

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

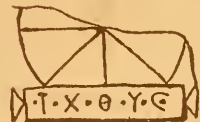
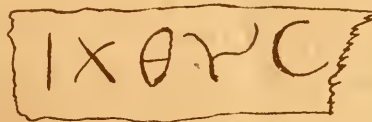
Founded by EDWARD C. HEGELER



I K Θ r C
BONO ET INNOCENTI FILIO
PASTORI Q.V.X.A.N. IIII
M.V.D.XXV.I.VITALIO
ET MARCELINA PARENT



IXΘYC



CALIMERA



IN PACE



FISH REPRESENTATIONS OF CHRIST IN THE CATACOMBS.

(See page 38.)

The Open Court Publishing Company CHICAGO

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

Per copy, 10 cents (sixpence). Yearly, \$1.00 (in the U.P.U., 5s. 6d.).

CONTENTS:

	PAGE
<i>Frontispiece.</i> Count and Countess Tolstoy.	
<i>Mr. Thomas A. Edison and Mr. Edward C. Hegeler.</i> PAUL CARUS	1
<i>Some Unpublished Letters of Tolstoy</i>	3
<i>Tolstoy's Philosophy</i> (With Illustrations). JOHANNES WENDLAND	8
<i>The Religion of Mohammed.</i> Extracts selected by COUNT LEO N. TOLSTOY..	16
<i>An Execution in the Russian Political Prisons</i> (With Introduction by Tolstoy). LEONIDE SEMENOF	20
<i>The Fish in Folk-Lore</i> (Illustrated). PAUL CARUS	34
<i>The New Testament as a Text-Book in the Sunday-School.</i> A. P. DRUCKER..	39
<i>The Indispensability of Bible Study.</i> PAUL CARUS	55
<i>A Statement from Rabbi Drucker</i>	62
<i>Book Reviews and Notes</i>	62

The First Grammar of the Language Spoken by the Bontoc Igorot

A Mountain Tribe of North Luzon
(Philippine Islands)

By Dr. CARL WILHELM SEIDENADEL


THIS Grammar, the first of the hitherto unexplored idiom of the Bontoc Igorot, contains the results of a scholar's independent and uninfluenced research; it is based entirely upon material collected directly from the natives' lips. An extensive Vocabulary (more than four thousand Igorot words) and Texts on Mythology, Folk Lore, Historical Episodes and Songs are included in this book. It will be of particular interest to Linguists, Ethnologists and Comparative Philologists to whom the author furnishes an abundance of reliable material and new theories about the structure of Philippine Languages in general. In exhaustiveness this monumental work surpasses the Grammars of any other Philippine Idiom treated before.

550 pages in Quarto. Illustrated. Edition limited to 1200 copies. Printed from type on fine paper and elegantly bound. \$5.00 (20s).

THE OPEN COURT PUBLISHING CO.

378-388 Wabash Avenue, CHICAGO

Send for complete illustrated catalogue.



Digitized by the Internet Archive
in 2009 with funding from
CARLI: Consortium of Academic and Research Libraries in Illinois



COUNT AND COUNTESS TOLSTOY.

After a recent photograph.

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and
the Extension of the Religious Parliament Idea.

VOL. XXV. (No. 1.)

JANUARY, 1911.

NO. 656.

Copyright by The Open Court Publishing Company, 1911.

MR. THOMAS A. EDISON AND MR. EDWARD C.
HEGELER.

BY THE EDITOR.

DISCUSSIONS of Mr. Edison's views of the soul and immortality have been filling the papers lately, both dailies and magazines, and we wish we could take up the subject and enter into it with all our might, but at present we must be satisfied with a few comments and will reserve a detailed exposition of the problem for a later issue.

It is noticeable that Mr. Hegeler compared the human brain to the phonographic record, as Mr. Edison does, but with this difference, that Mr. Hegeler more appropriately identified the soul with the record itself; not with the material on which it is inscribed, but with the line that registers the sound. This line which may represent the voice of a man, can be impressed into the wax or hard rubber, or perhaps into a more enduring material and before it wears out, can be transferred to innumerable records.

Such is the fate of man's soul. What we think and say and write and do, does not die with us; it continues to work. We transfer to others our modes of thinking and acting. Our life is not as if writ in water, but leaves innumerable traces, many of which remain efficient factors in after life. In every one of these factors we survive for good or evil, and the truth is that the sins of the fathers are visited upon their children until about the fourth generation, but their blessings spread and are hoarded up into the thousandth generation.

Mr. Edison is right in believing that our personality is not individual in its nature. The idea that we are constituted of an indi-

vidual soul-being is a common superstition of the old psychology. Every person is a multiplicity, and the great thinkers of the past form a considerable portion of the souls of modern men and women.

Mr. Edison says that he expects to live on merely in the ticks and clicks of telegraphs and in telephones and his various other inventions. But no "merely" is needed! That immortality is big enough for any one of us. In addition he will live also in the brain of other inventors who will carry his work to further accomplishment.

Wherever any one of Mr. Edison's inventions is used there is part of his thought, of his mind, of his soul, and that is the true Edison. Will he deny it? Scarcely. Mr. Edison's personal friends and the members of his family may love Mr. Edison himself—his person, his character, the twinkle in his eye and the smile on his lip, the human in him—better than his thoughts; or presumably they love his personality and admire his genius. But the recording angel of history, the destiny of mankind that doles out our rewards in immortality, cares naught for the former and weighs the soul only, and this soul of man, according to its merits, will take part in the life after death, in what is commonly called immortality.

The difference between Mr. Hegeler's view of immortality and Mr. Edison's denial of it does not touch the facts under discussion but is a difference of attitude; and "attitude" depends upon the point of view we feel inclined to take.