

laws, the descent of man, etc. He thus succeeds in covering up the important religious truth of the Golden Rule. For the sake of increasing the toil of man, machinery was introduced. The devil of the labor question says: "I persuade men that as articles can be produced better by machines than by men, it is therefore necessary to turn men into machines, and they do this, and the men turned into machines hate those who have done so unto them."

Tolstoy winds up his statements as follows: "The devils encircled Beelzebub. At one end was the devil in the cape,—the inventor of the Church; at the other end the devil in the mantle,—the inventor of Science. These devils clasped each other's paws, and the ring was complete.

All the devils chuckling, yelping, whistling, cracking their heels and twisting their tails, spun and danced around Beelzebub. Beelzebub, himself flapping his unfolded wings, danced in the middle, kicking up high his legs.

"Above were heard cries, weeping, groans, and the gnashing of teeth."

THE GÂTHAS OF ZARATHUSHTRA.¹

Among the sacred books of Mazdaism the Gâthas are probably the most important. Zoroaster, or as he is called in the original Zend, Zarathushtra, is represented in the Vendidad and in the Avesta as a demi-god, a prophet full of the spirit of Ahura, that is, the Lord; and his miraculous powers are never doubted. The Gâthas, or hymns, unquestionably constitute the oldest documents of Zoroaster's religion. Here the prophet of dualism, far from being a demi-god, is a struggling man confronted with dangers, passing through tribulations, full of hope and fear, cursing his enemies, and promising the peace of God to his friends and supporters. They afford the strongest proof that Zoroaster was really a concrete living personality, that his work was historical, and that the later myths that surround his name as a halo are mere accretions which naturally grow around the memory of a great man.

Zoroaster was born in Iran, probably in the northwestern part, in Adarbaijan, near the Caspian Sea. He impresses his countrymen with the truth that there is but one God, and that the evil principle which contends with God the Lord omniscient (Ahura Mazda) for the government of the world is the source of all evil. We, all living creatures, are confronted with the great question whether we will serve God or the Evil One, the latter being represented by the Dævas, presumably the degraded old deities of the Iranian tribes.

Professor Mills has translated the Gâthas first into Latin and then transliterated them into the *Sacred Books of the East*, Vol. XXX., pp. 1-393; but his aspiration to present them to the public in a readable form suggested to him the idea of publishing a new English metrical version, in which he endeavors to introduce the English public into the spirit of the Zarathushtrian Gâthas. The book was first published by Henry Frowde, but The Open Court Publishing Company has now acquired the ownership, and we take pleasure in offering the second edition to the American and English public.

Even in the metrical form the Gâthas are by no means easy reading. We have to bear in mind a number of terms which frequently occur, and it is difficult to translate them into English. Although Ahura Mazda, the Lord omniscient, is

¹ *The Gâthas of Zarathushtra (Zoroaster) in metre and rhythm*, being a second edition of the metrical versions in the author's edition of 1892-1894. By Lawrence H. Mills, D. D., Hon. M. A., Professor of Zend Philology in the University of Oxford. Chicago: The Open Court Pub. Co. Pages, xix, 240. Price, \$2.00.

sole God, Ahriman, or Ahrimanu, is an independent being inferior to him, yet quite distinct and separate. A great crisis is at hand, in which the Iranians, ad-



ZOROASTER.¹

dressed by Zoroaster, are called upon to choose which side to take. Further, we

¹ Copied from a bas-relief at Persepolis. Examples of Persian iconography in *Early Sassanian Inscriptions*, by Edw. Thomas, F. R. S. (Reproduced from *The Hundred Greatest Men*, by permission of Sampson, Low, Marston & Co.)

have to mention that Zarathushtra makes use of a number of expressions which in the later development of his religion develop into a theological mythology, or, to say the least, angelology. The Amshaspand, or archangels, are personified powers of God, among whom Vohu Manah (Good Thought), Asha (the Moral World Order, or Righteousness), Khshathra Vairya (the Kingdom of Perfection), are the most important ones. They correspond to the archangels of Christianity.

In the book before us, Professor Mills took the most important hymns and grouped them in such a way as to indicate the historical order; the introduction being Yasna xliii., a greeting to an expected champion of his religion. We have good reason to assume that it is addressed to Vishtaspa, the Zoroastrian Constantine, the principal hero of orthodox Mazdaism.

In Yasna xxix., the second hymn in Professor Mills's collection, we hear the adherents of the prophet cry for assistance from God; they are represented as the soul of the herd clamoring for a leader, as which Zoroaster presents himself. Ahura Mazda, the Lord omniscient, calls him, and entrusts him with the great mission of extending help to the herd. It concludes with the prayer of Zoroaster:

"Grant gladness, O Ahura
and the Right, unto these a Kingdom,
A Realm with the Good Mind ordered,
which joy and amenity giveth;
Of these, O Mazda, ever
the possessor first I thought Thee."

Zoroaster now enters upon his office (Yasna xxviii.). He prays for assistance from Mazda, to be supported by "His bounteous spirit and the Good Mind's understanding, thus the Herd's soul to appease." He utters the following invocation:

"O Righteousness and thou Good Mind,
with surpassing chants I'll praise you,
And Mazda, for whom our Piety
aids the everlasting Kingdom;
Aye, together I adore you;
then, for grace while I call, draw near.

"O Holiness, when shall I see Thee,
and thou Good Mind, as I discover
Obedience, the path to the Lord,
to Mazda, the most beneficent?
With that Mantra will we teach
foul heretics faith on our God."

Zoroaster feels compelled to explain the constitution of the world to his followers, and he speaks with authority; he claims to have had a revelation from Ahura Mazda himself. He addresses God in the following stanza:

"I who the Right to shelter
and the Good Mind, am set for ever,
Teach Thou me forth from Thyself
to proclaim, from Thy mouth of spirit
The laws by which at the first,
this world into being entered!"

The answer to this prayer for inspiration is given in Yasna xxx., where the so-called dualism is proclaimed. The prophet calls upon his people to decide, and urges every single man to choose for himself.

"Hear ye this with the ears,
 behold ye the flames with the Best Mind;
 Faith's choices must ye now fix,
 for yourselves, man and man deciding;
 The great concern is at hand,
 to this our teaching awake ye!"

The substance of his faith is expressed in the belief in two primeval spirits, one good and one evil, between whom we must choose.

"Thus are the spirits primeval
 who, as Twain, by their deeds are famed
 In thought, in word, and in deed,
 a better they two, and an evil;
 Of these, let the wise choose aright,
 and not as the evil-minded!"

He explains how the two spirits work, the good one for life, the bad one for death; how the good one rewards with a Millennium (probably the prototype of the Christian Millennium), and the bad one leads to the pit. The Dævas were deceived by the Evil One, and thus they fell. But we have a chance to choose the right. The Amshaspand, or archangels, are assisting us, and among the powers for good there is Armaiti, the personification of a holy zeal for the good cause, devotion or endeavor. Zoroaster says:

"To us came then the helper
 with the Kingdom, Right, and the Good Mind;
 And a body gave Armaiti,
 the eternal and never-bending;
 With these who are Thine may she be,
 as Thou camest first in creations."

The evil ones are doomed:

"Then on the host of the Lie
 the blow of destruction descendeth;
 But swiftest in the abode
 of the Good Mind gather the righteous,
 With Mazda and Asha they dwell
 advancing in holier fame."

But the course of the prophet is not so smooth. The Kingdom of God (Khshathra Vairya) is not so soon released. The powerful rival, a heretical teacher, an idolatrous leader, has risen, and the next Gatha sounds the slogan of war against this dangerous enemy.

In Yasna xliv. Zoroaster preaches the true religion, and sets forth the blessings of obedience; but he seems to have met with disaster, for in Yasna xlvi. we

possess a cry *de profundis*; the prophet seems exiled, and from the depths of his confusion he asks the Lord:

"To what land shall I turn?, where with my ritual go?
Of kinsmen, allies, or the mass
None to content their service offer me.

"This know I, Mazda, wherefore foiled I wander
My flocks so small, and following so feeble;
To Thee in grief I cry, behold it, Master,
Thy grace vouchsafing me, as friend bestows on friend,
Showing with pureness Thy Good Mind's riches best."

In his anxiety, Zoroaster threatens a powerful supporter who seems to shrink from giving him his due assistance, with the same curse as the enemies of the faith; he says:

"Who having power doth not thus approach him¹
To the Lie-demon's home in chains will go;
The wicked's friend is he and likewise wicked,
But righteous he who loves the righteous,
Since the primeval laws Thou gavest, Lord."

Finally, the prophet sees his cause advanced, and he sees himself at the head of an army. He promises victory to those who would side with Asha, the world order, and conquer Lie-Druj, the demon of wickedness. He promises deathless life for the saints, a cursed life for the infidels. He says:

"If he with Asha's deeds
shall slay | the Lie-Druj,
When that once called deceit
our lot | shall really be,
In deathless life for saints,
cursèd for faithless;
With blessings this
shall swell,
praise, Lord, to Thee."

Nevertheless, the victory is not easily gained; his enemy, Beñdva, the cruel chieftain, gains a decisive victory, and his people are despondent. The disaster is mentioned in Yasna xliv.:

"Beñdva hath gained . . . !
he ever | yet the strongest . . . ;
The ruthless² now
with rites | to peace I call;
Come, Lord, with gift
of good
to heal my sorrow;

¹ Viz., the prophet with help in his troubles.

² The meaning seems to be, that the Prophet must appease his followers who are dissatisfied on account of the defeat.

With good men gain
for me
that Beñdva's fall!"

The enemies who "with madness urge on Raid and Wasting, . . . who pray with devil's rites, with Asha's never," they are helped by the fiends; but, adds the prophet.

"But He is blessing,
Lord, and he our riches,
Who guards our holy Faith
with | good men's hand:
Each willing saint
hath thus Asha enfranchised
With all who in Thy
Realm loyal shall stand."

Without further entering into the details of the progress and the several reverses of Zoroaster's cause, he invokes the Lord and the archangels in the following stanza

"Ye, the most bounteous Mazda
Ahura, and Zealous-Devotion
And Asha, the settlements furth'ring,
thou Good Mind and Kingly Power,
Hear ye me all, and cleanse me
for all deeds which I do whatsoe'er!"

He instituted the rite of the holy fire:

"Yes, we beseech for Thy Fire
through its holiness¹ strong, O Ahura,
Most swift it is, and most mighty
to the believer shining for succour;
But for the hater, O Mazda,
it showeth with javelins² vengeance!"

And he gains a powerful supporter in King Vishtâspa, who is praised for his wisdom and receives the promise of Shura's blessings:

"Holy wisdom Vishtâspa
in the great Realm hath reachèd;
Hymns of good men revealed it;
Through this Law Mazda taught it;
He the bounteous Ahura,
so to teach us in grace."

The prophet enters into a close alliance with his royal disciple, and his daughter is married to the king. The last Yasna in Professor Mills's collection, No. liii, is the marriage song, which concludes with the following doxology:

"With unbelievers the foe
Thine upholders would banish

¹ Asha.

² Presumably the lightning.

Through the truth-slaying prayer
of the body estranged.
Where's then the Lord righteous
smiting these out of life,
And from license would hurl them?
Mazda, Thine is that Kingdom
where to poor and right-living
Thou dost give, Lord, the best?"

OBITUARY.

PIERRE LAFFITTE.

French newspapers announce the death of the official head of the Positivist religion, M. Pierre Laffitte, a venerable octogenarian. He was installed in his office by the will of Auguste Comte who died in 1857. Since then the Positivist school was split into two parties, one which accepted the religions institutions of their master, the other which repudiated the idea of a positivist religion. The latter saw in Comte's last period of life a mere aberration and recognised only his scientific achievements. They represent the large body of scientists and freethinkers and follow the lead of Émile Littré. The former constitute the Comtists proper, a small sect of worshippers of humanity with peculiar rituals, prayers, and festivals. They hold their meetings in the Rue Monsieur-le-Prince, where their leader gave instructions in philosophy, theoretical and applied ethics, sociology and the history of religion, explaining the doctrines of Moses, Buddha, Confucius, St. Paul, and Mahomet.

M. Laffitte held the chair of a general survey of the sciences at the Sorbonne and leaves behind the following works: *Dictionnaire d'ouverture*.—*Des leçons sur l'histoire générale de l'humanité*.—*Des considérations générales sur l'ensemble de la civilisation chinoise*.—*Les grands types de l'humanité*, and *Cours de philosophie première*.

M. Laffitte still enjoyed the satisfaction that in May, 1902, a bust of his master Auguste Comte, was erected on the Place de la Sorbonne which was solemnly unveiled under the auspices of General André.

JULIUS VICTOR CARUS.

Dr. Julius Victor Carus, Professor in the University of Leipsic, a distant relative of the editor of *The Open Court*, died peacefully at an advanced age, on March 10th last. If he had lived a fortnight and a day longer he would have celebrated on March 25th the 80th anniversary of his birth. He was the editor of the *Bibliotheca Zoologica* and the author of many books, perhaps the most significant among them being his *Geschichte der Zoologie* published in 1872, in which he gives a synopsis of zoölogical development from the standpoint of evolution,—an undertaking which, in spite of the great progress which has been made in this branch of science, still remains unique.

Julius Victor Carus was the son of Ernst August Carus, Professor of Medicine at the University of Leipsic. He was born August 25, 1823, attended the Nicolai School till 1841, then the Universities of Leipsic (1841-1844) and of Dorpat (1844), where his father had been appointed professor of surgery. In 1846 he became the resident physician of the St. George Hospital and in 1849 took his doctor's degree at Leipsic. He filled successive positions at Würzburg, Freiburg-Baden, and Ox-