whole matter of the questions so shrewdly raised becomes more simple. Each has only to quote from records he holds to be sacred, and to show that no known fact or truly scientific deduction is controverted by his "scripture." If the "scripture" one holds as revelation does not agree with the "scripture" another holds as revelation, it is a cause for worry and indecision only to yet another who holds neither to be revelation.

The assumption made by the Carpenter of Nazareth that HE KNEW, is forced as truth upon the mind of the writer,—by training, by "intellectual environment,' and by a study that has led to the conclusion that the Man of Nazareth spake as never any other man before or since has spoken.

First:—The recognition by John, and James, and Peter, of the spirit companions of Jesus on the Mount of Transfiguration,—is evidence that the mental compass or range of intuitive faculties, when the sphere of the now unseen world is entered, will be enlarged to a proportion perhaps limited only by the capacity of the individual personality.

Second:—The recognition of himself called for by Jesus in the interval between his resurrection and his ascension, has only a limited significance, and that only to those whose mental capacity cannot fathom a concept without sensual accompaniment,—such as sight, touch, hearing. He was "not yet ascended,"—so his bodily appearance had no necessary relation to the ordinary life after death whose possibility and environment is in question. And moreover, he exercised personal power which was sufficient to prevent or call for recognition at his will.

Third:—The exact words of Jesus, in description of this after-life are: "They are as the angels in heaven." He also, in a parable, used to, more or less poetically, clothe a truth he sought to impress upon his hearers, spoke of "a great gulf fixed," that divided certain of the dead from others whom they knew when on earth.

Fourth:—To the Sadducees, who said "there is no resurrection, neither angel, nor spirit," Jesus went beyond his mere assertion, and gave what he considered would be to them an unanswerable argument; "That the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living."

According therefore to the revelation of the law-giver of Sinai, and of the carpenter of Palestine, there is an awakening after death that leads to recognition of one another and a satisfaction, that has no relation to youth or age, scars or wrinkles, earth's "forty-five years" or cycles of time. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament." (Daniel xii, 2.)

Nevertheless, the Athenians are not yet extinct, who, "when they heard of the resurrection of the dead, some mocked; and others said: We will hear thee again of this matter." (Acts xvii, 32.)

DANVILLE, VIRGINIA. REV. J. CLEVELAND HALL.

THE CROSS IN "JAPANESE HERALDRY."

To the Editor of The Open Court:

I read with interest the article in your December number on *The Cross in Japanese Heraldry*, but I was astonished to read the author's statement regarding

the "Manji," viz. that its use by Christianised Japanese nobility is a conclusive proof of its Christian origin. This statement is absolutely incorrect. Whatever Christianity the Manji may have is due to adaptation from sources similar to those whence you trace the analogies in the histories of Nativities in your concurrent article theron. The Manji is an emblem whose use as a solar, and possibly lunar, representative can be retraced to the fourteenth century B. C. having been frequently found by Herr Schliemann among Trojan remains, and described in his work *Ilios*. Moreover this Manji is merely another name for the Swastika of India, concerning which much has been written; I believe it is mentioned in the Ramayana as being painted on the bows of Bharatás fleet, and it is shown in the *Archæological Survey of India*, vol x, plate 2, fig. 8, as being on a coin of Kranánda, supposedly the oldest Indian coin.

This emblem is also known as the Cross gammée, and as the gammadion, and could pile Pelion upon Ossa in proofs not only of its pre-Christian but almost of its prehistoric existence.

Should any reader wish to look into the history of this deeply interesting emblem, I recommend for valuable assistance the *Migration of Symbols*, by M. le Comte Goblet D'Alviella, Senator of the Royal Academy of Belgium, and also *The Swastika*, by Mr. Thos. Wilson, Curator of the Department of Prehistoric Anthropology at Washington, D. C.

LOWELL, MASS. N. W. J. HAYDEN.

BOOK NOTICES.

TALKS TO TEACHERS ON PSYCHOLOGY: And to students on some of Life's Ideals. By *William James*. New York: Henry Holt & Co. 1899. Pages, xi+301.

Prof. William James has written a characteristic production in his *Talks on Psychology and Life's Ideals*. The addresses abound in practical insight and unconventional wisdom, and have far more value for teachers than many of the ponderous tomes of the psychological Dry-as-Dusts. The scant pedagogical outcome of the ultra-technical psychological research now in vogue, the great importance of motor elements in education, the function of reactions, the laws of habit, the association of ideas, the factors of interest, attention, memory, apperception and will, are all delightfully and, in the main, soundly emphasised. In the section, "Talks to Students" the essay on "The Gospel of Relaxation" which is an appeal to the American public, recommends a species of diluted Yoga-practice, a descending at intervals to the non-thinking level, an absorption in the supreme felicity of the sensorial life. Here, too, is the source of much genuine philosophy, Professor James thinks; and it is his essay "On a Certain Blindness in Human Beings," which treats of this topic, that he likes best. The essay is a gospel for life's sake a gospel of a subjective criterion of all ethical values, a levelling of all the standards of ideality to individual sentiment, culminating in the assertion that "the truer side is the side that feels more, and not the side that feels less." On this, his individualistic and polymorphic philosophy, Professor James lingers with loving emphasis.

We should like to quote, if space permitted, some of the many apt and trenchant passages which Professor James's book contains; but we must content ourselves with saying that serious readers of all professions cannot fail to find in it stimulating and ennobling thoughts.