

MISCELLANEOUS.

LAO-TZE IN HIS DESOLATION.

All great thinkers have moods in life in which they feel isolated and oppressed by the gravity of their thought. Lao-tze understood the corruption of his age and foresaw the doom that would overtake his country. He felt that he was different from others, and his consolation was that he was grounded in the *Tao*, that mysterious source of existence which is at once the father and mother of all things.

His book contains a passage which gives pathetic expression to this feeling, and a Japanese artist has sketched this bitter moment of the great philosopher's life with great skill and with deep sympathy. He shows the lonely thinker wrapped in clouds while the multitude of men in the outer world are enjoying themselves in frivolous pleasures.

The passage which the brush of the artist has illustrated in our frontispiece reads in Lao-tze's remarkable book as follows:

"The multitude of men are happy, so happy, as though celebrating a great feast. They are as though in springtime ascending a tower. I alone remain quiet, alas! like one that has not yet received an encouraging omen. I am like unto a babe that does not yet smile.

"Forlorn am I, O, so forlorn! It appears that I have no place whither I may return home.

"The multitude of men all have plenty and I alone appear empty. Alas! I am a man whose heart is foolish!

"Ignorant am I, O, so ignorant! Common people are bright, so bright, I alone am dull.

"Common people are smart, so smart; I alone am confused, so confused.

"Desolate am I, alas! like the sea. Adrift, alas! like one who has no place where to stay.

"The multitude of men all possess usefulness. I alone am awkward and a rustic too. I alone differ from others, but I prize seeking sustenance from our mother."

THE DERIVATION OF "CHRIST."

The May number of *The Open Court* contained two articles on the word "Christ." Mr. Kampmeier calls attention to its use in the Septuagint and stands up for the traditional derivation, while the Honorable Willis Brewer derives it from the Egyptian *kHeru*, the divine messenger, the herald of the gods, who comes to the assistance of the soul in its migration to Allalu.

I wish to say here that I have no definite opinion as to the origin of the word "Christ." In my article on the subject (*The Open Court* for February) I only wished to call attention to the difficulties that beset the term and deem the question as to its origin still open for discussion. I still consider it possible, I might even say probable, that the word "Christ" is an attempt to translate the Hebrew Messiah in the sense of "worthy to be anointed." Undoubtedly the word originated in Hebrew circles at Alexandria. Accordingly Egyptian or any Oriental pagan influence is not excluded, for Alexandria was a center of learning, and we know that even the philosophies of distant India were not unknown there.

The solution offered by Mr. Brewer is interesting and ought to be seriously considered. At the same time I will say that there are many striking derivations of Greek names from the Egyptian language. There is a remarkable coincidence in the sound of the words "*natura*" and "*netcr*" which in Egyptian means "God," but I can not help saying that we have to deal here with an obvious coincidence, for the derivation of *natura* from the root NAT, "to grow," which also appears in the verb *nascor*, is too well established to be ignored. It corresponds exactly to the same word in Greek which is *physis*, derived from *phycin*, "to grow."

Very interesting is Mr. Brewer's derivation of Aphrodite from either *Pha-raa-da-t*, "gift of the sun," or from *Pha-raa-tut*, "the vestal of the sun." There is no question that the name "Aphrodite" was not originally a Greek word, and that its origin should be Egyptian is by no means improbable.

There are other names of Greek mythology not mentioned by Mr. Brewer which the Greeks adopted from Egypt, especially the word Elysium which is the Egyptian A-a-lu, Rhadamantys, the King of Elysium, and Charon (the Babylonian *Kaleb Ea*, and the Egyptian *Karc*, skipper), the ferryman on the Styx.

QUESTIONS FOR PSYCHICAL RESEARCH.

The American Society for Psychical Research is circulating a request for information with regard to unusual mental experiences of all types. This is issued in the form of a questionnaire, and to be of any value whatever it is very important that as large a number of answers as possible be obtained.

In responding to the questions informants are requested to answer "Yes" or "No" to each question according to the circumstances of their experiences and to write out a detailed account of such as are answered affirmatively. In general, it is well to report experiences as soon as possible after their occurrence, but in any case the day and hour of the incidents should be recorded when known and all possible details regardless of the points that may most interest the narrator. Pertinent documents are valuable, and it is best to avoid theoretical explanations in the relation of facts.

The Society guarantees that neither names nor facts shall be used in any public manner without permission.

LIST OF QUESTIONS.

1. Have you ever experienced any interesting *Illusions*, visual, auditory, tactual, or other type?
2. Have you ever had any *Hallucinations*, visual, auditory, or other type?
3. Have you ever had any experiences which were evidently mere *chance coincidences*?