

The summation of other series is also admirably illustrated by the graphic method. The construction and theory of polygons, congruence, the theory of triangles, symmetry, similarity, collinearity, the theories of inversion and of coaxial circles, and many other topics, including conics, are treated in a novel manner. The publishers and editors have done their utmost to render the book an indispensable and attractive adjunct of mathematical instruction,—one which will be useful in the earlier as well as the later steps, and which therefore cannot fail to be welcomed by the public.

THE TAI-PING CANON.

[The politicians of Europe exhibit great eagerness to prove that the Christianity of the Tai-Ping rebels was spurious, and so it was if we assume that the Western forms of Christianity, Roman Catholicism and the Protestant sects, are the only standard of Christianity. There can be no doubt, however, that the religion of the Tai-Ping is based upon the Bible, that God the Father is recognised as the creator and ruler of the universe, that Jesus is called his son and our elder brother, the latter being a title of respect to superiors, for the elder brother represents the absent parents to his younger brothers and sisters. No mysterious origin was claimed by Hung Siu Tsuen, the leader of the Tai-Ping, but he claimed to have had a vision in which God the Father and Jesus, our elder brother, charged him to pacify the country and assume authority over the world. He called himself the younger brother of Jesus, and his whole appearance in history, the sternness of his moral discipline, the faith in himself and his mission, his piety combined with military success, vividly remind one of Cromwell. The interesting history of the Tai-Ping rebellion is told in full in *The Open Court* for November and December, 1907.

The Tai-Ping Canon (or Classic) is a sample of the Tai-Ping religion, being the literal translation of a poem used as an educational text-book and written in the style of the Trimetrical Classic, the common school book of the Chinese, a translation of which appeared in *The Open Court*, Vol. IX., No. 29.

The Tai-Ping Canon was translated by the Rev. Dr. Medhurst and published by Sir George Bonham. Mr. John Oxenford in quoting the 'Trimetrical Classic' adds:

"The above document gives no reason to suppose that the insurgents are otherwise than orthodox Confucians, with a superstructure of spurious Christianity. While Buddhism is stigmatised, not a word is uttered against the ancient Chinese philosopher; and the Emperor Tsin, from whom the reign of diabolical delusions is dated, is the same Emperor who is infamous in Chinese tradition for his attempted destruction of the works of Confucius."—*Editor*.]

<p>"The great God Made heaven and earth; Both land and sea And all things therein. In six days, He made the whole; Man, the lord of all, Was endowed with glory and honor. Every seventh day worship, In acknowledgment of Heaven's favor:</p>	<p>Let all under heaven Keep their hearts in reverence. It is said that in former times, A foreign nation was commanded, To honor God; The nation's name was Israel. Their twelve tribes Removed into Egypt; Where God favored them, And their posterity increased.</p>
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Then a king arose,
 Into whose heart the devil entered ;
 He envied their prosperity,
 And inflicted pain and misery.
 Ordering the daughters to be preserved,
 But not allowing the sons to live ;
 Their bondage was severe,
 And very difficult to bear.
 The great God
 Viewed them with pity,
 And commanded Moses
 To return to his family.
 He commanded Aaron
 To go and meet Moses ;
 When both addressed the King,
 And wrought divers miracles.
 The King hardened his heart,
 And would not let them go ;
 Wherefore God was angry,
 And sent lice and locusts.
 He also sent flies,
 Together with frogs,
 Which entered their palaces,
 And crept into their ovens.
 When the King still refused,
 The river was turned to blood ;
 And the water became bitter
 Throughout all Egypt.
 God sent boils and blains,
 With pestilence and murrain ;
 He also sent hail,
 Which was very grievous.
 The King still refusing,
 He slew their first born ;
 When the King of Egypt
 Had no resource ;
 But let them go
 Out of his land. -
 The great God
 Upheld and sustained them,
 By day in a cloud,
 By night in a pillar of fire.
 The great God
 Himself saved them.
 The King hardened his heart,
 And led his armies in pursuit :
 But God was angry
 And displayed his majesty.
 Arrived at the Red Sea,
 The waters were spread abroad :

The people of Israel
 Were very much afraid.
 The pursuers overtook them,
 But God stayed their course ;
 He himself fought for them,
 And the people had no trouble.
 He caused the Red Sea
 With its waters to divide ;
 To stand up as a wall,
 That they might pass between.
 The people of Israel
 Marched with a steady step,
 As though on dry ground,
 And thus saved their lives.
 The pursuers attempted to cross,
 Their wheels were taken off ;
 When the waters closed upon them,
 And they were all drowned.
 The great God
 Displayed his power,
 And the people of Israel
 Were all preserved.
 When they came to the desert,
 They had nothing to eat,
 But the great God
 Bade them not be afraid.
 He sent down manna,
 For each man a pint ;
 It was as sweet as honey,
 And satisfied their appetites.
 The people lusted much,
 And wished to eat flesh,
 When quails were sent,
 By the million of bushels.
 At the mount Sinai,
 Miracles were displayed ;
 And Moses was commanded
 To make tables of stone.
 The great God
 Gave his celestial commands,
 Amounting to ten precepts,
 The breach of which would not be for-
 given.
 He himself wrote them,
 And gave them to Moses ;
 The celestial law
 Cannot be altered.
 In after ages
 It was sometimes disobeyed,
 Through the devil's temptations,

When men fell into misery.
 But the great God,
 Out of pity to mankind,
 Sent his first born son
 To come down into the world.
 His name is Jesus,
 The Lord and Saviour of men,
 Who redeems them from sin,
 By the endurance of extreme misery.
 Upon the cross,
 They nailed his body ;
 Where he shed his precious blood
 To save all mankind.
 Three days after his death
 He rose from the dead :
 And during forty days
 He discoursed on heavenly things.
 When he was about to ascend,
 He commanded his disciples
 To communicate his Gospel,
 And proclaim his revealed will.
 Those who believe will be saved,
 And ascend up to heaven ;
 But those who do not believe,
 Will be the first to be condemned.
 Throughout the whole world
 There is only one God (Shang-te);
 The great Lord and Ruler,
 Without a second.
 The Chinese in early ages
 Were regarded by God ;
 Together with foreign states,
 They walked in one way.
 From the time of Pwan-koo
 Down to the three dynasties
 They honored God,
 As history records.
 T'hang of the Shang dynasty
 And Wan of the Chow
 Honored God
 With the intentest feeling.
 The inscription on T'hang's bathing-tub
 Inculcated daily renovation of mind ;
 And God commanded him
 To assume the government of the em-
 pire.
 Wan was very respectful,
 And intelligently served God ;
 So that the people who submitted to
 him

Were two out of every three.
 When Tsin obtained the empire,
 He was infatuated with the genii,
 And the nation has been deluded by the
 devil,
 For the last two thousand years.
 Seuen and Woo, of the Han dynasty,
 Both followed this example ;
 So that the mad rebellion increased,
 In imitation of Tsin's misrule.
 When Woo arrived at old age
 He repented of his folly,
 And lamented that from his youth up,
 He had always followed the wrong road.
 Ming, of the Han dynasty,
 Welcomed the institutions of Buddha,
 And set up temples and monasteries,
 To the great injury of the country.
 But Hwuy, of the Sung dynasty,
 Was still more mad and infatuated,
 For he changed the name of Shang-te
 (God)
 Into that of Yuh-hwang (the pearly em-
 peror),
 But the great God
 Is the supreme Lord
 Over all the world,
 The great Father in heaven.
 His name is most honorable,
 To be handed down through distant
 ages :
 Who was this Hwuy,
 That he dared to alter it ?
 It was meet that this same Hwuy
 Should be taken by the Tartars ;
 And together with his son
 Perish in the northern desert.
 From Hwuy, of the Sung dynasty,
 Up to the present day,
 For these seven hundred years,
 Men have sunk deeper and deeper in
 error.
 With the doctrine of God
 They have not been acquainted ;
 While the King of Hades
 Has deluded them to the utmost.
 The great God displays
 Liberality deep as the sea ;
 But the devil has injured man
 In a most outrageous manner.

God is therefore displeased,
 And has sent his Son
 With orders to come down into the
 world,
 Having first studied the classics.
 In the Ting-yew year (1837)
 He was received up into heaven,
 Where the affairs of heaven
 Were clearly pointed out to him.
 The great God
 Personally instructed him,
 Gave him codes and documents,
 And communicated to him the true doc-
 trine.
 God also gave him a seal,
 And conferred upon him a sword,
 Connected with authority,
 And majesty irresistible.
 He bade him, together with his elder
 brother,
 Namely Jesus,
 To drive away impish fiends,
 With the co-operation of angels.
 There was one who looked on with envy
 Namely, the king of Hades ;
 Who displayed much malignity,
 And acted like a devilish serpent.
 But the great God,
 With a high hand,
 Instructed his Son
 To subdue this fiend ;
 And having conquered him,
 To show him no favor.
 And in spite of his envious eye,
 He damped all his courage.
 Having overcome the fiend,
 He returned to heaven,
 Where the great God
 Gave him great authority.
 The celestial mother was kind,
 And exceedingly gracious,
 Beautiful and noble in the extreme,
 Far beyond all compare.
 The celestial elder brother's wife
 [mother]¹
 Was virtuous, and very considerate,
 Constantly exhorting the elder brother,
 To do things deliberately.

The great God,
 Out of love to mankind,
 Again commissioned his Son
 To come down into the world ;
 And when he sent him down,
 He charged him not to be afraid.
 I am with you, said he,
 To superintend every thing
 In the Mow-shin year (1848).
 The Son was troubled and distressed,
 When the great God
 Appeared on his behalf.
 Bringing Jesus with him,
 They both came down into the world ;
 Where he instructed his Son
 How to sustain the weight of govern-
 ment.
 God has set up his Son
 To endure for ever,
 To defeat corrupt machinations,
 And to display majesty and authority.
 Also to judge the world,
 To divide the righteous from the wicked ;
 And consign them to the misery of hell,
 Or bestow on them the joys of heaven.
 Heaven manages everything,
 Heaven sustains the whole :
 Let all beneath the sky
 Come and acknowledge the new mon-
 arch.
 Little children,
 Worship God,
 Keep his commandments,
 And do not disobey.
 Let your minds be refined,
 And be not depraved ;
 The great God
 Constantly surveys you.
 You must refine yourselves well,
 And not be depraved.
 Vice willingly practised
 Is the first step to misery.
 To ensure a good end,
 You must make a good beginning ;
 An error of a hair's breadth
 May lead to a discrepancy of 1,000 le.
 Be careful about little things,
 And watch the minute springs of action ;

¹ " Wife " is presumably a misprint or a wrong translation. We believe that the Virgin Mary is here referred to.

The great God	Do not kill and slay ;
Is not to be deceived.	Do not steal ;
Little children,	Do not covet ;
Arouse your energies,	The great God
The laws of high Heaven	Will strictly carry out his laws.
Admit not of infraction.	Those who obey Heaven's commands
Upon the good blessings descend,	Will enjoy celestial happiness ;
And miseries on the wicked ;	Those who are grateful for divine fa-
Those who obey Heaven are preserved,	vors
And those who disobey perish.	Will receive divine support.
The great God	Heaven blesses the good,
Is a spiritual Father ;	And curses the bad ;
All things whatever	Little children,
Depend on him.	Maintain correct conduct.
The great God	The correct are men,
Is the Father of our spirits ;	The corrupt are imps.
Those who devoutly serve him	Little children,
Will obtain blessings.	Seek to avoid disgrace.
Those who obey the fathers of their	God loves the upright,
flesh	And he hates the vicious ;
Will enjoy longevity ;	Little children,
Those who requite their parents	Be careful to avoid error.
Will certainly obtain happiness.	The great God
Do not practise lewdness,	Sees every thing.
Nor any uncleanness ;	If you wish to enjoy happiness,
Do not tell lies ;	Refine and correct yourselves.

MISQUOTED.

To the Editor of the Open Court :

In your review of the work entitled *From Whence, What, and to What End*, which review appeared in the September number of *The Open Court*, allow me to say, that when you affirm that I designedly express the soul of man merely an assumption of theology, you do somewhat err, and further, when you affirm these words, "But not even science, the expounder of so many truths, can by direct evidence prove that there is such a thing as an immortal something or soul, within the human being," as mine, you do me an injustice.

To define this error, whether committed accidentally or otherwise, allow me to quote from Chapter VIII. : "Science asserts that matter cannot be annihilated, and if so, what then becomes of the human thought that has never been expressed by either voice or pen ? What becomes of this thought in life ? Is it transformed into other forms of matter or form, and where does thought locate after life has departed, if thought is not governed by a vital force, but is nothing but matter ? Thus it is to be seen that science, the expounder of so many truths, cannot by direct evidence prove that there is no such thing as an immortal something or soul within the human being ; thus, the assertion of there being something immortal in man may be believed in, as the evidence so far found, upholding the assertion that man has a soul, considerably outweighs the assertion that man has not a soul."

You will undoubtedly recognise your misquotations, and find that I unreservedly advocate the principle of soul-existence, regardless of the laws of theology,