

finding expression in the folk-lore tales of ghosts. It embodies in a mythological form the truth of man's immortality, and gives it a concrete and tangible shape. Yet after all, the theory that ghosts, spirits, or whatever you may call the disembodied souls, may be electrical phenomena, is a bold assumption which appears to me only a modern expression of a very ancient, not to say antiquated, belief, based upon a wrong conception of the soul.

The most remarkable attempt at verifying the belief in ghosts has been made in recent times by F. W. H. Myers, in his posthumous book *Human Personality and Its Survival of Bodily Death*. It is a stupendous work written with great earnestness and quoting many strange events and psychic experiences. And yet we cannot say that Mr. Myers has succeeded.

P. C.

NOTES.

Mrs. T. R. Foster of Honolulu has donated one thousand dollars to the educational enterprise of the Anagarika Dharmapala, and Mr. Charles Viggars has gone to India to take charge of the school.

A memorial of Dr. Marie Elizabeth Zakrzewska has been published by the New England Hospital for Women and Children, Boston, Mass., and is to be had in paper for 20 cents, cloth 40 cents, at the hospital, Dimock Street, Roxbury. Dr. Zakrzewska was the pioneer of woman physicians, and her death, together with her last message which was read by a friend at the funeral, was published some time ago in *The Open Court*.

Modern theology is so little known outside of academic circles that publications of theologians of scientific standing are commonly regarded as rank "freethought" and as "bold attacks upon the most sacred tenets of the Christian faith." One instance will suffice. An article written on the origin of Christmas and published in William Smith's *Dictionary of Christian Antiquities*, (pp. 357-358,) was reprinted in *The Open Court*. The author, a theologian of good standing, quotes the sermon of Ambrose, Pope Leo the Great's letter on the subject, a homily of ancient date attributed to Chrysostom, etc., which prove that the birth of Christ was celebrated on the day of the birth of Mithras, and that the choice was done deliberately because it was most appropriate for the purpose. The collection of these historical facts, made by a representative Christian scholar, is commented upon in *The Daily Picayune* as "an assault on the principal mystery of the Christian faith," and comments of this kind are not uncommon. While among European theologians the god-conception of the editor of *The Open Court* is commented upon in a friendly way, there are circles among the laity (of course not among academical theologians) in which his work is considered as decidedly irreligious.

Among the theological scholars there are many who have adopted the scientific world-conception; among the clergy there are a few, but the laity, and among the laity those elements which predominate in the vestry, are a brake on the wheel of progress. The fact is stated not to blame them, but as a fact that is not always clearly understood.