

they have not a "goodly heritage," particularly, I am sorry to say, in Italy, where I have seen the most heart-rending cruelty to beasts of burden. Not only are they constantly compelled to draw burdens greater than they can bear, but there is a systematised practice, common throughout Italy, and by no means confined to that country, of treating mules with unwarranted cruelty, by means of nose-plates fixed to their head-gear. These nose-plates are made of brass formed to fit the nose of the animal and upon the inside there are serrated edges which saw the flesh through to the bone. The mule may be a bad-tempered, stubborn animal and require stern treatment, but surely such a barbarous mode ought not only be unnecessary, but should be absolutely prohibited. This kind of cruelty is not, I assure you, in isolated cases. It is a common practice among the peasantry. I have examined the noses of scores of mules and have invariably found ghastly, ulcerating wounds caused by these plates.

If the Signora continue this good work of hers on behalf of the suffering lower creation, she will not only be helping to lighten their bitter lot, but will render untold benefit to humanity at large.

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AN INDIAN CHIEFTAIN ON THE DEVIL.

Our readers will remember the picture of the manly looking Indian clergyman, the Rev. J. J. Emmengahbowk (the Man-Who-Stands-Before-His-People) which appeared in *The Open Court* of last January (p. 50). The Rev. Emmengahbowk was much interested in *The Open Court*, and especially so in the announcement which he saw of Dr. Carus's *History of the Devil*. After subscribing to *The Open Court*, he writes as follows :

"WHITE EARTH RESERVATION, March 9th, 1901.

"*The Open Court*,

"Gentlemen :

"Some thing my people interested to see the picture of the olden times and to have some idea how the ancient people worshipped to the unknown God ; that some thing the faith and worship of my people are similar.

"I was telling one of the chiefs that some a good white man has written a book about the Devil and made pictures of them. He ask : 'Is the white man still living?' I said, 'Yes, live in Chicago very near us.' 'O, dear me,' he said, 'I wish I could see the man who visited and talked with the Devil.' And he continued to say : 'Can you not procure his book and let us hear what the Devil had to say and what they look a like ? The gentleman asks too much,—I am not able to buy it—too, too much to have his numerous friends see the picture of his friend the Devil!'

"He ask me again and said : 'Emmengahbowk, do you ever know or hear of any of your friend see the Devil personally, either through dreams or in imagination.' I said : 'I have not.' 'Well, I have. Sometimes he comes with all the beautiful form like any human being—sometimes in the form of a mountain, and other times in the form of a beautiful green leaf, of course with all their enticing bait, or other word *allure*.'

"My poor people know this much and understand it : that we are allured to evil by some promised good. We are enticed into it through our passions. We are seduced when drawn aside from the path of rectitude.

"Again the chief asked : 'Do you say that he saw the Devil !' 'Of course he

must; cannot be otherwise,' said another of the heathen chiefs. 'How can a man make picture of an object unless he saw it? So he must have seen and talked with him as a friend.' I wish the gentleman would be so generous to give his book to the inquisitive chief. He may do him much good." EMMENGAHBOWK.

 BOOK REVIEWS.

NEUCHRISTENTHUM UND REALE RELIGION. Eine Streitschrift wider Harnack und Steudel. Nebst einem Katechismus realer Religion. Von Dr. Julius Baumann, ord. Professor of Philosophy in the University of Göttingen. Bonn: Verlag von Emil Strauss. 1901. Pages, 56.

In this work Doctor Baumann criticises Professor Harnack of Berlin and the Rev. Steudel, pastor of the church of St. Roberty, of Bremen, and a disciple of the famous professor—the former for his lectures on the essence of Christianity, and the latter for his text-book of religious instruction for young people. Our author opposes the lack of scientific thoroughness in both, and discovers the weak point in the religious views of this new Christianity and new Protestantism in a hankering after mysticism. Harnack is a scientific man; he is one of the most prominent representatives of the critical school; his investigations of Church history, the history of the Christian dogma, etc., are classical; but in all his studies we can trace his staunch allegiance to a belief in the supremacy of sentiment (page 188). Harnack says: "Science cannot satisfy all the yearnings of the spirit and the heart" (*Lectures*, pages 11–12). And again: "Science cannot give meaning to life. The questions of whence and whither she can answer as little to-day as two or three thousand years ago. She teaches us facts, traces contradictions, interconnects phenomena, explains illusions of the senses." Harnack denies that she can produce judgments of any absolute valuation. He says (page 11): "Absolute judgments of valuation are always the creatures of sentiment and will; they are a subjective act." While Harnack is strictly scientific in his work as a professor and historian, while he eliminates miracles and critically analyses the texts and documents of Christianity, while he concedes that the early Christians were utterly mistaken in the main dogma of their religious conviction, viz., as to the second advent of Christ, he again and again objects to science as being unable to give a norm of life, and resorts again and again to sentiment as being alone capable of giving absolute valuations of religious significance. Professor Baumann points out that all religions are of the same nature, that for instance, the present Chinese national movement against foreigners is essentially based upon such a subjective valuation of their religious convictions against those of the Christian invaders. There is subjectivism on both sides. But Professor Harnack does not consider these contradictions as affecting his judgments of absolute valuation. His own religion is, as he himself expresses it (page 95), "A dualism the origin of which we do not know; but as moral beings we are convinced, that as it is presented to us for the sake of being overcome and reduced to a unity, it points out an original unity, and will ultimately be resolved in harmony in a concrete dominion of the good."

Harnack's disciple, Pastor Steudel, follows essentially the same direction. He is critical, he opposes belief in miracles, but after all he builds his religion upon subjective conviction. "Metaphysical cognition has only a subjective significance," he says; "objective certitude can only be obtained by experimental science" (page 92). Thus, the essential religious ideas lie outside the pale of science. Steudel says (page 13): "If God could be reached by means of investigation, as