

The butterfly has been a symbol of the human soul among the Greeks since time immemorial, so much so that the words *soul* and *butterfly* are both called *psyche* in Greek. The presence of the butterfly proves that the owner of the house in which the mosaic was found not only believed in the transiency of life, but also in immortality.

Though the color interpretations of Mr. Michelsen are ingenious, we have not the slightest reason to believe that his ideas prevailed among the early Christians.

Summa summarum, the Pompeiian Mosaic is interesting as proving the prevalence of religious meditation on the vanity of life and the hope that after his journey's end man will reach an eternal goal. But we may be sure that the man who put it up in his house knew nothing as yet of Christ or Christian doctrines. Had he been a Christian, he would certainly have given expression to his faith by some definite Christian symbol,—the fish or the $\Lambda\omega$, or the Christogram. P. C.

FROM THE ADI GRANTH.

I.

Say not that this or that distasteful is,
In all the dear Lord dwells,—they all are his.

Grieve not the humblest heart; all hearts that are,
Are priceless jewels, all are rubies rare.

Ah! If thou long'st for thy Beloved, restrain
One angry word that gives thy brother pain.

II.

All creatures, Lord, are thine, and thou art theirs,
One bond Creator with created shares;

To whom, O Maker! must they turn and weep
If not to thee, their Lord, who dost all keep?

All living creatures, Lord, were made by thee,
Where thou hast fixed their station, there they be.

For them thou dost prepare their daily bread,
Out of thy lovingkindness they are fed;

On each the bounties of thy mercy fall,
And thy compassion reaches to them all.

III.

One understanding to all flesh He gives,
Without that understanding nothing lives;

As is their understanding,—they are so;
The Reckoning is the same. They come and go.

The faithful watch-dog that does all he can,
Is better far than the unprayerful man.

Birds in their purse of silver have no store
But them the almighty Father watches o'er.

They say who kill, they do but what they may,
Lawful they deem the bleating lamb to slay ;

When God takes down the eternal Book of Fate,
Oh, tell me what, what then will be their state ?

He who towards every living thing is kind,
Ah ! he, indeed, shall true religion find !

IV.

Great is the warrior who has killed within
Self,—Self which is still root and branch of sin.

"I, I," still cries the World, and gads about,
Reft of the Word which Self has driven out.

V.

Thou, Lord, the cage,—the parrot, see ! 'Tis I !
Yama the cat : he looks and passes by.

By Yama bound my mind can never be,
I call on Him who Yama made and me.

The Lord eternal is : what should I fear ?
However low I fall, he still will hear.

He tends his creatures as a mother mild
Tends with untiring love her little child.

VI.

I do not die : the world within me dies :
Now, now, the Vivifier vivifies ;

Sweet is the world,—ah ! very sweet it is,
But through its sweets we lose the eternal bliss !

Perpetual joy, the inviolate mansion, where
There is no grief, woe, error, sin, nor care ;

Coming and going and death, enter not in ;
The changeless only there an entrance win.

Whosoe'er dieth, born again must be,
Die thou whilst living, and thou wilt be free !

VII.

He, the Supreme, no limit has nor end,
And what HE is how can *we* comprehend ?

Once did a wise man say: "He only knows
God's nature to whom God his mercy shows."

E. MARTINENGO-CESARESCO.

ARTICLES ON THE ORIGIN OF CHRISTIANITY.

It is natural that Emperor William asked himself what effect on Christianity an application of the Higher Criticism to the New Testament would have, and we prophesy that the problem of the origin of Christianity will now come more and more to the front. We have long prepared our readers for a better comprehension of the subject by publishing in both *The Monist* and *The Open Court* series of articles intended to shed light on the religious conditions in the age of Christ. We call special attention to the following titles: "The Birth of Christianity," by Prof. H. Grätz, published in *The Open Court* for November, 1899; "Apollonius of Tyana," by T. Whittaker, published in *The Monist* for January, 1903; a series of articles on Mithraism, by Prof. Franz Cumont, which appeared in *The Open Court* during the year 1902; a series of articles on the relation of Buddhism to Christianity, by Albert J. Edmunds, which appeared in *The Open Court* for the past two years; "Gnosticism in its Relation to Christianity" (*Monist*, July, 1898), an essay which proves that Gnosticism existed prior to Christianity, and that Christianity itself was a Gnostic movement which by its superiority remained victorious according to the law of the survival of the fittest; "The Food of Life and the Sacrament" (*Monist*, January, 1900, and April, 1900), a discussion of the sacrament showing its relations to the ceremonies of sacramental God-eating and religious cannibalism in general; "The Personality of Jesus and His Historical Relation to Christianity" (*Monist*, July, 1900), including an allusion to the Resurrection problem; "The Greek Mysteries, A Preparation for Christianity" (*Monist*, 1900); "The Fairy-Tale Element in the Bible" (*Monist*, April, 1900, and July, 1900), containing translations of the Babylonian Creation and Deluge tablets; "Yahveh and Manitou" (*Monist*, April, 1899), comparing the beliefs of the nomadic Israelites and the American Indians, both being characteristic of a certain phase of man's religious evolution; "Jew and Gentile in Early Christianity" (*Monist*, January, 1901); "The Nativity" (*Open Court*, December, 1899), showing similarities in religious art; "The Lord's Prayer" (*Open Court*, August, 1898); "Babylonian and Hebrew Views of Man's Fate After Death" (*Open Court*, June, 1901); "Seven" (*Open Court*, June, 1901, and July, 1901), showing the Babylonian origin of the sacredness of the number seven; "Pagan Elements of Christianity and the Significance of Jesus" (*Monist*, April, 1902); "Alpha and Omega" (*Open Court*, October, 1902); "Zarathushtra" (*Open Court*, June, 1900); "Mithraism and Its Influence on Christianity" (*Open Court*, February, 1903).

The climax is capped by an article, to appear in the next or the following *Monist*, by Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin, and the well-known author of *The Legends of Genesis, Commentary on Genesis, Creation and Chaos*, and other productions of remarkable scholarship. He has written an article entitled "The Religio-Historical Interpretation of the New Testament," which is as bold and radical in outlining the nature of the New Testament as is Dr. Delitzsch's article concerning the composition of the Old Testament.

While we were preparing the present number of *The Open Court*, a pamphlet