of greed. This sad spectacle has appeared in nearly every community we have known for the past twenty years.

CHAPTER XXIV

Minor Religions

I SPEAK of "Minor Religions" because these are not so well known and have fewer followers than the religions previously discussed.

Babism

Babism or *Bahism* deserves recognition in a work of this kind because of its presence and prominence in the Occident. Seventy years ago its founder was an infant; fifty years ago his doctrine was unformed, and forty years ago he ended a prophetic career by a martyr's death, leaving behind him a faith which numbers its followers by thousands and reckons its martyrs by hundreds. This religion lays claim to universal acceptance. It is found to-day not simply in Persia, but in America and many other parts of the world.

The doctrine of the Imamate deserves notice. The Sunni, the Caliph or visible head of the Mohammedan church, is simply a defender of the faith, elected by the people to safeguard the spiritual interests of Islam. The Shiite regards the Imams as the sole representatives of the prophet. The Imam is divinely called to this high office and endowed with superhuman powers and virtues, and is supposed to be infallible. The Imams were twelve in number. The eleventh died in A. D. 874 and was succeeded by his son, "Imam Mahdi." This Imam

was from the first involved in mystery and communicated with his followers only through four trusty representatives called "Gates" or "Babs." When the last of these died he left no successor. The last Imam disappeared in 940 A. D., and the devotees of this faith believe he is still living *incognito* in the city of Jabulka, from which place he will come forth to bring peace and quiet to the world.

In 1820 Mirza Ali Mohammed was born, and is known as the *Bab* or Gate. In May, 1844, he proclaimed himself the "manifestation" of the promised Imam. This claim led to violent persecution by certain Mohammedan sects and he was executed July 9, 1850, and on September 15, 1852, twenty-eight of his more prominent followers suffered a like fate. In 1893, as a result of certain discussions that arose in connection with the Parliament of Religions in Chicago, there was a schism among the Babis, into Bahais and Ezelis. These two sects agree on the main points of doctrine:

God is one, eternal, and incomprehensible; He spoke to the world through Moses, Christ, Mohammed, and the Bab.

Babism claims to be the latest and therefore the best religion and that it is destined to become universal, promote the unification of mankind, and bring peace to the earth.

There is nothing original in the system, and every doctrine that has any merit is copied either from Mohammedanism or Christianity. They claim that their leader Baha supersedes the Christ of the New Testament. They deny the divinity of Christ and

affirm the divinity of Baha. The whole Bahai movement is in fact a counterfeit of the Messiahship of Christ, and if it is accepted the interpretation of the death of Christ as set forth in the New Testament must be rejected.

The Bab has traveled extensively in the United States and has followers in Chicago, Wisconsin, New York, San Francisco, and many other places. His followers are usually from Christian churches and made up of the unreliable, emotional, and visionary element that is captivated by new fads and cults.

SIKHISM

In order to understand Sikhism it is necessary to know something of the religious ideas of India before it made its appearance. Nature worship was the prevailing religion of early India. A period of philosophical speculation then began which is of the most interesting character, the ultimate result of which was the conclusion that the entire universe and all its varied phenomena were but manifestations of one eternal self, the only reality. The highest knowledge was the recognition of the absolute oneness of God and Nature. This system is known as *Vedanta Philosophy*. It swept away a crowd of subordinate deities.

When the Mohammedans came into the Punjab, the Persian doctrine known as *Sufism* was introduced and was only the Vedanta Philosophy with a Persian setting. In 1350 Ramanand began preaching the godship of heroism under the name of an ancient leader, Rama. Krishna, a war king of Mathura,

also received divine honor, and to the present time Rama and Krishna are the two great deified names among the orthodox Hindus.

In 1469 Nanak was born in Lahore, who became a devout and enthusiastic teacher. His teaching may be reduced to a single formula—the Unity of God and the Brotherhood of Man. To him God was invisible, self-existent, timeless, and all-pervading. This conception abrogated all petty distinctions of creeds, sects, dogmas, and ceremonies. He taught the equality of all men before God, and denied all class and caste distinctions. His creed was a mixture of the best from Islam, Buddhism, and Hinduism, with some Christian ideas. He held that Nirvana was the highest reward of virtue. He taught that each soul was an immortal ray of light from the Supreme. The ideas as here set forth that the individual soul is a part of the Divine or Universal Soul, is the Vedanta doctrine that God is Nature. This essential doctrine of the Unity is impressed on the mind of every Sikh by the figure one (1) being prefixed to every book, section, chapter, and at the beginning of every document and letter. This idea agrees also with Persian Sufism.

The impurity in man is accounted for by what is called Maya or Delusion. Maya deludes people into egoism that leads to the notion that there can be existence apart from the Divine, and thus prevents the pure soul from freeing itself from matter, thus making transmigration necessary. The belief in metempsychosis is, therefore, the necessary complement of pantheism and is essential to the creed of a Hindu, a Buddhist, and a Sufi. Nanak came to de-

spise wealth except as a means of relieving the wants of others. He gave to the poor all that came into his possession save enough for the bare necessities of life. He became so infatuated with this idea that he gave away what did not belong to him. The founder of Sikhism died in 1538 and left a reputation of being an amiable, modest, prudent, and earnest man.

At Amritsar stands the far-famed Golden Temple of the Sikhs, built by Ranjit Singh. This temple stands in the center of a water-tank called "The Pool of Immortality." It is covered with gold leaf. Sikhs do not observe caste, but in some ways are not easily distinguished from Hindus. They are a military order and the best material for the army. Their sacred book is the "Granth." They meet once a week for prayer and conduct the service much as Protestants do. They number about one million, two hundred and fifty thousand.

Sufism

This name is probably derived from the Greek word "Sophos," meaning wisdom, and refers to the wise men or seekers after the divine wisdom of Islam. It is related that the great philosopher Avicenna once met the mystic Abu Said, and when they parted the former said, "What I know, he sees," and the latter said, "What I see, he knows." They were alike sincere, but one was led by reason and the other by love, and yet they reached the same goal.

Sufism is a system of mysticism, and as such its character is half religious and half philosophical. Its home is in Persia. In many respects it resembles

Islam. Though found far East, it is not of Aryan origin. It is sometimes referred to as pantheistic Unitarianism. Its main characteristic is a renunciation of worldly objects, a passionate longing for a closer communion with God, and universal tolerance.

The sources of Sufism are: the sayings of the mystics of Islam; the Platonic philosophy of Mohammedan quietists; the poems and lyric rhapsodies of the Sufi poets, and the teachings of contemporary representatives of the system. They sought peace of soul by renouncing the world, fame, and wealth. Sufism, more properly speaking, is idealistic pantheism, in which everything speaks of God. He is everywhere and in everything. The object of Sufism is to find the cause of pain and cure it, and this is regarded as the highest achievement of philosophy. The remedy is to renounce self and escape into God, through many transmigrations.

JAINISM

Jainism is closely akin to Buddhism. It is a cult for the worship of "The Victorious Ones," that is, persons who by self-discipline have triumphed over their passions and attained perfection. It shows great regard for life even in its lowest form. The devout wear gauze masks to prevent taking life of insects by swallowing them, and sweep the path before them lest they destroy life by trampling upon it. They maintain hospitals for animals of all kinds. They number about one million, five hundred thousand adherents, who are found mostly in and around Bombay,

FETISHISM

Max Müller said: "Fetishism is a decided corruption of an earlier and simpler religion." The word *fetish* is from "fetisso," a charm. "A fetish is any material thing reverenced on account of a supposed supernatural influence proceeding from it." The savage feels his dependence and seeks to discover the forces which hold him in their power. In this struggle for light and help he is limited by his very surroundings. When we see him looking at a stone or crooked stick and attributing to it divine power and imploring it for help, we should remember his limiting surroundings and not only refrain from ridicule, but extend to him our sympathy and help. He may have fetishes of many kinds, for he is in different parts of the world and is, therefore, surrounded by many and varying objects. The object that is a fetish one day is discarded and despised the next day, simply because it does not answer the worshiper's childish prayer. These children of nature often whip, pound, and punish the object of worship and then reinstate it in their affections, hoping it has learned its lesson and will then do better by them.

This idea in one form or another has made its appearance in nearly every part of the world. The "Black Stone" of Ephesus, the "Kaaba" of Mecca, the "Black Christ" of the Philippines, and the "Hoodoo" of the Negro are all a part of the same thing. Did not Xerxes order three hundred lashes to be administered to the Hellespont because it had broken up his bridges? Many are the things to which people have attributed good or bad luck, and these

things are fetishes. It is not proper to speak of Fetishism as a religion, and yet it has in it a religious element. It shows a faith in the unseen which approaches Schleiermacher's "God conscious idea." The fetish worshiper believes in immortality, and yet his vision is so circumscribed that the everlasting future means but little to him. The system, if system we may call it, is better than pantheism, materialism, or agnosticism. We may call the fetish a "mascot," but it nevertheless takes the place of a god, but to the question, "What must I do to be saved?" it has no answer.

THEOSOPHY

Theosophy, or the "Wisdom of God," is of all cults the most presumptuous in its claims, which are nothing less than the assertion that in it is all the truth of science and religion. Theosophists claim that their system is a reproduction of the ancient World-Religon, and that the Mahatmas or perfect men have made this revelation through the Theosophists, who declare it to be the last word of possible human knowledge. These wise men are said to have their habitat in Tibet, but as to just where it is no one knows, as they have never been seen by mortal man. Madame Blavatsky says: "We call them Masters because they are our teachers and because from them we have derived all the Theosophical truths, however inadequately some of us have expressed them and others understood them."

The Mahatmas reject the idea of a personal God; teach that one infinite and unknowable Essence exists from all eternity; that prayer has only a re-

flective influence; that the universe is pantheistic; that matter is an illusion. Madame Blavatsky taught that everything in the universe has a consciousness—stones, sticks, and weeds are no exception. "There is no difference between the lives of minerals, plants, animals, and man." "A thought is a material thing created by the mind." The cosmology of the Mahatmas is interesting, as it tells of the sinking of the Atlantis, which occupied 11,466 years in disappearing. The submergence of the continent of Lemuria, which once stretched from the Indian Ocean to Australia, required 700,000 years. These wise men teach that the history of man began not less than 18,000,000 years ago, and that the Manvantara period is 311,040,000,000,000 years. Mrs. Besant says: "This wonderful teaching is the inevitable outcome of the doctrine of the One Universal Spirit common to all humanity, the reincarnation and Karma."

It is interesting to know something of the people who have received the revelations from the Mahatmas and translated them into modern theosophy and handed them on to posterity. The leading spirit was Madame H. B. Blavatsky, a Russian woman of doubtful character who made her appearance in New York City about 1875 as a spiritualist. Her attempts to deceive the people and get money under false pretense led to her exposure and flight to London, where she had a similar experience, exposure, and flight. We next hear of her traveling in the Orient with H. S. Olcott. They made headquarters at Adyar, India, until they were exposed by the Society for Psychical Research. The evidence of fraud and

lying, to say nothing of other things, was overwhelming. Mrs. Besant, with headquarters at Benares, India, is head of the Oriental Theosophists, and Madame Tingley, who heads the American Theosophists, has her headquarters at Point Loma, California. The writer has been interested in this movement since the days of Madame Blavatsky, and in studying it has visited the headquarters at Benares and Point Loma. The methods are much the same in both places. People are hypnotized or mesmerized and turn over money and property, which often leads to lawsuits and the leaving of the home by the dissatisfied people. But others yield to the allurements and the thing is repeated. The majority of people in both communities, so far as I can judge, regard the places as centers of immorality, lying, and dishonesty.

Mrs. Besant said: "If there are no Mahatmas then the theosophical society is an absurdity." "When Madame Blavatsky wrote, Tibet was a land of mystery and she felt safe in locating her copartners, with their unparalleled literary accumulations, in that country. But history has lifted the veil, and the Mahatmas have proven a bigger hoax than anything found in Munchausen."

New Thought

What is called "New Thought" is not new in thought, and what of it is "new" has but little thought in it. It is closely akin to Christian Science and originated from the teachings of P. P. Quimby of Christian Science fame. It was influenced largely by the teaching of R. W. Emerson and others of his school. It has no Bible save the Old and New Testa-

ments. It teaches that all life is one, that the visible universe is a material, real expression of God's handiwork. It insists on freedom of thought and the right of every individual to live out his life in his own way. It is friendly to Theosophy, Spiritualism, and Christian Science. It is not rigidly organized, choosing rather to influence all organizations and to gain their favor by recognizing the good everywhere. It is very unjust in holding the Church responsible for the crimes that are in the world at this time.

Like all similar cults, it denies the divinity of Christ and the inspiration of the Bible. It recognizes Him as a good Man and as being inspired as other good men are inspired. The Bible is inspired as are all other good books, differing only in degree and not in kind. It teaches the doctrine of reincarnation and many other ideas imported from Vedanta philosophy. It emphasizes with good effect the idea that man has the power to make himself what he wills, but carries the idea to absurd conclusions. It teaches that man is God incarnate, and that man can become God and be absorbed into the Infinite. This conclusion gets them into difficulties when they attempt to discuss sin, suffering, and death. When trying to extricate themselves, they offer solutions as absurd as anything in Christian Science, Theosophy, or Spiritualism. It lays great stress on the subconscious mind, defining telepathy as the natural communication between two subconscious minds. The ideas in the teachings of New Thought that are true and helpful are found in Christianity in clearer setting and safer surroundings and without the chaff and absurdities with which it is here obscured.

RUSSELLISM OR MILLENNIAL-DAWNISM

Russellism or Millennial-Dawnism has had a remarkable rise and a tragic culmination. At the opening of the present century a man by the name of Charles T. Russell was attracting attention in and around Pittsburgh by his discussion of religious subjects, especially subjects of a teleological nature. He showed great familiarity with the Bible, was fluent in speech, and possessed unusual platform ability. At first he was received kindly by the churches and Christian people. He was so independent in methods that he refused all church affiliation and refused to recognize what Christians regarded orthodox standards. He was equally independent as to his moral standards. It soon became apparent that he was an unsafe leader. His fame spread with great rapidity, and the literature that went out from his publishing house was voluminous and deceptive. He taught "Soul Sleep," "The Millennium was to come in 1914," universal salvation as a result of "Second probation." He claimed divine illumination in explaining God's plan in building the Pyramid of Cheops.

He denounced the missionary work of the churches and attempted to expose it on a large scale, but he was trapped by a secular paper which put wide-awake reporters on his track, who proved that he was not where he said he was, and that his statements were wholly false. Fifteen hundred papers printed his addresses and he had admirers everywhere. His use of money was not only lavish but prodigal. Mr. Russell died suddenly while the United States Gov-

ernment was investigating his propaganda, on the supposition that he and the people who were associated with him were agents of the German Government. After much investigation the Government pronounced "Russellism" German propaganda, closed the publishing houses, and sent the head men to the penitentiary. Many of the Russellites are good, loyal people who were duped by designing scoundrels who were in the pay of Germany.

RELIGIONS IN COMPARISON

CHAPTER XXV

Christianity

JESUS, the Founder of Christianity, came to "save His people from their sins." Other religious founders have claimed to be divine, but Christ only proved His claim.

The Talmud contains more than forty references to Christ and His miracles.

Tacitus, Pliny, and other secular writers make frequent references to His person, His miracles, and His followers.

The Pauline epistles teach the virgin birth, the miracles, and the resurrection of Christ. There is no denying the fact that Jesus Christ lived on this earth some 2,000 years ago, and that His divine energizing force gave existence to Christianity.

The facts concerning Christianity are as trustworthy as any facts in nature or science. The man who could have conceived or invented the life and character of Christ would be as marvelous as Christ Himself. His life was divinely human. He was ready and willing to die for the principles for which He stood. Bad men would not have written the Gospel story, for they would thereby condemn themselves. Good men would not have written a false account. Idealists could not have written it, for they had no pattern. Reason forces us to accept the Gospel narrative as a true account.

The life of Jesus was His own contribution to

man's knowledge of God. He organized Christianity around the Fatherhood of God and the brotherhood of man. In an age rife with controversy and speculation He did not argue, but acted on the assumption that each individual had in his own breast the evidence of the truth of the Gospel teaching.

No other teacher is essential to his system, but without Christ Christianity collapses. No wonder that Napoleon in his hours of meditation on St. Helena uttered that immortal tribute to the transcendant personality of Christ.

Wendell Phillips said: "When we see what Christianity has done for the world, it is simply the commentary of eighteen centuries on the Gospels. The Jewish Boy towers so high above Newton and Shakespeare that they seem but ripples on the surface of the world." The study of the religious problem by comparing and contrasting Christianity with other religions is not irreverent.

The opposition to such comparison is as apt to originate in ignorance as in piety. The claims of Christianity have been comprehensive and both inclusive and exclusive. "Comprehensive," for it claims universal sway and acceptance; "inclusive," in that it embraces all that is true and elevating in other religions; "exclusive," for it repudiates all that does not conform to its standard. Christianity by its very nature must be all that it claims to be or it is nothing.

The early Christians refused to put a statue of their Lord in the Pantheon. There are people who claim that this attitude is narrow, and that Chris-

tianity should regard all other religions as equals. This view represents the secular press and outsiders. Many non-Christians have seen the absurdity of such protests.

Christianity comes with a new idea—an idea never suggested by any other religion—conversion—the making of the tree right in order to have right fruit, or the making of the heart right in order to have a right life. No other religion has a remedy for the sins and heartaches of humanity.

The founders of other religions and their systems can be explained by recognizing them as the product of the age in which they made their appearance, but not so with Christ and Christianity. They are inexplicable on any supposition other than that of their divine origin. A master of composite art is said to have taken eight hundred and thirty pictures of Queen Catharine and combined all their excellencies in one perfect portrait. In Christ and Christianity we have combined all the excellencies of all the religious faiths of all the ages.

Christianity is more nearly in harmony with the innate idea of Monotheism and immortality than is any other religious system. It is unique in that it seeks salvation by external means and internal experience. It recognizes man as so bound by sin that he cannot extricate himself, while other religions seek salvation through reformation or deny its possibility. Christianity is not a dogma or a set of dry maxims, but a living force in the world.

It has the highest moral ideals of any religious system, and it alone of all the religions of earth elevates individuals and nations. It is adapted to all

peoples, of all nationalities, high and low, rich and poor, ignorant and learned, and is the only key that unlocks the mysteries of life and the world. It is not strange that such a religion makes a strong appeal to the intellectual classes. There are mysteries, but every step towards Christ takes the seeker nearer to the death of doubt.

The sacred books of other religions are explicable as human productions, but not so with the Bible—sixty-six books, by thirty-six writers, in different languages, during a period of 1,600 years, and yet perfect harmony and oneness of purpose.

No one could accuse Lecky of being prejudiced in favor of Christianity, but he says: "It has been reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exercised so deep an influence that it may be truly said that this simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

The ancient Simeon was right in seeing in Christ the standard by which men and nations rise or fall (Luke ii, 34). This truth was never so apparent as to-day. England is constantly fortifying Gibraltar because India is beyond. All of Christianity hinges on or revolves around Christ. Heathenism was the

seeking religion; Judaism, the hoping religion; Christianity is the realization of that for which heathenism sought and Judaism hoped. Coleridge in his philosophy of Christianity suggested just one proof, "Try it for yourself." When a man is opposed to Christianity it is because it is opposed to him.

A BRIEF COMPARISON

OF THE

Christian and Non-Christian Religions

ARRANGED BY

MARTIN J. VAN DER LINDEN

ASSISTED BY

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Religions

CHRISTIAN: Jesus; born in Bethlehem; 5 B. C.

MOHAMMEDANISM: Mohammed, born in Mecca; 570 A. D., died 632 A. D.

BRAHMANISM: Brahmans, a priestly caste, founded in earliest days of the Aryan race in India.

BUDDHISM: Founded by Gautama, a north-Indian prince, about 560 B. C. He afterward assumed the name Buddha.

CONFUCIANISM: Founded by Confucius; born in Shantung, China, 551 B. C.

EGYPTIAN RELIGION: Shrouded in the obscurity of ancient Egyptian history.

PARSEEISM: The dates given for the origin vary from 6350 B. C., to the 7th century B. C. The latter is probably most authentic. The modern Parsees are followers of Zoroaster. They came to India in 698 A. D., from which date they reckon time.

SHINTOISM: The belief antedates its name. The name, place, and founder are unknown.

TAOISM: Founded by Lao-tsze, who was born about 604 B. C., in Honan Province, China.

TEUTONIC RELIGION: The Goths were converted in the 4th century, being the first Teutons to be converted. Their home was in Southern Russia in the plains of the Black Sea.

MORMONISM: Founded by Joseph Smith, Jr., who published the Book of Mormon at Manchester, N. Y., in 1830.

THEOSOPHY: Founded in New York City in 1875 by Mme. H. P. Blavatsky, under the name of the Theosophical Society. Coadjutors were Col. H. S. Olcott and W. Q. Judge.

HISTORY

CHRISTIANITY: Began in Jerusalem, Palestine. Later its center changed to Antioch, then to Alexandria, then to Rome and Constantinople. Since then it has gradually spread throughout the civilized world, and now predominates both in influence and numbers.

A BRIEF COMPARISON

MOHAMMEDANISM: Began in the 7th century A. D., and early spread through Abyssinia. Later it spread through Arabia, Palestine, Northern Egypt, Turkey, and was stopped only in time by Rome. To-day, in addition to the above lands, its followers are found in vast numbers in Russia, India, China, and Persia. It is without exception Christianity's most bitter enemy.

BRAHMANISM: A growth out of Aryan Vedism that came to dominate all classes in India. Buddhism threatened to supplant it, but was itself absorbed by Brahmanism, resulting in the present Hinduism.

BUDDHISM: Founded by Gautama, an Indian prince dissatisfied by the religious teachings of his day, especially Brahmanism. Finally the two great religions compromised, leaving Hinduism dominant.

CONFUCIANISM: The founder, Confucius, protested against the iniquity of his day, and gradually gained followers, until all China was swayed by his teachings. All literature was burned in 200 B. C., but the books of Confucius were rewritten. The religion still sways China.

EGYPTIAN RELIGION: In prehistoric days each tribe had its own religion; worshiped various animals, each tribe having its sacred animal. With the coming of the first dynasty, a state religion began to grow up out of the ancient tribal rites and cults. The Egyptians are famed for their marvelous pyramids, obelisks, and huge carvings, such as the Sphinx.

PARSEEISM: Zoroaster was born in Afghanistan and later lived in Persia, from whence his followers were driven by Mohammedan persecution. The Zoroastrians then went to India. There they were persecuted by the Hindus until a compromise was effected.

SHINTOISM: Originally consisted of ancestral worship. Its origin, place, and founder are shrouded in mystery. It was overthrown by Buddhism, but again became the state religion of Japan in 1868. "Since then it has been disestablished, and is now only a cult advocating patriotism."

TAOISM: A very ancient religion, the founder of which antedated Confucius by half a century. The religion rapidly

degenerated until now it is only demon worship. Buddhism became its rival in China in A. D. 65.

TEUTONIC RELIGION: The first Teutons to accept conversion were the Goths of the Black Sea Region in the 4th century. It was later accepted by the people of Germany, Denmark, Norway, Sweden, Russia, and some Italians and Greeks. The people were fair-haired barbarians, fond of war, and admirers of strength. They were worshipers of gods.

MORMONISM: Founded in 1830 by Joseph Smith, Jr., in Manchester, N. Y. Later headquarters were moved to Nauvoo, Ill., in 1842. A hierarchy of twelve apostles was instituted in 1835. While early Mornomism was against polygamy, later it became very prevalent. Forced out of Nauvoo in 1856, after rioting. Concentrated in Salt Lake City, Utah, since 1848. Utah was admitted to the Union in 1896, after polygamy was done away with.

THEOSOPHY: Founded in New York City in 1875 by Mme. Blavatsky, a spiritualist imbued with Brahman mysticism. Her assistants were Col. Olcott and W. Q. Judge, who brought on a schism after her death. Olcott was later succeeded by Mrs. Besant, and Judge by Mrs. Tingley, with headquarters at Pt. Loma, Cal.

FOLLOWERS

CHRISTIANITY: Protestant, 166,063,500; Roman Catholic, 272,638,500; Eastern Churches, 120,157,000. Total, 558,-859,000.

MOHAMMEDANISM: Turkey, 18,000,000; Russia, 14,000,000; India, 62,000,000; China, 33,000,000; Persia, 9,000,000; Africa, 50,000,000. Total, about 200,000,000.

BRAHMANISM: As Brahmanism is merged with Hinduism, its followers are listed in the latter religion, which numbers about 209,600,000.

BUDDHISM: Africa, 11,000; North America, 5,000; Asia, 137,-900,000; Australasia, 4,000; Oceanica, 15,000. Total, about 137,935,000.

CONFUCIANISM: It is impossible to separate the Confucianists from the Buddhists and Taoists, as most Chinese belong to

all three religions. Confucianists and Taoists are estimated as numbering 291,816,000.

EGYPTIAN RELIGION: Followers consist of all those living in the Nile Valley.

PARSEEISM: About 100,000, of which 92,000 are in India. No missionary work done by Parsees.

SHINTOISM: No definite membership figures. Estimated by "The Blue Book of Missions" as 24,900,000, confined to Japan.

TAOISM: Nearly all Chinese are Taoists, as well as Buddhists and Confucianists.

TEUTONIC RELIGION: Includes Greeks, Italians, Celts, Germans, Slavs, Celts, and Albanians.

MORMONISM: Approximately 500,000.

THEOSOPHY: No definite information obtainable.

GODS

CHRISTIANITY: Jesus Christ, omnipotent, omniscient, and omnipresent; merciful, kind, and just.

MOHAMMEDANISM: The Christian God is merely one of the prophets, inferior in rank to Mohammed. He is supposed to be lacking in mercy and love and sympathy.

BRAHMANISM: Brahm, who created the world; Vishnu, the preserver of the world; and Siva, the destroyer. Also many subsidiary gods.

BUDDHISM: Buddha said there was no power greater than he. As he left no other god, his followers worship him. Also many lesser deities.

CONFUCIANISM: Heaven, spirits, the sun and moon, stars, wind, clouds, and the spirits of departed ancestors are represented by images which are worshiped.

EGYPTIAN RELIGION: In the early stages each tribe had its own patron god, but as the religion gradually came to be the state religion, the gods of the most powerful tribes were adopted by all. Among the gods were Osiris, god of the underworld; his sister-wife, Isis; Horus, god of light; and Set, god of darkness.

RELIGIONS

PARSEEISM: Belief is in God, the Father of all. They also reverence fire, the symbol of divinity, and gods of light and darkness.

SHINTOISM: One supreme god who is worshiped through his inferior deities. The goddess of the sun is the chief deity, from whom the Japanese imperial family is descended. Gods number 14,000.

TAOISM: Lao-tsze and Tsaichin, the god of wealth, and Shangte are chief gods. Others are dragons, stars, serpents, tigers, etc.

TEUTONIC RELIGION: Dyans, the sky, was their god. Later other gods were worshiped: Thor and Oden, Tyr, Baldur, Friggal, and many others.

MORMONISM: The Mormons believe in a material god, personal and anthropomorphic; that is, having human form and attributes. They believe in Jesus Christ.

THEOSOPHY: Theosophists reject the idea of a personal God—of God as the highest being. They employ the terms "Universal Principle" and "Absolute" for the name of God. "God is Life."

MAN

CHRISTIANITY: The image of Jesus Christ, originally sinless, but having sinned, and seeking to be restored to the blameless life.

MOHAMMEDANISM: Man was created by God from a lump of clay; is God's absolute slave, whose supreme purpose is to exterminate infidels.

BRAHMANISM: Man is transmigratory; his soul is part of the universal spirit, which will be reabsorbed into Brahm by transmigration.

BUDDHISM: Man consists of two essentials—matter and spirit. Matter is transient and the spirit is transmigratory.

CONFUCIANISM: All men are born good, but must master their own destinies.

EGYPTIAN RELIGION: Man is immortal and transmigratory.

PARSEEISM: Man has two intellects, as he has two different lives, one mental and the other physical. He has a good and a bad nature, each of which constantly craves for gratification.

SHINTOISM: All men are descended from the Sun goddess, the emperor being the favored descendant, and worthy of worship. Man's soul is undefiled, but the body is subject to defilement and consequent punishment.

TAOISM: Man is by nature good. The human soul is essentially good and may become immortal through physical discipline. Man is in continuous struggle against demons.

TEUTONIC RELIGION: The Teutons loved physical strength. The old, sick, and infirm were deemed a hindrance and were killed. Kings and heroes were often worshiped after death.

MORMONISM: Man is woman's superior, mentally and physically, and is therefore supreme in the state and in the home.

THEOSOPHY: Man is essentially good, and only the exceptional criminal fails of salvation in the end.

SIN

CHRISTIANITY: Transgression of the divine law.

MOHAMMEDANISM: Violation of known laws of God. Ignorance of the law excuses violation, which in that case, is not sin. Sin is not inherited from Adam.

BRAHMANISM: Sin is an illusion; man is part of God, and therefore not responsible for his actions. Moral sin is not recognized, but to touch a person of another caste is the unpardonable sin.

BUDDHISM: Sin is "desire." To be free from it, it is necessary to lose oneself in meditation and become absorbed in Buddha in Nirvana. Precepts: Do not kill, steal, commit adultery, tell lies, or drink intoxicants.

CONFUCIANISM: Confucius did not consider man's responsibility to God, and therefore did not consider man a sinner against divinity or divine law.

EGYPTIAN RELIGION: Belief was that sin was punished by the destruction of the soul. Murder, forgery, counterfeiting, unchastity, were punishable by law.

PARSEEISM: The moral standard is very high, second only to Christianity. Sin has its origin in the demoniac world, and must be avoided and repented.

SHINTOISM: The noblest form of nature- and hero-worship. Moral obligation is not taught, but immorality is discouraged.

TAOISM: Man's soul is essentially good, as it is produced by Tao. Sin consists of displeasing the gods rather than in moral wrong-doing.

TEUTONIC RELIGION: The Teutons knew little of our idea of sin. Profanation of temples and carrying arms in temples were considered great sins.

MORMONISM: Ideas of sin correspond quite generally with those of Christianity, except that polygamy was not considered immoral. The Mormons, however, failed to live up to their ideas of morality.

THEOSOPHY: The Theosophists of Christian lands have quite high ideals, and their belief as to sin corresponds generally to that of Christianity. Morality is encouraged.

SALVATION

CHRISTIANITY: Salvation is attained through faith in God and obedience to His commandments.

MOHAMMEDANISM: Belief is in predestination and fatalism. Prayer, giving, and defense of the faith are aids. No incarnation.

BRAHMANISM: Salvation is the union of the soul with Brahm, gained through transmigration, duration of which is shortened by strict adherence to the laws of Brahmanism.

BUDDHISM: Only way to overcome evil is by ceasing to exist. Inward culture, through practice of the virtues, will save.

CONFUCIANISM: "Man is master of his own destiny," and is capable of purifying himself without divine help.

EGYPTIAN RELIGION: Early belief was that only the kings went to heaven, while the common folk existed in an underground world. Gradually the idea changed to the belief that any good man could attain to heaven.

PARSEEISM: Salvation is attained by resisting evil, praying daily, wearing the "sacred shirt," etc. After death Parsees cross the abyss on a razor which is flattened for the good, but the sharp edge of which is turned up for the bad.

A BRIEF COMPARISON

SHINTOISM: Men are descended from the gods and are themselves canonized, so salvation is unnecessary.

TAOISM: A man's future depends on his conduct in life. Prayers and gifts to the gods aid in securing peace for the soul.

TEUTONIC RELIGION: The spirit of the dead was supposed to inhabit the grave. The departed was supposed to have gone on a long journey. The ideas of salvation are rather indefinite.

MORMONISM: No salvation except through a tabernacle. "The faithful shall attain eternal life and their family relations will be perpetuated." Three separate resurrections of the dead, the last to be universal.

THEOSOPHY: Only the exceptional criminal fails to attain to salvation.

HEAVEN

CHRISTIANITY: Life everlasting in the presence of God.

MOHAMMEDANISM: A place of purely sensual enjoyment for none but Mohammedans. Eternal rest, eating, and drinking, but never satisfaction.

BRAHMANISM: Those who have been faithful to Brahm's laws and the laws of their castes are absorbed into Brahm at death.

BUDDHISM: Nirvana is the heaven of Buddha. It is attained by absorption into Buddha through contemplation, and is full of sensuous pleasure.

CONFUCIANISM: Man's reward for good comes in this world; no reckoning in the hereafter.

EGYPTIAN RELIGION: A material heaven, believed to be in the sky. Life in heaven is simply a continuance of earthly life.

PARSEEISM: After lingering three days after death, the soul crosses the abyss and is admitted to the "House of Hymns," where there is constant singing and companionship with saints.

SHINTOISM: Heaven is a place of reward for heroes. No fully developed theology due to early absorption by Buddhism.

TAOISM: An etherealized state of perfection. The way to heaven is difficult, due to hindrance by the spirits and gods, who must be bribed.

TEUTONIC RELIGION: No definite heaven. Souls were thought to dwell in the air, near the graves of the bodies.

MORMONISM: Heaven is the kingdom of God, having three grades: (1) Celestial Glory—those with Christ: (2) Terrestrial Glory—those receiving the presence of the Son; (3) Telestial Glory—those purified by the fires of hell.

THEOSOPHY: A specially guarded mental plane from which all pain, sorrow, and evil are excluded. Not permanent; lasts ten to fifteen centuries, and is called Devachan. There is also a purgatory, Kamaloka.

HELL

CHRISTIANITY: "Everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:9).

MOHAMMEDANISM: Greatly similar to the purgatory of the Roman Catholics. There are seven chambers of Hell, all of ineXpressible pain.

BRAHMANISM: No hell for a Brahman. Hell is for those who do not become Brahmans.

BUDDHISM: Consists of the punishments meted out during the deaths and rebirths prior to absorption into Buddha.

CONFUCIANISM: Confucius ignored all future punishment.

EGYPTIAN RELIGION: The soul of a sinner is eaten by a god, thus ending the immortality of the sinner.

PARSEEISM: The Parsee hell is a place in the center of the earth where all demons will be cast at the end of 12,000 years. The wicked, after death, cross into the place where they lament till the renovation of the world, when all creation will start anew.

SHINTOISM: There is no hell, for punishment is all in this life. Man's soul cannot be defiled.

TAOISM: There are ten courts of purgatory where the wicked suffer torture.

TEUTONIC RELIGION: A place called Hell, where went the souls of warriors to become the warriors of Odin. Does not seem to have any significance as a place of physical torture.

MORMONISM: "A very real hell, reserved for the unpardonable, irredeemable, and incorrigible—everlasting punishment, an eternal fire which is not quenched."

A BRIEF COMPARISON

THEOSOPHY: A place called Avichi—a long-drawn-out dream of bitter memories—a vivid consciousness of failure; periodical suffering, for the exceptional criminal only.

IMMORTALITY

CHRISTIANITY: Man is immortal. Though the body perishes and falls to dust, the soul lives.

MOHAMMEDANISM: Moslems of good faith will be resurrected and will be able to cross the bridge over hell (a hair from Mohammed's head) into Paradise.

BRAHMANISM: The soul is transmigratory prior to absorption into Brahm after many series of lives.

BUDDHISM: The soul is transmigratory. Absorption is non-existence. No separate existence of soul and body.

CONFUCIANISM: Teaches "existence of the soul after death, but nothing of the character of that existence."—*Dr. Legge.*

EGYPTIAN RELIGION: The Egyptians believe in immortality of the soul. Each man has a "Ka," or spiritual double, that lives in the afterworld, as well as a soul which may be seen and which leaves the body after death.

PARSEEISM: Parsees believe it is God's duty to restore all life which has fallen prey to death. There is a life hereafter.

SHINTOISM: Belief is that ancestors' spirits watch over the descendants.

TAOISM: Taoists believe in transmigration. No definite ideas concerning immortality. There is a belief, however, that immortality can be attained by him who finds the "plant that gives immortality."

TEUTONIC RELIGION: Teutons did not believe in immortality. Even the lives of the gods must come to an end in conflict with each other, and their home be destroyed by fire, after which a younger generation of gods would rule a better world.

MORMONISM: Eternal life for the faithful. Even family relations are considered immortal and continued after death.

THEOSOPHY: The world is eternal. Theosophists are firm believers in reincarnation (not animal). Reincarnation occurs once in 1,500 years.

PRAYER

CHRISTIANITY: Offering up unto God our worthy desires, backed by faith in His power, and by confession of our sins and desire for forgiveness.

MOHAMMEDANISM: Every Mohammedan must spread his prayer rug, kneel facing Mecca, and pray five times a day. Prayer is impersonal.

BRAHMANISM: Prayers have a very prominent place in Brahmanism. They are senseless, but have attracted many followers.

BUDDHISM: Prayers offered by means of prayer-flags or wheels turned by hand or by waterpower. Priests are paid for offering prayers.

CONFUCIANISM: Prayer is a form and is not spiritual. Paper prayers are burned, and prayers are offered up to the dead for help.

EGYPTIAN RELIGION: The priests do all the praying for the people.

PARSEEISM: Prayer is said every day while seated before a fire. Choice places for prayer are by the sea or facing the setting sun.

SHINTOISM: Prayers are offered up to the gods in the temples dedicated to them. The worshiper must first bathe his hands and rinse his mouth with holy water.

TAOISM: Taoist worshipers kneel before the altars, bow their foreheads to the ground, and then offer prayer and money. The money seems to be considered more efficient than the prayer.

TEUTONIC RELIGION: Prayers were thrown down wishing-wells or hung on trees which were sacred. The Teutons had no idols, their ideas of worship being very lofty.

MORMONISM: The Mormon idea of prayer seems to correspond to the Christian idea.

THEOSOPHY: There is no prayer except in the sense of an internal command. The conscious or unconscious statement of a wish or desire constitutes prayer. No other form of prayer, such as a supplication to the Almighty, is recognized.

A BRIEF COMPARISON

SACRED BOOK

CHRISTIANITY: Holy Bible, written in Hebrew and Greek.

MOHAMMEDANISM: The "Koran," written in Arabic, containing the teachings of Mohammed. No chronological order.

BRAHMANISM: The "Vedas" were the earliest sacred writings: (1) Rig-Veda, (2) Sama-Veda, (3) Yajur-Veda, and (4) Atharva-Veda.

BUDDHISM: The "Tripataka," written in Pali, a dead language, consists of Buddha's sermons and philosophy.

CONFUCIANISM: The "Five Classics," and the "Four Books."

EGYPTIAN RELIGION: "The Book of the Dead."

PARSEEISM: The "Zend Avesta."

SHINTOISM: "Kojiki," "Nihonge," and "Engishike."

TAOISM: "Tao the King," by Lao-tsze, is a book of brevity, not much read to-day. "The Book of Rewards and Punishments" is a later Taoist book widely read.

TEUTONIC RELIGION: The two "Eddas"—the "Elder Edda" and the "Younger Edda." They are composed of ancient poems and proverbs, handed down from generations.

MORMONISM: The "Book of Mormon," alleged to be a translation of writings in Reformed Egyptian upon golden plates hidden some fourteen centuries ago, and found by Joseph Smith, Jr., through the aid of an angel, in 1827. Imitates the Bible in general style and make-up.

THEOSOPHY: "Isis Unveiled" and "The Secret Doctrine," by Mme. Blavatsky, discussing the tenets and doctrines of Theosophy.

MORALITY

CHRISTIANITY: Strict morality required; immorality prevents attaining to heaven.

MOHAMMEDANISM: Sensuality permitted and promised in the life to come. Cruelty and lust are disseminated by Mohammedanism.

BRAHMANISM: Consider selves irresponsible in moral affairs. Temple prostitutes common.

BUDDHISM: Early teachings were morally high, but the religion, instead of elevating India to its teachings, was lowered to the gross immorality of the Indians in general.

RELIGIONS

CONFUCIANISM: Does not encourage cruelty or sensuality, but neither does it set any reward for morality.

EGYPTIAN RELIGION: Egyptian morality was very high in many respects, as is shown by the development of a social conscience and a code of ethics.

PARSEEISM: The Parsees have attained to a very high moral standard and adhere to it very closely.

SHINTOISM: No definite moral code, but the followers discouraged to some extent immorality and sensuality.

TAOISM: Very low standards, consistent with the worship of demons. Immorality, political corruption, and stealing are common. "A successful liar is honored."

TEUTONIC RELIGION: The Teutons were unmoral rather than immoral. They were cruel, killed undesirable or weak members or children, fought feuds (duels are still common among German university students), and loved warfare.

MORMONISM: Polygamy removed all moral restraint from Mormons, and vice reigned supreme. Forced marriages and illegitimate children were common. The laws of the United States have caused regulations so that Mormon morals and standards have raised to a marked degree.

THEOSOPHY: Morality is encouraged as necessary to entrance to Devachan. The high aims of devout Theosphists must be respected, but their belief in occultism and mysticism lowers them greatly in the estimation of the civilized world.

SACRIFICES

CHRISTIANITY: Jesus sacrificed Himself to save mankind. Sacrifice of humans or animals, etc., is not a part of Christianity.

MOHAMMEDANISM: Animals are slain to commemorate the name of God in obedience.

BRAHMANISM: Human sacrifice was once a part of the religion, but has disappeared. Sacrifice of animals is not permitted, as animals are reincarnated men. Fruits, etc., are offered as sacrifices.

BUDDHISM: Considered by Buddha as an evil and not tolerated.

CONFUCIANISM: Three grades of sacrifices: (1) the Great—to heaven, earth, great temples of ancestors, etc.; (2) the

Medium—to sun, moon, Confucius, and lesser gods; and (3) the Inferior—to statesmen, martyrs, etc.

EGYPTIAN RELIGION: Many animals, including gazelles, antelopes, wild goats, and bullocks, offered in sacrifice to the gods.

PARSEEISM: Sandalwood and money are offered to the sun. The priests receive the sacrifices, bless them, and place them beside the fire. Nothing is ever thrown into the fire.

SHINTOISM: Rice, lighted candles, etc., offered up to spirits of the departed.

TAOISM: Sacrifices play an important part in the Taoist household. Death brings evil spirits, which must be propitiated by sacrifices, at which the Taoist priests, in red robes, officiate.

TEUTONIC RELIGION: The most important part of Teutonic religion. Many different animals were used as sacrifices. Human sacrifices were commonly offered up to Odin, god of war, often whole defeated armies being sacrificed.

MORMONISM: Unknown among Mormons.

THEOSOPHY: Not a part of this religion.

POLYGAMY

CHRISTIANITY: Not tolerated.

MOHAMMEDANISM: Encourages and teaches polygamy. Mohammed himself practiced it.

BRAHMANISM: Polygamy common among Brahmans.

BUDDHISM: Those who are financially able may have plural wives or concubines.

CONFUCIANISM: Polygamy is taken as a matter of course, for every mother is expected to give birth to a son. "Every mother who bears no son is a slave, while a mother with grown-up sons is a monarch."

EGYPTIAN RELIGION: No record is found of any signs of polygamy. Concubinage may have been permitted.

PARSEEISM: Monogamy is the rule, though some of the wealthy are polygamists. Parsee family relations on the whole seem to be quite happy.

SHINTOISM: Christianity has disestablished concubinage. Polygamy is now illegal in Japan.

RELIGIONS

TAOISM: Priests are allowed to marry. Polygamy is governed by personal tastes. There are no rules or restrictions.

TEUTONIC RELIGION: Largely practiced by wealthier Teutons. Plural wives were obtained by purchase or capture.

MORMONISM: Originally Mormonism forbade polygamy, but Joseph Smith, Jr., had a "revelation" granting permission to have plural wives. Men were encouraged to have several wives, and the practice was employed to cover up marital unfaithfulness, thus encouraging vice and licentiousness. Marriage came to be merely legalized vice. Polygamy was done away with in 1893, in order that Utah might be admitted to the Union.

THEOSOPHY: There seems to be no evidence of polygamy. Such as may have been practiced, if any, has been secret.

POSITION OF WOMEN

CHRISTIANITY: The only religion that gives women a place of esteem and respect and love.

MOHAMMEDANISM: Very low position. Can be divorced at husband's will. "Duty is implicit obedience, and reverential silence in his presence."

BRAHMANISM: Originally gave women a high place, but to-day she is a slave to her husband. She is never allowed to show her face to any but her husband. Widows must consecrate selves to Krishna and become inmates of temples consecrated to this god, the life being that of women in our "red-light" districts. Women are merely race perpetuators.

BUDDHISM: Very degraded position. Womanhood is regarded as penalty for sins committed in a previous life. Her only hope of salvation is to be reborn a man.

CONFUCIANISM: Low position. Woman is tolerated because she is necessary to continuance of the race.

EGYPTIAN RELIGION: Women held a lowly place, but were not degraded. Polygamy was not so general nor so vile as in Oriental lands.

PARSEEISM: Marriage is sacred, polygamy forbidden except among a few wealthy. The wife is socially equal to her husband and is mistress of her home.

A BRIEF COMPARISON

SHINTOISM: Before coming of Buddhism, women held a much higher place than now. Women are now enslaved, though their morals are not bad as a rule.

TAOISM: Polygamy has degraded woman. Girl babies are unwelcome. Foot binding is endorsed. Women are slaves to their husbands.

TEUTONIC RELIGION: Women held a secondary position and were bought and sold like cattle. They were subject to polygamy.

MORMONISM: Men were completely masters of their women during the time of polgyamy. Woman was a sort of chattel or personal property, with no voice in proceedings. Her position, until the forced remedy by United States laws, was very subservient and degraded.

THEOSOPHY: The women of Theosophy in civilized nations hold as high a place as the women of the Christian religion.

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