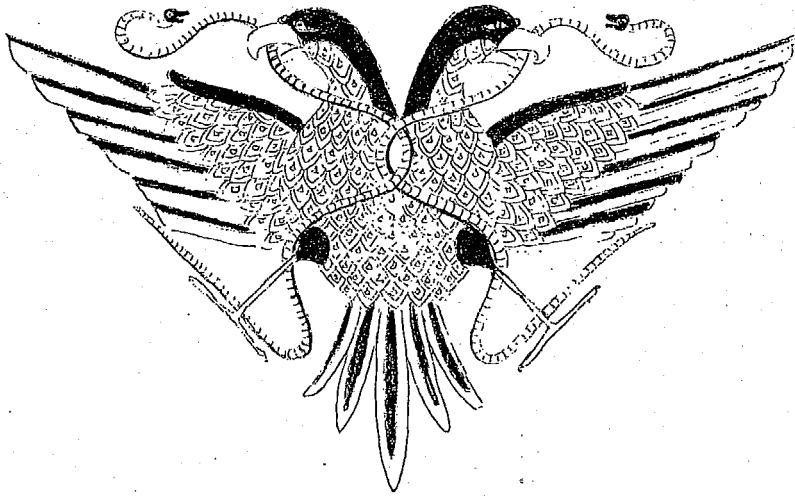


MISCELLANEOUS.

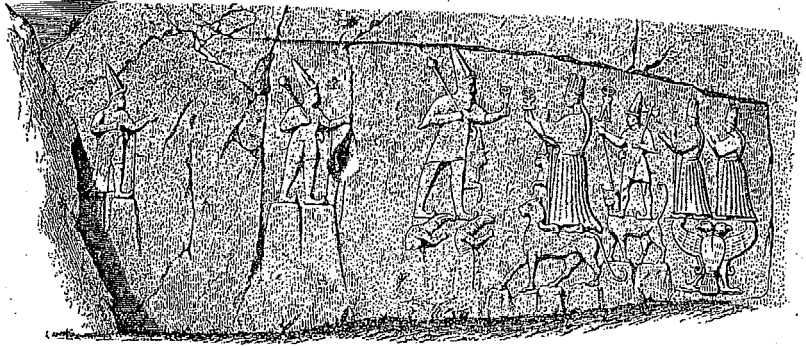
THE ANCIENT SYMBOL OF THE DOUBLE EAGLE.

With reference to the article on "The Persistence of Symbols," which appeared in the July *Open Court*, Prof. Albert Grünwedel of Berlin sends us the reproduction of a double eagle which he discovered on the great expedition under his leadership sent out by Germany into Central Asia. Innumerable treasures of rare value, interesting to the historian, the anthropologist, the ethnologist, the archæologist, the artist, and above all the student of religion, are now safely stored away in the Ethnological Museum of Berlin, and the



present painting, here reproduced in outlines, is but one specimen of tens of thousands of illustrations. The original represents what Buddhists call a "Garuda" and was found on a ceiling in one of the very oldest caves near Qyzyl, in the mountain range near the city of Kutcha. It is difficult to determine the exact date of this figure, and we do not venture to decide whether an historical connection of this form can be traced back to the double eagle found in Boghaz Kõi, Phrygia, or whether we are here confronted with a parallel formation which would indeed be a remarkable coincidence. We will state at the same time that it is by no means impossible that both formations, the one in ancient Phrygia as well as its counterpart in Central Asia, might date back to some more primitive common form, every trace of which has been

lost. In the Phrygian monument two goddesses are standing upon the double eagle, which seems to indicate that the double eagle is a religious symbol sacred to some twin divinity, and we are inclined to think that the symbol also existed in other countries. The idea may be a parallel formation to the *dioscuri*, and we may assume that it existed in one shape or another among



MONUMENT FROM BOGHAZ-KÖI.

Reproduced from *The Open Court*, Vol. XXII, p. 393.

the primitive races of mankind, which would render it by no means improbable that scattered representations of the symbol might be found in distant places and that its appearance in Europe might be due to primitive reminiscences as much as in Phrygia and Central Asia.

THE EXPLOITS OF MR. FRITS V. HOLM.

Mr. Holm, the enterprising young Danish traveler who on another page gives an account of his recent Nestorian expedition to Sian-fu, certainly deserved heartiest congratulations on the success of his very notable achievement. Although the rare value of his prize, the earliest Christian monument in China dating from 781 A. D., has long been acknowledged by students and missionaries, he is the first who has had the enterprise to cause a copy to be made and conveyed to the Western world. Casts of this facsimile may now be made as frequently as there is any demand for them, with as absolute accuracy as if made from the original stone which is now jealously guarded in the most remote quarter of the earth.

Mr. Holm was formerly a correspondent of the *London Tribune* in China, prior to which period he had received an officer's education in the Danish Navy, and so was already a traveler and explorer of repute when he entered on this latest mission. It was in London in the early part of 1907 that he formed the idea of procuring a replica of the famous tablet with the scientific and historical value of which he had made himself acquainted during his previous residence in China. Obtaining the support of some friends, whom he persuaded of the feasibility of his plans, he came out to China again, and proceeded to Tientsin, where he completed his final preparations for the expedition. He left Tientsin in company with two Chinese attendants, an interpreter and a boy, on the 2d of May, 1907, and traveled in a house-boat to Takou, where the Peking Syndicate had an establishment, and thence con-

tinued his journey on horseback westward to Weichingfu and Honanfu, where he organized a regular little caravan. Setting out again when all was ready, he reached his destination, Sianfu, on the 30th of May, and then proceeded cautiously to put his long-cherished plan into execution.

Taking up his quarters as unostentatiously as possible he engaged the services of a skilled Chinese draughtsman and four stone-cutters, explained to them what he wanted, and made a bargain to pay them 150 taels (about \$100) for an exact copy of the famous tablet. The contractors, as they may be called, were obliged to proceed with the task very cautiously indeed. First of all a suitable piece of stone had to be procured. Mr. Holm stipulating for a slab of the same material and dimensions as the original. This being procured, it had to be conveyed to a shed without attracting notice, which was done; it then had to be shaped and dressed, and afterward the stone-cutters, chiseling from the marvelously accurate drawings of the Chinese draughtsman, slowly and tediously proceeded with the task of carving it.

It is said that the foreigners in Sian, missionaries all with one exception, did not view the enterprise with any great favor; still no opposition was offered and at length it was finished.

Mr. Holm was then in Hankow, having gone there for various reasons, among them ill-health, after the work had been fairly started in Sian. On hearing of the completion of the undertaking, he hastened back to the Shensi capital, invited the Chinese officials to inspect the replica, which they did, and finally, after much negotiation, succeeded in obtaining permission to take it away. Mr. Holm, it may be mentioned, is the only foreigner so far, who has been received by the officials of the Shensi Foreign Office in their yamen, where he was most courteously and considerately treated by the President and members of the Provincial Board of Foreign Affairs.

The conveyance of the great stone from Sian to Hankow was an immense undertaking. First of all it took 64 coolies to lift it from the ground and place it on the heavy cart which had been specially constructed to carry it to Chengshow, Honan, where it was put on a railway truck and by that means taken to Hankow.

Here, according to statements made by Mr. Holm himself, his troubles really began, and strange to relate, it was not from Chinese officials they proceeded, but from the foreign Commissioner of Customs, Mr. Aglen. For some unexplained reason this gentleman seized the stone and impounded it, instructing Messrs. Jardine Matheson & Co. not to let it leave their premises on any account until they heard further from him.

Sir Robert Hart, who knew of Mr. Holm's enterprise, issued instructions that the stone was to be restored to the owner, for him to do what he liked with it.

Mr. Holm then returned to Hankow, obtained possession of the great piece of work once more, shipped it on board the "Loongwo" and took it to Shanghai, where it was put on board the s. s. "Kennebec" for final conveyance to New York via the Suez Canal.

BOOK REVIEWS AND NOTES.

AMERICAN PHILOSOPHY. By I. Woodbridge Riley, Ph. D. New York: Dodd, Mead & Co., 1907. Pp. 595.

Alexis de Tocqueville, a French writer, claims that "in no country in the

civilized world is less attention paid to philosophy than in the United States. The Americans have no philosophical schools of their own; and they care but little for all the schools into which Europe is divided, the very names of which are scarcely known to them." This is a mistake, for America has developed philosophical thought partly through European philosophies, partly repeating them in a parallel development without strictly imitating them, and we may claim at present that the interest in philosophy is not less in the United States than in Europe. The present volume is a protest against this view, and if we should measure philosophical thought according to its ponderous presentation we must confess that the author has succeeded in impressing us with the fact that M. de Tocqueville is mistaken. The present volume is only the beginning of a larger work. It contains 584 pages and treats of Samuel Johnson, Jonathan Edwards, the tendency of the several colleges, Cadwallader Colden, Joseph Buchanan, Joseph Priestley, Thomas Cooper, John Witherspoon, Samuel Stanhope Smith, Samuel Miller, Frederick Beasley, and several minor lights.

The author says concerning his work: "Written almost wholly from first-hand sources, a large part of which exists only in manuscript, it attempts to reconstruct a period of philosophy but little studied and imperfectly understood. Its aim being both historical and biographical, the work seeks to present tendencies and movements through their personal channels. Hence there are given, in order, the psychological characteristics and intellectual development of each of the more important thinkers, an exposition of his system under the proper metaphysical captions, a summary of his doctrines, and the transitional relations to predecessors and successors, both at home and abroad. Here it is necessary to quote copiously the writers discussed, to let each man speak for himself, for, in the absence of any source book of American philosophy, it has been found necessary to present, in their original form, materials scattered, inaccessible, or almost unknown."

THE INWARD LIGHT. By *H. Fielding Hall*. New York: Macmillan, 1908.
Pp. 228. Price \$1.75 net.

Mr. Hall is widely known for his sympathetic studies of Oriental life and thought, notably *The Soul of a People* the object of which was "not to explain what the Buddha taught but what the people believe." The present work aims to tell what Buddhism really is, and "to explain as clearly as may be that conception of the world, man's life, the past, the present and the future which finds its latest, not its last, expression in Buddhism." Mr. Hall feels that he understands much more of the spirit of the Eastern people than when he wrote the former book. He feels that the errors of Western writers lie not in their knowledge of the facts, but in their interpretation. "To take an illustration: the East believes in the transmigration of the soul. We think this means that the unchanged, unchangeable entity of the soul of man is incarnated now in a beast, now in one man, now in another, as a lighted candle might glow moved through a series of lamps. We cannot understand such an idea, for it seems to us absurd. Indeed it is so, but the absurdity is not in what the East believes, but the way the West understands it. Transmigration means a very different thing from this, because the soul is not to them what it is to us.

"Then take Nirvana... It seems to us only another way of expressing annihilation and death. It has no attraction but fills us rather with fear and

distrust. Because we misunderstand its meaning; we read it in terms of our own premises.

"But when you have abandoned these ideas, when you have learnt what to Eastern eyes the soul of man is now, and may be, you are then enabled to understand the strength and beauty of the conception, surely the most wonderful the world has known. Then alone can you understand them when they say that this Nirvana of which they speak is not annihilation, it is not death.

"It is the opposite of all these things. It is the realization of self in a greater, grander self than ever we have dreamed of; it means a fuller, more glorious life than this world gives us now. That is what Nirvana means to those who understand it rightly."

Mr. Hall characterizes Buddhism as follows: "Buddhism is a very simple faith. It is not made of dreams nor revelations, nor founded upon the supernatural. It is the science of the evolution of the soul within the body. It is what men have seen and feel and know. It has ideals, beautiful ideals. They are not sunset clouds hung far in space remote from us: their base is on the earth, the spires ascend from the strong and sure foundations of the things that are. It has a theory of this world that agrees with all that science has discovered. It has a promise of Immortality, the only beautiful and reasonable Immortality the world has known. It is a study of man, not as he impossibly 'ought' to be but as he is, and of what he may be judged from what he has been. . . Never does it consider it has found the absolute. Its thoughts and its ideas are but a step. It seeks always new truths to add, new steps to, climb towards an infinite."

The author of *The Inward Light* seems to have breathed very deeply of the spirit of the East. He has an earnest message to deliver to the world and he couches it in exotic imagery and truly Oriental beauty of expression. Were it not for its lesson the book would be a charming and restful book to read, and he who reads it in a thoughtful mood will feel that he has come into close communion with the inner life of a hitherto strange and unknown people.

THE PHILOSOPHY OF COMMON SENSE. By *Frederic Harrison*. New York: Macmillan, 1907. Pp. 418. Price \$1.75 net.

This book is designed to furnish the philosophical grounds on which is based the author's former work, *The Creed of a Layman*. The author defends his title by the statement that "rational philosophy indeed, from the time of the early Greek sages down to Auguste Comte, has never been anything but the common sense of the best minds systematized and correlated to a righteous life." To Frederic Harrison himself, however, the "philosophy of common sense" is synonymous with the philosophy of Auguste Comte as interpreted according to his own view. To his mind Comte's position is the golden mean between the extreme limits of orthodoxy on the one hand as represented by Arthur Balfour, and scientific radicalism on the other, whose apostle is Herbert Spencer. "For some sixty years I have studied competing systems of philosophy," Mr. Harrison says in his Introduction, and their culmination he finds in Auguste Comte whose influence he traces in every line of thought: "After five-and-twenty years of continuous study of the historical theory of Auguste Comte, we have come for our part to believe that there is none other with which it can be compared." "It is now a quarter of a century since Auguste Comte declared that the end of true philosophy was to organize

human life in all its aspects collectively, whether intellectual, affective, or active. And a stimulus has thereby been given to all the higher thought of the generation, even amongst those who were willing to accept nothing from the founder of positivism."

The book is written in Mr. Harrison's clear, forceful and charming style, and his essays on "The Soul Before and After Death," and "Heaven" will be welcome to many thoughtful people who have been obliged to abandon the traditional views of a soul entity but who have not as yet formulated any sufficient reason for the faith that is in them. "If I thought as you do on these matters, I should go and drown myself forthwith," Mr. Harrison was told by an eminent member of the Metaphysical Society, and many others have met with the same experience when they have tried to show a sufficient motive for living in the possibilities of life on earth. "I would try if I could clear off a little of that gloom which seems to hang over views that so many persist in calling Materialist, and then explain why those who maintain what I prefer to call the rational and satisfying view of human life do not take refuge in the nearest pool." Against the epithet "materialistic" Mr. Harrison says: "In a word, the reality and the supremacy of the spiritual life have never been carried further than by men who have departed most widely from the popular hypotheses of the immaterial entity."

TALKS ON RELIGION. A Collective Inquiry Recorded by *Henry Bedinger Mitchell*. New York: Longmans, 1908. Pp. 325. Price \$1.50 net.

These nine talks are given in dialogue form on different phases of the subject of the fundamentals in religion. The book differs from many others cast in the same literary form in that it is not the work or thought of one man put in argumentative form for further elucidation, but is a faithful transcript of actual conversations between fifteen men whose names are withheld but whose occupations are given. "The company, drawn partly from among the professors of a great university, partly from the business, literary, and ecclesiastic life of a city at large, represented many widely varying types of character and mental outlook. Not a few bore international reputations and nearly all had attained distinction in their own fields; all had known the discipline of exact thinking."

A few personalities may be distinguished in the description given of the participants, a number being members of the faculty of Columbia University, but on the whole to the general public the incognito has been well preserved. The results reached by this varied and distinguished coterie may well be considered significant. The subjects of the series of discussions are as follows: Aspects of Religion; Christianity and Nature; Evolution and Ethics; Power, Worth and Reality; Mysticism and Faith; The Historian's View; Organization and Religion; The Renaissance of Religion; Has the Church Failed?

THE RIDDLE OF PERSONALITY. By *H. Addington Bruce*. New York: Moffat, Yard & Co., 1908. Pp. 247.

In this book the author has received important assistance from Professor James and Professor Hyslop, Dr. Boris Sidis, and Dr. Morton Prince, Prof. Pierre Janet and other prominent men in the lines of psychical and psychopathic investigation. His object has been to correlate the discoveries of the

psychical researchers and psychopathologists in the effort to show that the results of their inquiries confirm the long-cherished faith in the immortality of man. He has dealt at some length with the remedial possibilities of hypnosis. Mr. Bruce also reviews the "Evidence for Survival" including a summary of the details of the Mrs. Piper case ending with the control of Dr. Hodgson which Professor James considers "extremely baffling." The author thinks the natural conclusion from the data of the Society for Psychical Research would be that spirit communication has been definitely proved, but on the other hand has much to say of telepathy and its possibilities, and takes the side of the defence in his final chapter on "Spiritism vs. Telepathy."

POEMS AND TRANSLATIONS. By *Frederic Rowland Marvin*. Troy: Pafraets, 1907. Pp. 164.

Mr. Marvin, a Congregational minister, has here collected a number of fugitive verses of an exceedingly miscellaneous character and of various merit. Perhaps the most pleasing of all is the message with which the author sends out his verses:

"Go, little book,
 And be to other men
 What thou hast been to me—
 Communion, fellowship, and hope!
 Say to other men:
 'In these brief lines
 A living man was housed,
 And here he breathed desire and faith;
 Not such as schools and chapels teach,
 But such as God approves.'
 Go, little book,
 And rest your heart
 Against some heart to me unknown,
 And cry: Hail brother! evermore to you
 Glad fellowship, and kindly love,
 And pleasant journey home!"

SOCIOLOGICAL PAPERS, Vol. III. By *G. Archdall Reid* and others. New York: Macmillan, 1907. Pp. 383. Price \$3.25 net.

The papers included in the present volume were read at meetings of the Sociological Society of London during its third session from October, 1905, to April, 1906. The volume contains many valuable papers with regard to the accomplishment of this science in its various phases. Dr. G. Archdall Reid's contribution on "The Biological Foundations of Sociology" is an endeavor to elucidate the questions of human heredity and variability. Mr. W. McDougall gives "A Practical Eugenic Suggestion"; Dr. J. Lionel Tayler writes on "The Study of Individuals and Their Natural Groupings," which is also a study in biological sociology, and advances the theory that the fundamental social formations are determined by the native characteristics of individuals. Of even greater interest to the general student of sociology is Prof. J. Arthur Thomson's paper on "The Sociological Appeal to Biology," which goes far to clear up the confusion which characterizes the relation of these two sciences. The

other topics treated in this volume are: "A Suggested Plan for a Civic Museum and its Associated Studies," by Prof. Patrick Geddes; "The Origin and Function of Religion," by A. E. Crawley; "Sociology as an Academic Subject," by Prof. R. M. Wenley; "The Russian Revolution," by Mr. G. De Wesselitzky; "The Problem of the Unemployed," by W. H. Beveridge; "The Methods of Investigation," by Mrs. Sidney Webb; and "The So-Called Science of Sociology," by H. G. Wells.

THE PSYCHOLOGY OF INSPIRATION. By *George Lansing Raymond*. New York: Funk & Wagnalls, 1908. Pp. 340.

This book by a veteran professor of George Washington University (formerly Columbian) of Washington, D. C., being "an attempt to distinguish religious from scientific truth and to harmonize Christianity with modern thought," is another contribution to the great mass of literature which assumes the fancied existence of a conflict between religion and science and strives to placate both parties. "It is the outgrowth of an endeavor—exceptional, as is thought, in its processes, though not in its purposes—to find a way in which all that is essential to the methods and results of scientific and historic research can be accepted, while, at the same time, nothing that is essential to the theory or practice of religion need be rejected." The psychological aspect of the book as well as its "exceptional" method seems to lie mainly in the consideration of suggestion as applied to spiritual truth.

LECTURES ON HUMANISM. By *J. S. Mackenzie*. London: Sonnenschein; New York: Macmillan, 1907. Pp. 243. Price, \$1.25 net.

Professor Mackenzie of University College, Cardiff, Wales, writes these lectures with special reference to the bearing of humanism upon sociology. They discuss the meaning and growth of humanism, its limitations and implications, and also the part it plays at present in philosophy, politics, economics, education and religion. This book is one of the series called "The Ethical Library" which is edited by Prof. J. H. Muirhead of the University of Birmingham.

THE BIBLE IN EUROPE. An Inquiry into the Contribution of the Christian Religion to Civilization. By *Joseph McCabe*. London: Watts, 1907. Pp. 224.

So much has been said by the apologists of Christianity in behalf of its great service to the civilization of the West that Mr. McCabe thinks a more impartial view of the facts should be given to the public. That there are two sides to the question he considers to be duly established by the leading historians of the world, and devotes himself to the side of the development of European institutions which he thinks is too generally ignored.

HISTOIRE DES MATHÉMATIQUES. Par *W. W. Rouse Ball*. Tr. par *L. Freund*. Paris: A. Hermann, 1907. Pp. 270. Price 8 fr.

The second French edition of W. W. Rouse Ball's *History of Mathematics*, translated into French by L. Freund, now lies before us and contains some valuable additions by M. de Montessus.

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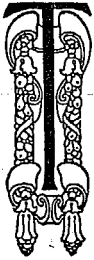
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