

MISCELLANEOUS.

EDITORIAL COMMENT.

SOME SIKH HYMNS.

The Sikhs of India, although best known in the west for their fierce invasion of British territory in the middle of the nineteenth century, are members of a religious community founded on the principles of monotheism and human brotherhood. Their regulations enjoin upon every Sikh to arise at four in the morning and bathe; they are to sing hymns both morning and evening and the following is an exact translation of some of their hymns for daily worship:

“Oh Almighty!

Thou art my Father, Thou art my Mother,
Thou art my dearest relation and Thou art my brother;
Why should I be afraid or feel anxious, when
Thou art my Protector wherever I go.”

“Through Thy kindness alone Thou canst be realized,
Thou art my relief and upon Thee alone I pride myself;
Nothing exists without Thee and all this world is but a tournament-ground
of Thine.”

“Animate and inanimate have all been created by Thee,
Thou art Thyself urging them in whichever direction it pleaseth Thee
the most;
Everything is Thy doing and nothing is from us.”

“The greatest bliss is attained by repeating Thy Name,
My mind has been refreshed by singing Thy praises,
The Perfect Guru congratulates you, Oh Nanak!
So you have won the tournament.”

“Why, *yogi*, do you wander in woods after Him,
Who is Omnipresent, ever Guileless and always by your side?
Just as odour exists in flowers and shadow in a mirror.
So does All-light and the Dispenser of all sins exist in you.
Seek Him out from within you, therefore, Oh brother!
Within and without He permeates everywhere, the Guru has granted me
this Knowledge.

Oh Nanak! Doubts and dangers are never dispelled without the conquest of mind."

"Oh Almighty,

We are unclean but Thou art Purity,

We are without any virtue but Thou art the Bestower (of all things),

We are fools but Thou art perfectly wise; Thou art the Knower of all the powers that be

Oh Master such are we and such art Thou,

We are sinners whilst Thou art the Dispenser of Sins; the Master's abode is very blessed.

Thou hast created all and honored all by giving them soul, body and breath I have no virtue, I am without goodness, grant me this charity, Oh Thou who art kind and benevolent!

Thou dost good for us at all times, though we know it not

Thou art always, always Kind.

Thou art the finger of all the comforts, Oh Father

Save Thy children.

Thou art the source of all the goodness and the Perpetual Ruler

All Thy creation longs intensely for Thee, saith Nanak,

Oh Timeless Being! Save us in the name of Thy saints. As this is our only pleasure to earn Thy blessing (*i. e.*, otherwise, we are without virtues and not worthy of Thy acceptance)."

THE VENERABLE SRI SUMANGALA.

In January was celebrated the eighty-fourth birthday of the Venerable Sri Sumangala of Hikkaduwa, M. C. B. R. A. S., M. R. A. S., the chief High Priest of Ceylon and the principal of the Vivodyaya Oriental College. He is not only largely esteemed by his own people but also recognized as a scholar of note by European men of culture, and is in correspondence with prominent professors of Oriental languages in the West. He has been elected "Fellow" of three great Societies in Europe. In 1887 he was elected Fellow of the Asiatic Society of Italy, and the honorary degree "Diploma Dicosio Onorario" was conferred upon him. Five years later he was elected Fellow of the Royal Asiatic Society of Great Britain and Ireland.

In extending the invitation to membership in the latter, Professor Rhys Davids wrote, "I hope your lordship will accept the title conferred on you by the above named Society. Its memberships are conferred very rarely. Of the greatest men elected from the whole world only one from all India is taken, and your lordship is the only member from Ceylon."

More recently the Societa Internazionale of Austria-Hungary elected him as an honorary Fellow. In the letter acknowledging his acceptance of the great honor thus conferred on him Professor Ladles Torte writes: "The European scientists have the greatest pleasure in your lordship's accepting the honor they confer on you. The members of this Society are the greatest men of science of Europe."

The venerable High Priest whom the greatest of Europe thus honor is an expert of Pali, Sanskrit, Elu and Buddhistic doctrines of ethics and metaphysics; moreover he has a wide command over the English, Tamil, and German languages. The life of ascetic severity which is followed by the High Priest is thus described in the *Maha-Bodhi* of February, 1910:

“The rules of the Bhikkhu Order do not allow a monk to touch gold and silver, and he has to be satisfied with the food that the pious laymen give him, which he takes once in twenty-four hours. With this diet he has to sustain life, and with one robe he has to cover his body. The room that he occupies does not belong to him, and there is nothing valuable that he can call his. It is a life of complete selflessness, the life of the Bhikkhu, and living such a self-sacrificing life he gives all his time for the welfare of the Bhikkhus and laics. * * * It is such a life of complete self-sacrifice that the illustrious elder, the most worshipful Pradhāna Nāyaka Sumangala, has lived since he received the Upasampada ordination in his twenty-first year. The whole Buddhist world pays him homage and we believe there is no other man in the world who has all the higher qualities with which he is endowed. In his eighty-fourth year he is as active as a young man of twenty-five, and younger scholars who go to receive instruction at his hands testify that the High Priest is the enemy of indolence.”

THE SHORT BALLOT.

It is a well-known truth recognized by all who have considered the difficulties of republican institutions, that the origin of many abuses is due to the custom of holding too many elections. The American citizen has to fill innumerable positions directly by his vote, and it is a matter of experience that in most cases a better choice is made by appointment. What can we know about candidates for state treasurer, for supreme court judges, for a clerk of the court, etc., etc., and the result is that even the most intelligent voter votes blindly, following the party ticket or the advice of some friend in whom he has confidence. It is absolutely impossible to be well posted on all the personalities in question, and the mass of voters are quite helpless. What the voter can not do the politician does for him, and so the political boss originates as the man who does the thinking for the voter. In smaller districts the shortcomings of our political system are not so much felt as in large cities where elections are decided by the great majority of irresponsible voters. In order to make a reform possible a movement has been set on foot with the outspoken purpose of simplifying politics by a short ballot. This timely enterprise has its headquarters at 127 Duane Street, New York City, under the title “Short Ballot Organization” and people interested in their plans are solicited to write for propaganda literature on the subject.

OUR NATIONAL HYMN.

Our national hymn contains a weak line in the first stanza which ought to be modified. The words “Land where my fathers died” is not only trivial but it is a pointless imitation of European patriotism. The hymn to the Prussian flag declares:

“Dass für die Freiheit meine Väter starben
Das deuten, merkt es, meine Farben an.”

Literally translated this means:

“That for freedom my fathers died,
That is the meaning, mark ye, of my colors.”

Note the difference: In the Prussian hymn we are informed that the liberty and greatness of the country have been bought dearly by former genera-

tions, who shed their blood on the battle field, fighting gloriously for the freedom of their land.

The same is true of the foundation of this country. Its liberty has been gained with sword in hand and many of its heroes lost their lives for it. While this idea must have been in the poet's mind, he missed the essential point which he replaced with the prosaic line that the fathers of the present American citizens, at least some of them, died and lie buried in American cemeteries. Most of them died a peaceful death in their comfortable beds. That some of them died the death of heroes is not even hinted at. Yet it is to these that we owe the freedom of this country. They were instrumental in securing the independence of the nation, and they are the founders of the nation, the predecessors of the American later-born patriots, and they are the spiritual ancestors of all good citizens of today, even of those who have come here to adopt this country as their own. We propose therefore another reading, which is easily introduced by a transposition of two lines and a slight change. The first stanza would then read as follows:

"Our country, 'tis of thee
 Sweet land of liberty,
 Of thee we sing.
 Land of the Pilgrims' pride,
 For thee our fathers* died,
 From every mountain side
 Let freedom ring."

* Or "For thee our heroes died."

Patriotic citizens will do well to consider this suggestion for a revised version of our national hymn.

SIMPLIFIED SPELLING IN CHINA.

Chinese civilization is very old and even the common people have a great respect for learnedness. Nevertheless, we are very much mistaken if we think that the average education in China is of the same standing as that in Europe or the United States. Though there are few absolutely illiterate people among the Chinese, the knowledge of reading and writing is limited among the large masses to practical business affairs. We must remember that Chinese characters are very complicated, and communications referring to modern innovations, among them to political questions, are not easily intelligible to the common people.

We learn from the *Daily Press*, Hong Kong, that it has, therefore, been proposed by some native reformers to introduce phonetic script which will replace the cumbersome method of ideographic Chinese characters and the proposition has been favorably received by the government. The next step will be the publication of newspapers written in both the old and the new script, which will facilitate the communication of thought and act as a powerful leaven toward the education of the people all over China.

AN AMERICAN LEAGUE FOR THE CONVERSION OF NON-CATHOLICS.

Every church, be it Protestant or Catholic, Greek or Roman, Anglican or Independent, has a right to missionarize; yea, we naturally expect it of all religions and say that a religion which does not make a propaganda for spreading the truth as its devotees see it, lacks vitality, and so we ought not

to forbid others, not even non-Christians, to make converts wherever by proper and lawful means they can do so. A propaganda must be opposed only when coercion, threats or other foul methods are employed.

We notice that the Roman Catholic Church has of late made renewed efforts to carry on an active missionary propaganda through "the League of the Good Shepherd." The *Ecclesiastical Review*, of April, 1910, p. 485, comments upon the subject as follows:

"The League has for its motto, 'I know mine and mine know me, and other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.' These words of the Good Shepherd indicate the chief object of the League, which is the conversion of our country, first by making Catholics better acquainted with their religion and more faithful in the observance of its laws and practices; secondly, by urging Catholics to labor for the conversion of their relatives and friends; thirdly, by diffusing everywhere the spirit which will bring our countrymen to the right knowledge and appreciation of Christ's teaching."

The Pontifical Brief reads thus in the authorized English translation quoted from the same source, p. 486:

"*Be it forever remembered:*

"Our beloved son, the pastor of St. Patrick's Church in Washington. Archdiocese of Baltimore, has made known to Us that in accordance with the expressed desire of the Fathers of the Second Plenary Council of Baltimore, he has established in his parish church the pious *sodality* of the League of the Good Shepherd which seeks as its special object, to obtain from God by prayer and good works the preservation of the faith among the parishioners and the conversion of their friends and relatives to the true religion. Since this League, canonically organized by the Ordinary of the Diocese and enriched with indulgences by the Holy See, has already borne abundant fruit and is rapidly spreading with the support of the Bishops into other dioceses, our beloved son as aforesaid, has earnestly besought Us to the effect that the heavenly treasures of the Church, which we have opened to this League, should likewise be made available for other associations which take the League as their pattern.

"We therefore gladly favor this pious petition, and, relying on the mercy of Almighty God and the authority of the Blessed Apostles Peter and Paul. We grant to every association established or hereafter to be established in the United States of America with the consent of the respective Bishop and with the same name and scope as the said League, each and all of the indulgences, plenary and partial, which were granted to the League by the Holy See on the twenty-seventh day of May in the current year: To wit, a plenary indulgence to all the faithful of either sex who shall join one of the aforesaid associations, to be gained on the day of their admission; likewise, to the present and future members a plenary indulgence on the festivals of Easter, Christmas and Corpus Christi, including the first vespers of each festival; also the same indulgence, available from sunrise to sunset, on one day in each month to be selected by the director of each League; with the condition in all cases that the members truly repent of and confess their sins, receive Holy Communion, make a visit to any church or public oratory and there pray for peace among Christian Rulers, for the extirpation of heresy, the conversion of sinners, and the exaltation of holy mother Church. And We further grant,

in the usual form, an indulgence of three hundred days to the members who, at least with contrite heart, shall attend the weekly devotions of the League; and one hundred days to be gained by each devout recitation, in any language, of the prayer: "O Jesus, Good Shepherd, I offer Thee all my actions of this day for the conversion of my country, and in particular for the conversion of N——." Finally, We permit all these indulgences, remissions of sins, and relaxations of penance to be applied by way of suffrage to the souls in Purgatory. Anything whatsoever to the contrary notwithstanding, the present concessions are to hold good in perpetuity.

"Given at St. Peter's, Rome, under the Fisherman's Ring, the thirtieth day of December, nineteen hundred and nine, the seventh year of Our Pontificate.

"R. Card. MERRY DEL VAL,

"*Secretary of State.*"

PROTEUS: A Rhapsody on Man. By *Edwin Miller Wheelock*. Chicago: The Open Court Publishing Co. Pp. viii, 58. Price, cloth, blue and gold, 50c (2s).

"Man as the microcosm" is the keynote of this small book. The author sees in the continuous effort of creation "to put forth the human form," a cosmic unity in evolution which he calls the God in Man. All things are possible by, through, and for man. It would seem as though he supplements Paul's declaration, by changing "God in whom we live, and move, and have our being," into, "Man, in whom God lives, and moves, and has His being." The two sayings are not contradictory but mere variations of one and the same truth.

Mr. Wheelock's mysticism is no doubt one source of his poetic vision, but in some points it is carried to excess when his opinions become fantastic; yet they are stated in serious naiveté that can hardly be deemed commendable before the tribunal of sober reason.

However, we gladly recognize the power of his poetry and recommend the book as an opportunity to become acquainted with this singular personality. His very eccentricities are noteworthy, in that they characterize certain aspirations and hopes of man whose very fulfilment runs contrary to the well assured verdicts of rational argument.

The brief fantastic passages have been removed from the text of the book, but for completeness' sake as well as in justice to the author are added in an appendix. As it now stands, this "Rhapsody on Man" is a truly poetic psalm of the glory of humanity, and passages of it may be compared to the best that has been produced in English literature.

HILPRECHT ANNIVERSARY VOLUME; *Studies in Assyriology and Archæology*, Dedicated to Hermann V. Hilprecht by his Colleagues, Friends and Admirers. Open Court Pub. Co. Pp. 450. Cloth, \$5.00.

Prof. H. V. Hilprecht, at present the incumbent of the Clark Research Professorship in Assyriology, Professor of Semitic Philology and Archæology, Curator of the Babylonian Section of the Museum of Archæology, University of Pennsylvania, is acknowledged the world over to be a leading authority in Sumeriology, Assyriology, and Archæology. He is the editor of the *Babylonian Expedition of the University of Pennsylvania*, a scientific publication

containing the results of the several expeditions that were sent to Babylonia by the University of Pennsylvania. This publication is *the* standard work in Assyriology and Sumeriology and is issued by the Archæological Department of the University.

Prof. Hilprecht is the publisher of Assyriological, Sumeriological and Archæological works, the excellency of which is unassailed and unassailable.

He is the reorganizer of the Imperial Ottoman Museums in Constantinople, and in appreciation of his distinguished services in connection with those Museums, which extended during the last twenty years, the Sultan Abdul Hamid presented Prof. Hilprecht with the finest and oldest collection of Babylonian tablets ever excavated. These tablets were excavated by Prof. Hilprecht during the fourth expedition of the University of Pennsylvania and constitute the now famous temple library of Nippur, of which Hilprecht is the discoverer. On account of Hilprecht's great labors, far-reaching investigations and epoch-making discoveries, thirty-one of the foremost scholars united in honoring him by dedicating to him a book on his fiftieth birthday and the twenty-fifth anniversary of his doctorate.

Only recently Hilprecht discovered the oldest *Deluge Tablet*, the account of which resembles that of the Bible to such a degree as to make the late date of the Priestly narrative quite old (instead of "late" as the higher critics want it).

The contributions in the book embrace subjects on Chronology, Archæology, Assyriology, Sumeriology, Mythology, Religion, and Old Testament subjects. The book should therefore be in the hands of every theologian. The contributors are Roman Catholic priests, monks, Episcopal, Lutheran and other Protestant clergymen, the first and foremost Professors of all leading Universities in Europe, and the Curators of the most famous Museums have contributed, so the British Museum, the Louvre (Paris), the Imperial Ottoman Museums at Constantinople.

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CLAVIS UNIVERSALIS. *Arthur Collier*. Edited with Introduction and Notes by *Ethel Bowman*. Chicago: Open Court Publishing Co. Pages xxv, 140. Cloth \$1.50. Paper \$.50.

All students of the history of philosophy have reason to be grateful to the editor of this volume, to Professor Mary Calkins, who appears to have inspired the preparation of it, and the *Open Court Publishing Company*, which has brought out the book in a dignified but inexpensive form. *Collier's Clavis*, a document of all but the highest interest and consequence in the history of English philosophy, has hitherto been virtually unprocurable. The original edition was already a rarity before the end of the eighteenth century and Dr. Parr's collection of metaphysical tracts, 1837, which includes a reprint of the book, is long since out of print and is accessible, in America, in very few libraries. The present volume gives the text complete, following the edition of Parr, together with a short biographical and historical introduction, and a few pages of notes. The editorial work has been carefully and competently done.

It is not likely that teachers of philosophy will make use of parts of *The Clavis* as a means of first introducing undergraduates to idealism in one of its typical historic forms. *Collier's English* has none of the charm of Berkeley's style, but if his book is inferior as literature, it is in some respects superior as argumentation, and especially as pedagogy. Compared with the *Principles of Human Knowledge*, *The Clavis* has more of the virtues of a good text-book. It begins with explicit definitions, and explicit warnings against possible misunderstandings. Its arguments are classified, catalogued and correlated. For these reasons, the best historical introduction to idealism would seem to me to consist in selections from *The Clavis* followed by parallel and supplementary passages from Berkeley's Dialogues.

It is to be hoped that the present welcome volume is the harbinger of a series of new editions of the more important writings of the English Platonists. Until the literature is made available, one of the most distinctive, most influential and most interesting movements in English reflection remains not only virtually unstudied, but also scarcely accessible to study.

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