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RELIEF BY WORK.¹

BY CAPT. CORNELIUS GARDENER.

“RELIEF by work” is the name given to a practical philanthropic movement which has for its object the assisting of the poor and unemployed, by permitting and encouraging them to cultivate idle lands in and adjacent to cities.

The city of Detroit last summer was the first to try the experiment which has since been copied and is now in operation in a number of cities in the United States. To the Mayor of Detroit, the Honorable Hazen S. Pingree, belongs the honor of having conceived of this plan, and by his encouragement and assistance it was successfully carried out in Detroit last year, and again this year is in active operation. In view of the fact that it is now being tried in many cities, and that it differs so radically from the usual forms of charity in this country, it may be of interest to review this experiment in Detroit from its incipency. It was about the 10th of June last year that it occurred to Mr. Pingree while driving along the Boulevard in Detroit, that could but the poor and unemployed get a chance to cultivate some of the vacant and idle lands there, it would give them something to do, and what they would raise, would be that much saved to taxpayers, who, as it was, would be called upon to help, besides the regular poor, many families of the unemployed, through the winter. There are in Detroit some ten thousand Polish and German laborers who have generally large families and whose average rate of pay does not exceed one dollar per day when working. Due to the financial crisis and to other causes, nearly all the manufacturing establishments were at a standstill, and but few public improvements were being prosecuted. Being principally employed at day labor by these establishments and by the City in its public improvements, and having been for a long period thrown out of work, it became a serious question how to assist these people so that they could pull through the winter. With a view to bringing the people and the land together, the Mayor appointed a committee of which I had the honor to be named chairman. As active manager in the sum-

mer of 1894, and again as honorary member of a similar committee this year, I became thoroughly conversant with all the details of the plan of “Relief by work,” which bids fair to take the place to a great extent of the existing methods of charitable relief. I make mention of my connexion with this experiment in order to explain why it was that I was requested by the President of the Congress to address you upon the subject of “Relief by work,” sometimes known as the “Detroit Plan,” and by newspapers which are fond of alliteration spoken of as “Pingree Potato Patches.”

METHOD OF PROCEDURE.

After the committee had been duly organised, about the middle of June, 1894, it advertised in the newspapers for contribution of money and seeds, and asked for the use of land for purposes of cultivation. Quite a sum was subscribed by charitable people which was added to by voluntary contributions from the Mayor and from city employes and by other methods, sufficient to defray the cost of the experiment.

Land was offered in more than sufficient quantities by owners and real estate agents, in parcels from the size of a single lot to a hundred acres in a piece.

Detroit is a city more compactly built than is the case with many other cities in the United States, yet within its limits there lie idle and unused and held for purposes of speculation or for other reasons, over eight thousand acres of land. A tract of land known as the Brush Farm, lying transversely through the most populous part of the city, still contains over a hundred acres of land which have never been occupied. The committee accepted of the lands offered such as were nearest those portions of the city where the majority of the unemployed lived, and in blocks ranging from one to sixty acres. A great portion of the land accepted consisted of subdivisions laid out into lots. The soil was generally poor, having been formerly used for truck gardens and abandoned. It being so late in the season before work was begun, to-wit: the middle of June, the only crop that could still be raised and mature, was late potatoes and perhaps beans and turnips, and the plowing, harrowing and preparing of the ground was, owing to the extreme drought, attended with more than the usual difficulties and expense.

¹Address delivered before the Pan-American Congress of Religion and Education. Toronto, Ontario, July 22, 1895.

The committee opened an office, and it was announced in the daily papers that applications for land would be received, and that seed potatoes and other seeds would be furnished by the committee, and that persons not availing themselves of this offer, would be denied assistance from the Poor Commission during the remainder of the year.

The land was plowed, harrowed, and staked off into parcels of from one-third to one-fourth of an acre by the committee's foreman, and these lots were assigned to applicants living in the vicinity. About three-fourths of the applicants were such as had previously received aid from the regular organised City Poor Commission, and by whom they were referred to our committee. The remainder were people who had never received such aid, but being out of work, were in want and anxious to avail themselves of this opportunity to raise food.

Some three thousand applications were received, but for want of sufficient funds and time, the committee was able to provide land for but nine hundred and forty-five. These were all people with families, many of whom had not had work for months, and even did they have continuous employment, had a hard struggle to get along; among the number being thirty widows with half-grown boys. As fast as pieces of land were ready for planting, assignments were made to it, and the potatoes and other seeds were planted by the people under direction of a foreman, the potatoes and seeds being delivered on the ground and immediately planted. Some persons spaded the lots assigned them, whenever the tract was too small to profitably plow, and furnished their own seeds and plants, while large numbers bought seeds additional to those furnished. Following the example of the City, quite a number of persons gave pieces of land upon private application to poor people, or to their own employés, for purposes of cultivation. With the exception of such persons as were employed by the committee, the entire management was gratuitous, and the cost of the experiment was about three thousand six hundred dollars, or, deducting cost of plows, harrows, etc. purchased, three dollars and forty-five cents per lot. Each occupant planted at least two-thirds of his piece in potatoes and the remainder with such seeds as were preferred. Nearly all kinds of garden truck were raised and consumed during the summer months and many families from dire want were obliged to dig up for consumption portions of their potatoes before they had attained any size. Nearly all the land was unfenced and at first there was some trespassing, but, after the police, who materially assisted us, had made a few arrests, this annoyance stopped.

The summer of 1894 was a season of unusual drought, lasting in Michigan for about nine weeks,

which caused some of our people to become discouraged, yet in spite of this fact, about nine-tenths of the plots were well taken care of. Such as failed to properly care for their plots, were notified to do so at once or their plots would be assigned to others. When the rains came in September, the crops began to do well and prospects became bright for a fair return for our investment. It was understood from the beginning that each person would be permitted to harvest what he had planted, and none were in any manner interfered with who took proper care of their crops. The work was done upon the land at any and all times, most often in the early morning before working hours, by such as had subsequently obtained employment, and in many cases by women and children who would bring their babies and their lunch to spend the day upon the plots.

In all cases it was not practicable to assign plots near to where applicants lived and many lived three or four miles from their plots. This, however, did not seem to make any difference as to the care which was taken of the crops.

From what has been stated it will be seen that to have kept an exact account of what was raised, was impracticable; what was being raised was daily to a great extent being consumed and only an approximate idea of the final amount of potatoes harvested was possible. The average of these for all the pieces was about fifteen and one-half bushels per family, some harvesting as many as thirty-five bushels while others on poorer soil, obtained only eight or ten bushels. Large quantities of white beans, squash, turnips, etc., were also raised. It is fair to say that the venture netted to the cultivators food to the value of fourteen thousand dollars, at a cost to the committee of three thousand and six hundred dollars. Considering that the land used was in many cases an abandoned truck garden or very poor soil; that there was an unusual drought during the greater portion of the summer; that in every case the land was covered with a thick sod or with weeds, when plowed in the month of June, and that no organisation existed to carry the plan into effect until the second week in June, it can be said that the experiment was attended with much success. Although this experiment partook somewhat of the nature of a charity, yet each person obtained the fruits of his own labor, and it is certain that the expenditure of a like amount of money in any other way for the benefit of the recipients, would not have accomplished as good results. A large proportion of the cultivators had already some experience in raising vegetables, yet a great many learned something about gardening and truck-raising. Such as worked at day labor, for which, because of the hard times, they were paid only from eighty cents to one dollar a day, were materially

benefited during the summer, and in most instances enough potatoes were harvested to last them through the winter.

The committee found from experience that about one-third of an acre is sufficient land for a family to raise enough potatoes on to last them through the winter and furnish vegetables through the summer. Those familiar with gardening appreciate how much food can be raised on a small piece of ground. There seemed to be many cases where the applicants, although in need, dreaded to go to the Poor Commission for help, who, by being aided on this plan, did not lose their self-respect, and would be able together with what they could earn to provide for themselves, and thereby be prevented from becoming permanent objects of charity.

This year, in Detroit, we have gone at it more systematically, a committee of citizens of which Mayor Pingree is chairman and Mr. John McGregor is secretary and actual manager has the matter in charge, and have begun earlier in the season. We have four hundred and fifty-five acres, as surveyed by the city surveyor, under cultivation, nearly all of this lies within the city limits, and which land is divided up into parcels some of one-third and some of one-fourth acre, making a total of one thousand five hundred and forty-six allotments to heads of families; of this number one thousand two hundred and eighteen had been on the books of the City Board of Poor Commissioners either this year or the year before. Of the remainder one hundred and one paid fifty cents each for the use of their lots. The cases of those not recommended by the Poor Commissioners were investigated and found to be worthy of assistance. The allotments are well taken care of, and are as free from weeds as market gardens. The people exhibit a degree of thankfulness for the opportunity afforded, which can only be appreciated by those who come into contact with them. The city appropriated for the work this year five thousand dollars, of which probably about four thousand and five hundred dollars will be expended, which will make each allotment cost two dollars and ninety cents. All kinds of vegetables are being raised and daily consumed. The principal crops, however, are potatoes and beans. The yield of the former promises to be very large and will average over one hundred and fifty bushels per acre. In conversation with the cultivators it appears to be their intention to trade any surplus potatoes they may have, with their grocer for groceries and other necessaries.

The experiment in Detroit has demonstrated the following facts: since the largest item in the cultivation of vegetables is labor, furnished by the people themselves, that much good may by this plan be ac-

complished with small expense to charitable people or the taxpayers.

That any wholesale robbery and trespassing predicted, even upon the land unfenced, did not take place.

That it is best to get tracts of as many acres in a piece as possible, and if the same be poor land, to collect in central localities, during the winter, the sweepings of the streets to be put upon the land in the spring, or carry it upon the land to be cultivated from time to time, as collected, in order to enrich the soil of those poor lands. That the poor are glad to get land for cultivation even where it lies three and four miles from their homes.

That many poor and unemployed persons in cities are glad to avail themselves of an opportunity to raise potatoes and other vegetables for their own subsistence, provided, the land be furnished and they are assured that the results of their labor will accrue to them.

That especially to day-laborers with large families, the opportunity to cultivate a small piece of land is a God-send, as it enables them, together with what they can earn, to get along without other assistance and that to the class who are constant recipients of charity and are practically continuously so supported, the cultivating of the soil and obtaining food other than by gift, is a valuable lesson which tends to wean them from pauperism and restore instincts of self-dependence and manhood.

In beginning this experiment, in order to encourage the people and because of their great poverty, the committee thought it best to plow the land and furnish part of the seed, but I am convinced that should this method be permanently adopted it would not be necessary to do so, except in cases of great destitution. It is, however, of great importance that foremen be employed to teach those not familiar with it, the first rudiments of truck gardening, and to superintend the proper care of the crops until harvested, and that the active manager be a person who will give the plan his constant attention during the entire season.

The results of last year's work in Detroit has been that a large number of families, as testified to by one of the members of the Board of Poor Commissioners, have gone out in the country and are working small abandoned or untilled farms on shares for the purpose of raising potatoes, beans, and other crops.

It has further resulted that a large number obtained the use of land within the city limits from the owners and are cultivating the same this year.

As regards the merits of this Detroit plan. Were we not so wedded to existing conditions and methods, we would at once see the incongruity of the situation, which makes it possible for thousands of people in

large cities to live in a state of semi-starvation in times when thrown out of employment, and of a smaller number living constantly so, and at the same time often thousands of acres lying idle close by, for no other purpose than those of speculation.

As all means of subsistence must in the first instance come from the soil of the earth, by the exertion of man's labor, it would seem just and according to natural laws that no man who is in need and willing to labor, should be denied the opportunity of raising food from land not in use for this purpose. Were it legal for him at any time to do this without depriving his neighbor of anything rightfully his, it would seem that his being permitted to cultivate idle land would go far towards solving the question of wages, which political economists say, tend constantly towards the lowest limit of subsistence. The squeezing could only go so far and no further, and the employé would go to truck raising or farming. But aside from this line of argument the method of "relief by work" teaches men to rely upon the results of their own labor for whatever they obtain and instead of being a charity, in reality is but an opportunity offered.

I am convinced from my observations of the effect of our work in Detroit and from conversation with the people who were benefited by this plan there, that relief by work is a practical charity of far greater value than support without work, and that if carried on in the way now begun, it will do much to relieve distress in workingmen's families and help along those who with large families and low wages can now but barely get along, and that as regards the permanent poor and those supported entirely by the community, it will wean them and their children from relying upon this method of obtaining a living and instead teach them habits of industry and thrift. Direct charity creates paupers. Relief by work tends constantly to reduce their number.

ALBERT HERMANN POST.—OBITUARY.

WE ARE in receipt of the sad news that Albert Hermann Post, a well-known justice of the courts of Bremen and the founder of ethnological jurisprudence, died on August 25th of this year. Having become dissatisfied in his younger years with the prevalent philosophy of law, which was mainly built upon Hegelianism, he gradually reached the conviction that the philosophy of law ought to be based upon the facts of life. Man's ideals of right and justice should be established upon a comparative description of the jural usages of all the nations of the world. Instead of *beginning* with the idea of right, which is a mere logical abstraction, Judge Post urged that man's conscience and legal sentiments were just the thing to be explained in the philosophy of law, and not its founda-

tion. Thus, he found it necessary to combine the philosophy of law with ethnology and modern psychology. Judge Post was one of our contributors. He outlined his system of the philosophy of law in an article entitled "Ethnological Jurisprudence," which was published in *The Monist*, Vol. II., No. 1. This article contains in terse outlines the gist of his life's work.

Dr. Theodor Achelis, himself an author of repute in a related province,¹ recapitulates and characterises the life-work of his departed friend in the latter's own words, as follows :

"My aim is (thus Judge Post was wont to defend himself against the violent attacks of his adversaries) to build up a universal science of law on the inductive method, and accordingly the whole manner of my scientific procedure is different from the traditional one. I do not start with the assumption that there is an absolute Good or Right inborn in man, or that my individual moral and jural consciousness is an infallible measure of good and bad or of right and wrong; but it is my object to ascertain from the varying forms of the ethical and jural consciousness of humanity in the customs of all nations of the earth, what the good and the right really are, and to establish in this circuitous manner what the real upshot is of my own moral and jural consciousness. In the place of the individual psychology, therefore, on which the jural philosophy of the present is almost exclusively based, it is my purpose to substitute an ethnical psychology. I take as the starting-point of my jural inquiries the legal customs of all the peoples of the earth, viewed as the living precipitates of the living jural consciousness of humanity, and upon this broad basis pose the question, What right is. If I succeed in this manner in ultimately reaching the abstract concept or idea of right, the whole structure which I have erected will be composed from foundation to roof of flesh and blood; whilst the philosophy of the law which proceeds deductively from an abstract concept or idea of the right arrives necessarily at a system of ideas which can frequently be brought into only very arbitrary connexion with the living law as that operates socially in the individual man, and as it is precipitated in the legal customs of mankind. Such an edifice of sheer theories invariably produces the impression of emptiness and bombast, and the small amount of vital substance with which these shadowy ideas are filled out is not calculated to obliterate this impression."

Dr. Achelis adds :

"Ethnology and modern experimental psychology teach us that our conscious ego represents only a very meagre chapter of our entire mental existence, and that, as Post writes, it is not *we* that think, but *it* that thinks in us. If this proposition be correct, we are not able to explain the world from our ego, but must seek for the causes of our ego in the world. Our world is therefore our soul, mirrored out into the sphere of sense. Carried over into the philosophy of law, the laws of all the peoples of the earth thus appear as the precipitate, thrown down by the national mind, of the universal human consciousness of law. For our world is a reflexion of the mind which lives and works in man, and from this reflexion or image it will one day be possible to arrive at certitude regarding our own nature. In the place of pious pan-psychistic immersion in the depths of our individual souls, we shall then be able to look out into the broad myriad formed All, and shall see from every point of it our deepest and innermost spirit

¹We have published articles of his in *The Open Court* on the aims and results of ethnological research, Vol. IV., Nos. 145, 146, 147 (1890).

advancing to meet us. Then will that have become a demonstrable truth which a pious child's tale always dreamt of. The highest conceptions of the nature of man that the heroes of thought of the human race have ever surmised or expressed as hopes, will then no longer be believed by us, but known, and we shall begin to understand our place in the great universe, over which hitherto a veil of the deepest mystery has been spread." P. C.

ACCAD AND THE EARLY SEMITES.

ABOUT the year 3000 B. C., long before the rise of the Semitic nations, among whom the Babylonians, Assyrians, Israelites, and later the Arabians, were most prominent, there lived in Mesopotamia a nation of great power and importance, which is known by the name of Accad. And strange to say, the Accadians were not a white, but a dark race. They are spoken of as "black-heads" or "blackfaces"; yet we need not for that reason assume that they were actually as black as the Ethiopians, for the bilingual tablets found in the mounds of Babylonia speak also of them as *Adamatu*¹ or red-skins, which makes it probable that they were reddish dark or brown. How much the Semites owe to the Accadians, whose dominion ceased about 1500 B. C., and whose language began to die out under the reign of the Assyrian king Sargon (722-705), we may infer from the fact that many religious institutions, legends, and customs were of Accadian origin.

Thus we know for certain that in their mode of determining the time they already possessed the institution of a week of seven days, and that the Sabbath was their holy day of rest. The literal meaning of the original Accadian word is explained as "a day on which work is unlawful, and the Assyrian translation *Sabattu* signifies "a day of rest for the heart." Further, the legends of the creation, of the tree of life, and of the deluge, mentioned in Genesis and also in Assyrian records, were well known to the Accadians, and from the conventional form of the tree of life, which in the most ancient pictures bears fir-cones, we may infer that the idea is an old tradition which the Accadians brought with them from their former and colder home in the fir-covered mountains of Media. In addition we have reminiscences of Accadian traditions in many Hebrew names, which prove beyond the shadow of a doubt the long-lasting influence of the ancient civilisation of Accad. The rivers of paradise, mentioned in Genesis, are Babylonian names. Thus, the Euphrates, or *Purat*, is the curving water; Tigris is *Tiggur*, the current; Hid-Dekhel "the river with the high bank," is another name for Tigris which in inscriptions is called *Idikla* or *Idikna*; Gihon has been identified by some Assyriologists with *Arakhtu* (Araxes), and by Sir H. Rawlinson with *Jukhá*; and

King Sargon calls Elam "the country of the four rivers."

The names of the rivers of Eden indicate that the people with whom the legend of paradise originated must have lived on the banks of the Euphrates and Tigris. Under these circumstances we are surprised to find that the cultivated portion of the desert lands west of the Euphrates was called *Edinna*,¹ a name that sounds very much like Eden.

About the time of Alexander the Great, a Babylonian priest by the name of Berosus wrote an interesting book on the history and religion of Babylon. It is now lost, but as various Greek authors, Alexander Polyhistor, Apollodorus, Abydenus, Damascius,² and Eusebius have largely quoted from his reports, we know quite a good deal about the information he gave to the world concerning his country.

All this was very interesting, but there was no evidence of the reliability of Berosus's records. The Babylonian legends might have been derived from the Old Testament. However, since the successful excavations of Assyrian stone-libraries we have the most positive evidences as to the source and the great age of these traditions. A great part of them came down to us from the old Accadians.

We know that the Babylonians possessed several legends which have been received into the Old Testament, the most striking ones being the legend of the deluge, of the tower of Babel, of the destruction of corrupt cities by a rain of fire (reminding us of Sodom and Gomorrah), of the babyhood adventure of King Sargon I. (reminding us of Moses), and of the creation of the world. The name of Babel, which is in Assyrian *bab-ilani*, or *bab-ilu*, i. e. the Gate of God, is a Semitic translation of the Accadian *Ka-dingirra-ki*, with the same meaning; literally: "Gate + of God + the place." The etymology of the name Babel from *babel*, "to confound," which is suggested in the same way in the Assyrian account of the story as in Genesis, is one of those popular etymologic errors which are frequently found in ancient authors.

In the legend of the destruction of the cities there occur several names which indicate an Accadian source. The legend of the deluge is the eleventh part of a larger epic celebrating Izdubar,³ a sun-hero, who goes through the twelve signs of the Zodiac, the eleventh being Aquarius, corresponding to the eleventh month of the Accadians, called "the rainy." Sargon I, king of Agade (who according to a tablet of king Nabonidus lived 3754 B. C.), built a temple to Samas,

¹ Sir Henry Rawlinson believes that Gân Eden or the Garden of Eden is Gan-Duniyas (also called Gan-Duni), meaning "enclosure," which is a name of Babylonia in Assyrian inscriptions.

² See Cory's *Ancient Fragments*, pp. 51-56.

³ This is the commonly adopted form of the name, the proper transcription is still doubtful. He is also called "Gistubar."

¹ A popular etymology connected this word *Adamatu* with *Adamu* or *Admu*, "man," which latter, as Rawlinson pointed out, reappears in the Bible as the name of the first man. See *The Chaldean Account of Genesis*, by George Smith p. 83.

had an experience in his childhood which reminds us of the story of Moses's being exposed in the Nile. Mr. E. A. Wallis Budge says in his *Babylonian Life and History*, p. 40:

"A curious legend is extant respecting this king, to the effect that he was born in a city on the banks of the Euphrates, that his mother conceived him in secret and brought him forth in a humble place; that she placed him in an ark of rushes and closed it with pitch; that she cast him upon the river in the water-tight ark; that the river carried him along; that he was rescued by a man called Akki who brought him up to his own trade; and that from this position the goddess of Istar made him king."

While these four legends must be regarded as Accadian in their origin, the fourth one, the most interesting of all, the story of the creation, is, according to Professor Sayce, probably of Semitic origin. Assyriologists commonly hold that at least in its present form it is not older than the seventh century B. C.

The story of the creation, which reminds us strongly of the Mosaic report in Genesis, is only one among several creation stories, and we are in possession of another Assyrian account of the creation which is widely different from the heptameron. The former, however, is of special interest to us, not only on account of its being the main source of the first chapter of the Old Testament, but also because we possess in it one of the oldest, if not the very oldest, document, in which the existence of the Evil One is mentioned. Nay, more than that! We are even in possession of his picture. He is called in Assyrian *Tiamatu*, i. e. the deep, and is represented as the serpent that beats the sea, the serpent of the night, the serpent of darkness, the wicked serpent, and the mighty and strong serpent.

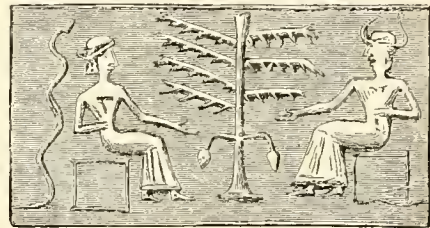
The derivation of the Biblical account of creation and of other legends from an Assyrian source cannot be doubted, not only because of their agreement in several important features, not less than in many unimportant details, but also because sometimes the very words used in Genesis are the same as in the Assyrian inscriptions. We find in both records such coincidences as the creation of woman from the rib of man and the sending out of birds from the ark, in order to try whether the waters had subsided. First they returned at once, then they returned, according to the cuneiform tablet inscriptions of the Assyrians, with their feet covered with mud; at last they returned no more. Further, the Hebrew *Mehûmâh*, confusion, chaos, is the Assyrian *Mummu*, while the Hebrew *tehôm*, the deep, and *tohô*, desolate, correspond to the Assyrian *tiamtu* (= *Tiamat*), which means "chaos."

Our excavators have not as yet found a report of the fall of man and of the serpent that seduced Adam and Eve to taste the fruit of the tree of life. There is, however, a great probability that some similar legend existed, as we are in possession of pictures

which represent two persons seated under a tree and a serpent near by.

There is, however, this very important difference, that while the Assyrian tablets are polytheistic and mythological, the Hebrew text is monotheistic. The mythological ornaments of the original story have been chastened and simplified. Without being blind to the poetic beauties of the original, which in its way is not less venerable than the younger Hebrew version, we must say that the latter is a decided improvement. Its greater simplicity and freedom from fantastic details gives it a peculiar soberness and grandeur which is absolutely lacking in the Assyrian myth of the creation.

While unequivocally recognising the superiority of the Hebrew account, we must, however, mention in justice to the Assyrian and Babylonian civilisation that monotheism was by no means an exclusively Jewish belief. There were monotheistic hymns of great strength and religious beauty both in Egypt and in Babylon long before the existence of the people of Israel, and it is not impossible that "the monotheistic



SACRED TREE AND SERPENT.
From an ancient Babylonian cylinder. After Smith.

party"¹ of Babylon or their brethren in Egypt were the founders of Jewish monotheism. It is certain that they were not without influence upon the development of the Israelitic religion.

Egyptian and Babylonian monotheists apparently suffered the popular mythology as a symbolical expression of religious truth, while in later periods the religious leaders of the Jews had no patience with idolators, and, becoming intolerant of polytheism, succeeded in blotting out from their sacred literature the popular superstitions of their times; some vestiges only were left which are now valuable hints indicating the nature of the text before it was changed by the hands of the various redactors.

Tiamat is the original watery chaos from which heaven and earth were generated. Babylonian philosophers see in it the mother of the world and the source of all things, while in mythology it appears as the representative of disorder and the mother of the monsters of the deep.

After a long struggle Tiamat was conquered, as we read in the fourth tablet of the creation-story by the

¹This is an expression used by Sir Henry Rawlinson.

an-god, Belus or Bel-Merodach. The struggle, however, is not finished; for the demon of evil is living still and Bel has to fight the seven wicked storm demons who darken the moon. He kills dragons and evil spirits, and the reappearance of divine intelligence in rational creatures is symbolised in the myth that Bel commanded one of the gods to cut off his, i. e. Tiamat's, head in order to mix the blood with the earth for the procreation of animals which should be able to bear the light.

We here reproduce a brief statement of the Babylonian story of creation, which is made by Professor Sayce (Records of the Past, New Series, Vol. 1, pp. 128-131):

"A good deal of the poem consists of the words put into the mouth of the god Merodach, derived possibly from older lays. The first tablet or book, however, expresses the cosmological doctrines of the author's own day. It opens before the beginning of time, the expression 'at that time' answering to the expression 'in the beginning' of Genesis. The heavens and earth had not yet been created, and since the name was supposed to be the same as the thing named, their names had not as yet been pronounced. A watery chaos alone existed, Mummu Tiamat, 'the chaos of the deep.' Out of the bosom of this chaos proceeded the gods as well as the created world. First came the primæval divinities Lakhmu and Lakhamu, words of unknown meaning, and then An-sar and Ki-sar, 'the upper' and 'lower firmament.' Last of all were born the three supreme gods of the Babylonian faith, Anu the sky-god, Bel or Illil the lord of the ghost-world, and Ea the god of the river and sea.

"But before the younger gods could find a suitable habitation for themselves and their creation, it was necessary to destroy 'the dragon' of chaos with all her monstrous offspring. The task was undertaken by the Babylonian sun-god Merodach, the son of Ea, An-sar promising him victory, and the other gods providing for him his arms. The second tablet was occupied with an account of the preparations made to ensure the victory of light over darkness, and order over anarchy.

"The third tablet described the success of the god of light over the allies of Tiamat. Light was introduced into the world, and it only remained to destroy Tiamat herself. The combat is described in the fourth tablet, which takes the form of a poem in honor of Merodach, and is probably an earlier poem incorporated into his text by the author of the epic. Tiamat was slain and her allies put in bondage, while the books of destiny which had hitherto been possessed by the older race of gods were now transferred to the younger deities of the new world. The visible heaven was formed out of the skin of Tiamat, and became the outward symbol of An-sar and the habitation of Anu, Bel, and

Ea, while the chaotic waters of the dragon became the law-bound sea ruled over by Ea.

"The heavens having been thus made, the fifth tablet tells us how they were furnished with mansions for the sun, and moon, and stars, and how the heavenly bodies were bound down by fixed laws that they might regulate the calendar and determine the year. The sixth tablet probably described the creation of the earth, as well as of vegetables, birds, and fish. In the seventh tablet the creation of animals and reptiles was narrated, and doubtless also that of mankind.

"It will be seen from this that in its main outlines the Assyrian epic of the creation bears a striking resemblance to the account of it given in the first chapter of Genesis. In each case the history of the creation is divided into seven successive acts; in each case the present world has been preceded by a watery chaos. In fact the self-same word is used of this chaos in both the Biblical and Assyrian accounts—*tehom*, *Tiamat*—the only difference being that in the Assyrian story 'the deep' has become a mythological personage, the mother of a chaotic brood. The order of the creation, moreover, agrees in the two accounts; first the light, then the creation of the firmament of heaven, subsequently the appointment of the celestial bodies 'for signs and for seasons

and for days and years,' and next, the creation of beasts and 'creeping things.' But the two accounts also differ in some important particulars. In the Assyrian epic the earth seems not to have been made until after the appointment of the heavenly bodies, instead of before it as in Genesis, and the seventh day is a day of work instead of rest, while there is nothing corresponding to the statement of Genesis that 'the spirit of God moved upon the face of the waters.' But the most important difference consists in the interpolation of the struggle between



FIGHT BETWEEN BEL-MERODACH AND TIAMAT.
From an ancient Assyrian bas-relief, now in the British Museum. After Budge.

Merodach and the powers of evil, as a consequence of which light was introduced into the universe, and the firmament of the heavens was formed.

"It has long since been noted that the conception of this struggle stands in curious parallelism to the verses of the Apocalypse (Rev. xii, 7-9): 'And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.' We are also reminded of the words of Isaiah, xxiv. 21, 22: 'The Lord shall visit the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison.'"

The Babylonians worshipped many deities, but their most favorite god was Bel, who is frequently identified with Merodach. He is one of the great trinity of Anu, Ea, and Bel. Merodach is spoken of as

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the son of the god Ea, the personification of all knowledge and learning; and we read that:

"The omnipresent and omnipotent Marduk (Merodach) was the god 'who went before Ea' and was the healer and mediator for mankind. He revealed to mankind the knowledge of Ea; in all incantations he is invoked as the god 'mighty to save' against evil and ill."¹

The struggle between Bel-Merodach and Tiamat was a favorite subject with Assyrian artists. In one of them, which is now preserved in the British Museum, the Evil One is represented as a monster with claws and horns, with a tail and wings, and covered with scales.

Of the Evil One and of hell Mr. Budge says that "their Hades was not so very far different from Sheol, or the 'pit' of the Bible, nor the Devil so much to be distinguished from the Satan we read of." He continues:

"The Babylonian conception of hell is made known to us by a tablet which relates the descent of Istar thither in search of her lovely young husband, Tammuz. It has been stated that the same words for Hades, i. e. Sheol, as that used in the Hebrew Scriptures, has been found in Babylonian texts; but this assertion has been made while the means for definitely proving it do not at present exist. The lady of the Babylonian Hades was called Ninkigal, and the place itself had a river running through it, over which spirits had to cross. There was also 'a porter of the waters' (which reminds us of the Charon of the Greeks), and it had seven gates. The tablet mentioned above tells us that—

1. To the land of no return, to the afar off, to regions of corruption,
2. Istar, the daughter of the Moon-god, her attention firmly
3. fixed, the daughter of the Moon-god, her attention fixed
4. the house of corruption, the dwelling of the deity Irkalla (to go)
5. to the house whose entrance is without exit
6. to the road whose way is without return
7. to the house whose entrance is bereft of light
8. a place where much dust is their food, their meat mud,
9. where light is never seen, where they dwell in darkness
10. ghosts (?) like birds whirl round and round the vaults
11. over the doors and wainscoting there is thick dust.

"The outer gate of this 'land of no return' was strongly guarded and bolted, for the porter having refused to grant Istar admission, the goddess says—

'Open thy gate and let me enter in;
If thou openest not the gate, and I come not in,
I force the gate, the bolt I shatter,
I strike the threshold, and I cross the doors,
I raise the dead, devourers of the living,
(for) the dead exceed the living.'

"There is another name for Hades, the signs which form it meaning 'the house of the land of the dead.' A gloss gives its pronunciation as *Arali*. Such, then, is the Babylonian hell. It is difficult to say where they imagined their Hades to be, but it has been conjectured by some that they thought it to be in the west."

A BUDDHIST CATECHISM.

The fact that Subhadra Bhikshu's *Introduction to the Teachings of the Buddha Gotamo* (G. P. Putnam's Sons, New York) has gone through four German editions shows an increasing interest in the subject and speaks well for the way in which it is treated. We may mention here that the work has also appeared in French, Dutch, Swedish, Russian, Japanese, Bohemian, and Hungarian.

The preface tells us that "the little book presented here is a

¹Budge. *Babylonian Life and History*, p. 127.

concise representation of Buddhism, according to the oldest and most authentic sources, the Ceylonese Pali manuscripts of the Tipitakam. It contains the fundamental outlines of the Buddha's true and simple doctrine, omitting all the legendary, mystic, or occult accessories, with which his teachings have been adorned and encumbered in the course of centuries, by superstition, extravagant imagination, and ignorance."

The subject is treated, as the title indicates, in the form of questions and answers, and, where necessary, footnotes explain the answers more fully. It is divided into an "Introduction"; "The Buddha," giving a short history of his life; "The Doctrine," which interests us most and explains the fundamental teachings of Buddhism; and "The Sangha," containing information on the order of Buddhist mendicants.

We can best explain the manner in which the subject is treated by a few quotations. To the question, "What is Nirvana?" we get the answer, "A condition of the mind and spirit when all will to live, all striving for existence and enjoyment, has become extinct, and with it every passion, every desire, all covetousness, every fear, all ill-will, and every pain. It is a condition of perfect inner peace, accompanied by unswerving certainty of salvation gained, a condition words cannot describe, and which the imagination of a worldly-minded person would strive in vain to paint. Only one who has himself experienced it, knows what Nirvana is."

We see that Nirvana is a condition of the mind, not as is commonly supposed, a place like heaven, or else annihilation. "What is Karma?" is answered as follows: "Karma is our actions, our merit, and our faults, in a moral sense;" in other words, the law of cause and effect on the moral plane.

Most people not thoroughly versed in Buddhist psychology think that Buddhism teaches the continued rebirth of a soul-monad in different bodies, the so-called transmigraton of the soul or metempsychosis, thus confounding Brahmanism (Hinduism) with Buddhism. We are told that what is reborn, or rather what continues to live, is our moral character, our individuality, and that "the belief in an immortal soul, that is, an undivided, eternal, and indestructible essence, which has only taken its abode temporarily in the body, Buddhism considers an error"; thus agreeing with the latest investigations of Western science.

We may also mention that this work denies the claims of the so-called Esoteric Buddhism, or Theosophy, to be real Buddhism, or that Buddha taught any esoteric doctrine. Altogether we can recommend this volume to all interested in this and kindred subjects, and by treating the subject in a different manner, but without arriving at the same conclusions, it forms a fitting companion treatise to *The Gospel of Buddha* by Dr. Carus. C. T. S.

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