

MISCELLANEOUS.

HINDU PRAYERS FOR PROF. MAX MÜLLER.

We learn with great relief from a personal letter that our dear friend and contributor Prof. Max Müller is making very satisfactory progress toward recovery from his recent severe illness. The Professor's world-wide reputation and the love in which he is held in Oriental countries is evidenced by the following quaint and characteristic communication from an old and learned Brahmin at Madras which we requote from *Literature*:

"When I saw the Professor was seriously ill, tears trickled down my cheeks unconsciously. When I told my friends who are spending the last days of their life with me, and read with me the *Bhagavad-gîtâ* and similar religious books, they were all very much over-powered with grief. Last night when we were all going to our temple as usual, it was suggested to me that we should have some special service performed by the temple priest for his complete restoration. All my friends followed me to the temple, but when we told the priest of our wish he raised various objections. He could not, he said, offer prayers and chant hymns in the name of one who is not a Hindu by birth, and, if he did so, he would be dismissed from the service, and excommunicated by his caste. We discussed the subject with him at length, and told him that Prof. Max Müller, though a European by birth and in garb, was virtually more than a Hindu. When some of my friends offered to pay him ample remuneration, he at last consented, and when the next day at eleven o'clock at night we came to the temple with cocoanuts, flowers, betel-leaves, nuts, and camphor, which we handed to the priest, he began to chant the Matras and offer prayers to God for about an hour or so. After everything was done, the priest returned to us some of our gifts, and requested that we should send them to Prof. Max Müller."

Such a service has never been performed before for an unbeliever, and it is a remarkable fact, and a decisive contribution to the theory of the efficacy of prayer, that according to *Literature* the Professor's recovery seems to have occurred simultaneously with the chanting of the Matras and the heartfelt offering up of the cocoanuts and the betel-leaves in India.

THE PSYCHOLOGY OF RELIGION.

To the Editor of The Open Court:

I send you a *questionnaire* which I have been using during the past year to gather material upon the Contents of Religious Consciousness. Although I meet

with great difficulties, I have so far succeeded sufficiently to feel encouraged and the value of the answers I receive induce me to make a renewed effort to obtain answers.

I desire answers from all kinds of persons: Protestants, Catholics, Jews, Agnostics and even from those who believe themselves without religion of any kind. Negative answers are instructive.

BRYN MAWR, PA., March 17, 1900.

JAMES H. LEUBA.

The following is the circular that Professor Leuba sends. We recommend it to the attention of the readers of *The Open Court*, who will be doing a service to scientific religious investigation by complying so far as possible with his requests

PROFESSOR LEUBA'S CIRCULAR.

Although that part of our experiences called religious life is a world of many inscrutable mysteries, careful and extended observations may throw much light on many obscure points. It is in the hope that some of the current ideas concerning religion may be made clearer, or be brought nearer to the truth, that this *questionnaire* is sent forth with an earnest appeal to all those who, from any standpoint whatsoever, have at heart the welfare of religion, that they make the little effort required for adequately answering the following questions.

If the last three questions (7, 8 and 9) appear too difficult, let at least the others be answered.

It is of the highest importance that one's *actual experiences* be faithfully consulted and accurately expressed. Not that which *might be* or *would be* experienced, but that which now makes up our religious consciousness should be stated.

The task will be made easier for the correspondents if, before answering, they place themselves in the religious attitude with which they are familiar.

We take the liberty of calling attention to certain expressions frequently used, but having no definite meaning. To say, for instance, "It is an aspiration towards the ideal," or "I feel the Spirit of God," or to speak of "the feeling of communion with God," is to make use of terms the meaning of which may differ widely. The ideal of one man is not necessarily that of his neighbor, and the statement, "I feel the Spirit of God," may describe states having but little analogy with each other; there are, for instance, religions in which the ecstasy produced by certain intoxicating decoctions is called "divine possession." It will consequently be necessary either to avoid entirely these ill-determined expressions, or then to describe them and say, as far as possible, what sort of feelings, emotions, thoughts, constitute the spiritual experience considered.

The name of the correspondent may be sent on a separate sheet of paper, and will in every case be kept secret.

1. (a) Do you usually realise the reasons which prompt you to religious practices? What are they?
(b) Why, to what end, for what purpose, do you perform devotional exercises, be they private or public?
2. What circumstances, what places, what objects, and what periods of your life incline you most strongly towards religious practices? Can you say why it is so?
3. State what you consider to be the most characteristically religious among your experiences. Describe, if possible, this experience in terms of the emotional and intellectual life. In what circumstances do you, or did you have such an experience?

4. Have you never in the course of your life taken for religious certain feelings, emotions or thoughts which later you classed as non-religious? If so, give a few instances.
5. In what religious atmosphere have you been brought up? What form of religion do you prefer? Are you now a communicant or non-communicant church member, or out of sympathy with churches in general? Have you strong religious needs? What are they? Describe them and say how you satisfy them. Or do you believe yourself devoid of religious feelings?
6. Give your name, sex, approximate age, and your occupation. Add your address, if you choose.
7. (a) Describe as minutely as possible the contents of your consciousness (feelings, emotions, thoughts) when you are in a religious attitude, at church or in your private devotions.
(b) Do not fail to describe also the bodily sensations, etc., which may accompany your religious states.
8. Are the religious feelings, thoughts or emotions which you have described akin to, or comparable with, other non-religious feelings, thoughts or emotions? If so, what are the likenesses and the dissemblances which you notice? Give some concrete examples.
9. (a) Are there thoughts which you would call religious? Give a few examples.
(b) How does a religious thought differ in experience from a non-religious thought?

All answers to be sent to James H. Leuba, Bryn Mawr, Pa.

IMMORTALITY.

The restless ocean's white-capped waves roll on
In motion endless. On the strands they break,
And then roll back. But on the golden sands
Small pools are left behind, disconsolate.

Anon the mighty ocean gathers strength,
And quick returning to the patient shore,
Its waves climb up and lovingly
Embrace the eager, waiting, wistful pools.

Upon the shores of time forever flow
The waters of eternal life. Man is
A pool upon the strand. Anon the waves
Reach forward and pools and ocean joins.

PHILADELPHIA, PA.

RABBI J. LEONARD LEVY.

BOOK REVIEWS.

THE BIBLE FOR HOME READING. Edited with comments and reflexions for the use of Jewish parents and children. By *C. G. Montefiore*. London and New York: The Macmillan Co. 1899. Part I, Pp., xviii, 624. Price, \$1.25. Part II Pp., xxvii, 799. Price, \$1.25.

The popularity of Mr. Montefiore's work is evidenced by the fact that it is now in its third edition although the first was published in 1896. The idea which is at