

# The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.  
Assistant Editor: T. J. McCORMACK.

Associates: } E. C. HEGELER.  
                  } MARY CARUS.

---

---

VOL. XVI. (NO. 5)

MAY, 1902.

NO. 552

---

---

## CONTENTS:

<i>Frontispiece.</i>	HEINRICH JULIUS HOLTZMANN.	
<i>Heinrich Julius Holtzmann.</i>	A Representative of the New Testament Higher Criticism. EDITOR . . . . .	257
<i>Babel and Bible.</i>	A Lecture Delivered Before the German Emperor. With Many Illustrations (Concluded). PROF. FRIEDRICH DELITZSCH, University of Berlin . . . . .	263
<i>Biblical Love-Ditties.</i>	DR. PAUL HAUPT, Johns Hopkins University, Baltimore . . . . .	291
<i>The Dissemination of Mithraism in the Roman Empire.</i>	Illustrated. PROF. FRANZ CUMONT, Ghent, Belgium . . . . .	300
<i>The Words and Ways of English Speech</i>	. . . . .	312
<i>Hymn to the Sun.</i>	A Poem. The Late SIR C. E. CARRINGTON . . . . .	316
<i>The Gaza Coin</i>	. . . . .	316
<i>Facsimile Edition of the Atharva-Veda</i>	. . . . .	317
<i>The Syllable "Aum" and the Mantra Cult.</i>	C. PFUNDEN . . . . .	318
<i>Book Reviews</i>	. . . . .	319
<i>Notes</i>	. . . . .	320

---

---

CHICAGO

**The Open Court Publishing Company**

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

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



# The Open Court

A MONTHLY MAGAZINE

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

Editor: DR. PAUL CARUS.  
Assistant Editor: T. J. McCORMACK.

Associates: { E. C. HEGELER.  
MARY CARUS.

---

---

VOL. XVI. (NO. 5)

MAY, 1902.

NO. 552

---

---

## CONTENTS:

<i>Frontispiece.</i>	HEINRICH JULIUS HOLTZMANN.	
<i>Heinrich Julius Holtzmann.</i>	A Representative of the New Testament Higher Criticism. EDITOR . . . . .	257
<i>Babel and Bible.</i>	A Lecture Delivered Before the German Emperor. With Many Illustrations (Concluded). PROF. FRIEDRICH DELITZSCH, University of Berlin . . . . .	263
<i>Biblical Love-Ditties.</i>	DR. PAUL HAUPT, Johns Hopkins University, Baltimore . . . . .	291
<i>The Dissemination of Mithraism in the Roman Empire.</i>	Illustrated. PROF. FRANZ CUMONT, Ghent, Belgium . . . . .	300
<i>The Words and Ways of English Speech</i>	. . . . .	312
<i>Hymn to the Sun.</i>	A Poem. The Late SIR C. E. CARRINGTON . . . . .	316
<i>The Gaza Coin</i>	. . . . .	316
<i>Facsimile Edition of the Atharva-Veda</i>	. . . . .	317
<i>The Syllable "Aum" and the Mantra Cult.</i>	C. PFOUNDÉS . . . . .	318
<i>Book Reviews</i>	. . . . .	319
<i>Notes</i>	. . . . .	320

---

---

CHICAGO

**The Open Court Publishing Company**

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

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

# Selected Philosophical Classics

A cheap series of reprints of the great masterpieces of philosophy and metaphysics, with portraits of philosophers, introductions, facsimiles of original title pages, biographies, bibliographies, etc.

## **Descartes's Discourse on Method.**—

Authorised reprint of Veitch's translation. With portrait of Descartes after the painting of Franz Hals. Index, preface, and bibliography. Pages, 86. Paper, 25 cents (1s. 6d.).

## **Descartes's Meditations, and Extracts from the Principles of Philosophy.**

Reprint of Veitch's translation. With copies of the original title-pages of the Latin and French editions, an introduction by Prof. Lévy-Bruhl, bibliography, etc. Pages, 248. Paper, 35 cents.

## **Berkeley's Treatise Concerning the Principles of Human Knowledge.**—

Reprinted from the editions of 1710 and 1734. With George Henry Lewes's Biography of Berkeley, and a critical presentation of his philosophy. Frontispiece, portrait of Berkeley by Smibert. Pages, 150. Paper, 25 cents (1s. 6.).

"I am delighted with your service to students of philosophy in the publication of the Classics in Philosophy, such as the copy of Berkeley's Principles, which I have just received. The print and the extremely low price at which the little books are sold make them valuable to all students, and I am sure that I speak for the teachers when I say that we are very grateful to you. I hope that you may be able to go on with your good work, and I shall certainly call the attention of my students to your work every year."—*James H. Tufts*, Professor of Philosophy in the University of Chicago.

## **Berkeley's Three Dialogues Between Hylas and Philonous.** Reprinted from the editions of 1713 and 1734. With portrait of Berkeley by T. Cooke. Pages, 136. Paper, 25 cents (1s. 6d.).

"The gem of British metaphysical literature."—*Prof. A. Campbell Fraser*.

"Berkeley is one of the most exquisite of all writers of English prose."—*Edmund Gosse*.

## **Hume's Enquiry Concerning the Principles of Morals.** Reprinted from the posthumous edition of 1777. With index and portrait of Hume by Sir Joshua Reynolds. Pages, 169. Paper, 25 cents (1s. 6d.).

"Of all my writings, historical, philosophical, or literary, in my opinion, incomparably the best."—*David Hume*.

## **Hume's Enquiry Concerning Human Understanding.** Reprinted from the edition of 1777, with Hume's autobiography and a letter from Adam Smith, usually prefixed to the *History of England*. Frontispiece, portrait of Hume by Ramsay. Pages, 201. Paper, 25 cents (1s. 6d.).

"In these essays, which are inimitable masterpieces of acumen and clearness, modern philosophy enters upon the path marked out by English empiricism. . . . Philosophy becomes here decidedly critical and positivistic. . . . To claim for Kant the sole honor of having founded criticism, is an error which a closer study of British philosophy tends to refute."—*Dr. Alfred Weber*, "History of Philosophy."

*Postage on these volumes five cents extra.*

(See page facing third cover page of this number.)

"I am much interested in this series, and in my lecture to the large class in the History of Philosophy yesterday, I volunteered to call emphatic attention to these editions, and to urge members of the class generally to purchase them."—*G. H. Howison*, University of California.

"Where one prefers to bring one's students into contact with the great writers rather than to weary them with histories and commentaries, your series of cheap, yet well-printed, reprints makes it possible for even the poorest student to have copies of each of the books studied."—*Prof. Walter C. Murray*, Dalhousie College, Halifax, Nova Scotia.

"I am very heartily in sympathy with your aims in publishing the paper-bound reprints of the Philosophical Classics. The cheapness of the series brings it within the reach of the general, non-professional reader; and the publication of the text alone, unencumbered with notes, suggests to the prospective reader what is too often lost sight of,—that these essays and enquiries are books to be read as books, to be enjoyed as literature, and not merely to be studied in the schools. I have myself had great pleasure in re-reading the volumes as they have appeared."—*E. B. Titchener*, Sage Professor of Psychology and Director of the Psychological Laboratory, Cornell University, Ithaca, N. Y.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

Fatnoster House, Charing Cross Road.





HEINRICH JULIUS HOLTZMANN.

Professor of Theology in the University of Strassburg. Born May 17, 1832.

*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. XVI. (NO. 5.)

MAY, 1902.

NO. 552

---

---

Copyright by The Open Court Publishing Co., 1902.

---

---

## HEINRICH JULIUS HOLTZMANN.

A REPRESENTATIVE OF THE NEW TESTAMENT HIGHER  
CRITICISM.

BY THE EDITOR.

PROFESSOR Heinrich Julius Holtzmann, one of the Coryphæi of the Higher Critics of Germany, and probably without doubt the leading living scholar of New Testament Theology, will celebrate during the present month the seventieth anniversary of his birthday. We take pleasure in participating in this celebration by publishing his portrait as the frontispiece to the present *Open Court*, and in calling the attention of our readers to the stupendous work he has been doing during his long and active life.

Heinrich Julius Holtzmann was born May 17, 1832, at Karlsruhe, Baden. He is the son of the late Prelate Julius Holtzmann, one of the dignitaries of the Baden Protestant Church, a man of prominence and genuine piety.

The son, Heinrich Julius, grew up under the Christian influence of his father's home. He studied from 1850 to 1854 in Heidelberg and Berlin, and held an appointment from 1854 to 1857 as vicar at Badenweiler. In 1858, he established himself as a privatdocent at the University of Heidelberg.

In the spirit of his paternal atmosphere the young theologian wrote his first work, *Canon and Tradition*, which appeared in 1859 as a contribution to the history of dogma. Here he still stands upon the old ground of a dogmatic interpretation of theology; but the Baden Church struggle served to broaden his views, and after a mature deliberation of the issue he joined the liberal party, strug-

gling for the rights of the congregation against the usurpation of the Church government by the consistory.

In 1861, Holtzmann accepted a position as assistant professor, and in 1865 as head professor, in the theological faculty of Heidelberg. In 1869 he married the daughter of the well-known historian Georg Weber and saw his children grow up to his joy and satisfaction. Years of anxiety and visitation followed. In 1896 Professor Holtzmann's eldest son died in the bloom of manhood, and in 1897 the companion of his life, Mrs. Holtzmann, followed her son, leaving the widower three other children, a source of joy to the father and a solace to his advanced years.

Professor Holtzmann took an active part in the struggles of the Church politics of his country, the billows of which rose high in the sixties. He was a member of the Baden General Synod, 1867-1871, and also of the House of Representatives. Moreover, he was one of the most prominent founders and leaders of the *Protestantenverein*.

His first great work was entitled *The Synoptic Gospels; Their Origin and Historical Character*, published in 1863, in which he established and proved the so-called "Two Sources Theory." This work, which gave the young professor a standing in the world of theology as a scholar of great ability, was followed by another, written in conjunction with his father-in-law, *The History of the People of Israel and the Origin of Christianity* (1867).<sup>1</sup>

Professor Holtzmann now ventured on the slippery ground of New Testament Criticism and proved himself possessed of unusual acumen in his investigation of the Epistles to the Ephesians and Colossians,<sup>2</sup> proving the unauthenticity of the former and pointing out that the latter was a redaction by the author of the former.

To representatives of the old school it appears as though the critical attitude in theology were taken by progressive theologians out of sheer cussedness or for the sake of saying something new, but that is a great mistake. The critical attitude is forced upon them, and the whole movement of the Higher Criticism has originated in spite of its inaugurators and leaders. So it was with Holtzmann. Though he does not tell us of the struggles which preceded the change of his convictions, we can very well imagine what took place in his soul when we compare his first book, firm in the traditional dogmatism but uncritical, with his later, more scholarly works, more guarded in statements, less sure in the

<sup>1</sup> The first volume was written by Weber, and the second one by Holtzmann.

<sup>2</sup> *Kritik der Epheser- und Kolosser-Briefe*, 1871.



maintenance of the letter, but after all firm in the essential feature of religion, veracity.

Professor Holtzmann, no longer capable of blindly accepting views that he had imbibed in his childhood, felt urged to justify his position, which he did in 1874 in *The Right and Duty of Biblical Criticism*, and *Formerly and Now in Church and Theology*.

In the same year Professor Holtzmann wrote his pamphlet *The Naturalisation of Christianity in Rome* (1874).

After the death of Bunsen, Holtzmann edited the fourth, sixth and ninth volume of Bunsen's Bible work, in 1864 to 1870; and after the death of Rothe, the third, fourth and fifth volumes of Rothe's *Theological Ethics* (1870-71).

When Strassburg was reorganised as a German university, the Imperial German government endeavored to select the best men for the new institution, and for the chair of New Testament Theology Holtzmann was regarded as the best choice. He was called there in 1874 in the capacity of head professor, where he continued his literary labors in the following publications: *The Struggle for the Christian Idea of Creation* (1878); *Progress and Reaction of the Theology of Our Century* (1878); *The Pastoral Letters* (1880), in which he definitely proved that they had been written in the second century; *Textbook (Lehrbuch) of the Historico-Critical Introduction Into the New Testament* (third edition, 1891); and the *Textbook of the New Testament Theology* (1897).

The time of struggle in Church politics was now past; the rights of science in theology were generally recognised and Professor Holtzmann could concentrate himself upon the problems of New Testament exegesis. Henceforth the significance of his life lies in his labors carried on in the seclusion of his study among books and in the presence of devoted students.

The textbooks of Holtzmann have contributed much to make his name famous beyond the boundary of Germany. They are distinguished not only by fairness in summing up the arguments of scholars on the several subjects under discussion, but also by their precision and brevity.

In 1899, Holtzmann published an *Inquiry Into Rothe's Speculative System*. The Professor's recreations were journeys to Italy, which country he visited ten times, and his familiarity with the Capital of Lombardy and with its grand cathedral induced him to write a little sketch, entitled *Milan; A Walk Through the Town and Its History*.

In 1901, he published a collection of his sermons.

In co-operation with Zöpffel he published the *Lexicon of Theology* (second edition, 1888), and with Lipsius, Schmiedel, and Von Soden, a *Manual (Hand-Commentar) of the New Testament*, of which the first volume contains the synoptic gospels and the Acts (third edition, 1901), and the second volume contains the St. John literature (second edition, 1893).

Professor Holtzmann's literary activity is not limited to books; he has also written many book reviews, articles, and essays for theological, popular, and literary magazines on Church politics and other questions relating to religion and theology. His activity seems incredible when we consider the quantity of his literary labors which appeared in the *Allgemeine Kirchen-Zeitung*, the *Allgemeine kirchliche Zeitschrift* (published from 1860 to 1872), in the *Protestantische Kirchen-Zeitung* (published from 1854 to 1896); in the *Deutsche Revue*, in the *Zeitschrift für wissenschaftliche Theologie*, in the *Jahrbücher für protestantische Theologie* (1875-1892); in the *Historische Zeitschrift*, *Theologische Literatur-Zeitung*, in the *Deutsche Literatur-Zeitung*, in the *Göttinger Gelehrten-Anzeigen*, and in the *Protestantische Monatshefte*.

Since 1892, Professor Holtzmann has undertaken the editorship of a theological magazine of his own, the *Theologische Jahresbericht*, and when in 1894 the work grew beyond his strength, he called to his assistance Professor Krüger, who remained associated with him till 1899 and now edits the magazine alone. Professor Holtzmann has made it a point to review the entire literature of New Testament criticism and exegesis, as well as the life and history of the Apostolic Age.

\* \* \*

I cannot help indulging here in a few comments upon the Higher Criticism of the Scriptures and its significance in the development of religion.

Most of the work of Biblical criticism has been done by theologians, and it is a remarkable fact that there are few among them, if any, who could in any sense be called infidels or unbelievers, or even liberals. The first great impetus to a scientific treatment of the Bible was given by Spinoza, but after the ball had been set a-rolling the detail work was done by men who, if they were not themselves orthodox, came, with rare exceptions, from the ranks of pious people, cherishing the creed and tradition of their Church. Infidels have only utilised for their own purposes the results of the Higher Criticism, which they have usually obtained from second or even third-hand sources. It is the believer who did the work.

And it is but natural that it should be so. A man who thinks that the Bible is rubbish will not waste his time on a study of its contents. He may give brilliant and witty discourses on the mistakes of Moses, but he will be satisfied with finding material for funny remarks and pointing out incongruities, survivals, crudities, traces of barbarism, superstitions, etc., and will not devote his life to the patient drudgery of deciphering the proper meaning of the Scriptures or solving the problems of their origin.

That the Higher Criticism, so called, is the work of men coming from the ranks of orthodoxy, is important for several reasons. It is not only an evidence of its reliability, but also of its intrinsic worth. It is true that these men frequently reached conclusions which they had not anticipated, nay, which at the start they had dreaded, but their religion has not become the worse for it. They remained as upright and truth-loving as before. Only their views have been widened; they have penetrated deeper into the mysteries of the religious development of mankind. They have grown beyond the narrowness of the traditional belief in the letter and have caught glimpses of the universality of God's dispensation in the world. In other words, Higher Criticism is not a foe to religion, but a step in advance, allowing us to take a higher aspect of the Scriptures which form the code of our sacred literature.

From the narrow point of view taken by those who believe the Bible from cover to cover to be a literal revelation of God, Ingersoll is justified in his ridicule and denunciations; but when we allow the light of scientific research to fall upon the abstruser and obscurer problems of these venerable documents, we will better understand the significance of the Scriptures, and thus our own religious views will be widened and purified in the truth.

The main question at issue is this: Shall we, or shall we not, employ the methods of science for an investigation of religious truth? Shall we forbid the voice of science to be heard in our religious life, and shall we insist on blind faith whether or not our creed be true; or shall we bow to truth and allow our beliefs to be modified by a correcter, more complete, more exact and better knowledge of the facts upon which we have taken our stand?

The old-fashioned orthodoxy is doomed, but it has not been either fruitless or useless. It represents a phase in the development of the religious evolution of man, which is as intrinsically necessary as teething is in the life of a child; and when the second teeth begin to form, it will be seen that they develop from the first ones and utilise the old material. If the first teeth were healthy,

there is a good chance that the second teeth will develop normally; but if the first teeth are rotten, the second teeth are apt to decay in their very germs.

\* \* \*

On May 17, his seventieth birthday, Professor Holtzmann will look back upon a long and quiet but intensely useful life, and he must feel the satisfaction of having plodded and drudged through the intricate problems of the significance of our religious records with honesty and good judgment. We are glad to add that his health is good,—for his age extraordinarily so,—and that he still continues to attend to the current duties of his position. The influence which he has exercised upon the growing generation of theologians has been great, and it will continue to be a moulding power in all the ages to come.

Professor Holtzmann is, perhaps, more than any other theologian, a representative of the scientific spirit as applied to the study of the New Testament. A scientific investigation of the Old Testament has aroused the interest of large numbers who have become acquainted with the new discoveries made with the spade in Egypt and Assyria; but important though these Old Testament studies may be, the light which a scientific treatment will throw on the New Testament will in the long run prove of greater significance.

The work which Professor Holtzmann has carried to a certain completion is by no means finished; it will be continued, and the results of the movement which by one name is commonly called "Higher Criticism," cannot as yet be fully foreseen in all its details.

In tendering our best congratulations to the Coryphæus of New Testament Theology, we express the hope that he will continue in good health and enjoy the bright evening of his long life. No one will begrudge him the well-deserved recognition of the great work he has done.

## BABEL, AND BIBLE.

A LECTURE DELIVERED IN BERLIN BEFORE THE GERMAN  
EMPEROR.<sup>1</sup>

BY FRIEDRICH DELITZSCH.

[CONCLUDED.]

I DID not refer, in my closing remarks on page 233 of the April *Open Court*, to the highly important fact that the Babylonian and Assyrian methods of reckoning time, which were based on accurate astronomical observations of solar eclipses, etc., enabled us to determine the chronology of the events narrated in the Book of Kings,—a circumstance that was doubly gratifying owing to the discovery of Robertson Smith and Wellhausen that the chronology of the Old Testament had been forcibly made to conform to a system of sacred numbers, which counted 480 years from the end of the Exile back to the founding of the temple of Solomon, and again 480 years backward from that date to the Exodus of the children of Israel from Egypt (1 Kings vi. 1).

We can also adduce in this place but a single, and that an inconspicuous, illustration of the far-reaching influence which the cuneiform investigations have exercised on *our understanding of the text of the Old Testament*,—a result due to the remarkably close affinity between the Babylonian and Hebrew languages and to the enormous compass of the Babylonian literature. We read in Numbers vi. 24–27:

“The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.”

Countless times has this blessing been given and received! But it was never understood in its full depth and import until

<sup>1</sup>Translated by T. J. McCormack. Original published by J. C. Hinrichs, of Leipsic.

Babylonian usage informed us that "to lift up one's countenance and eyes upon or to another," was a form of speech for "bestowing

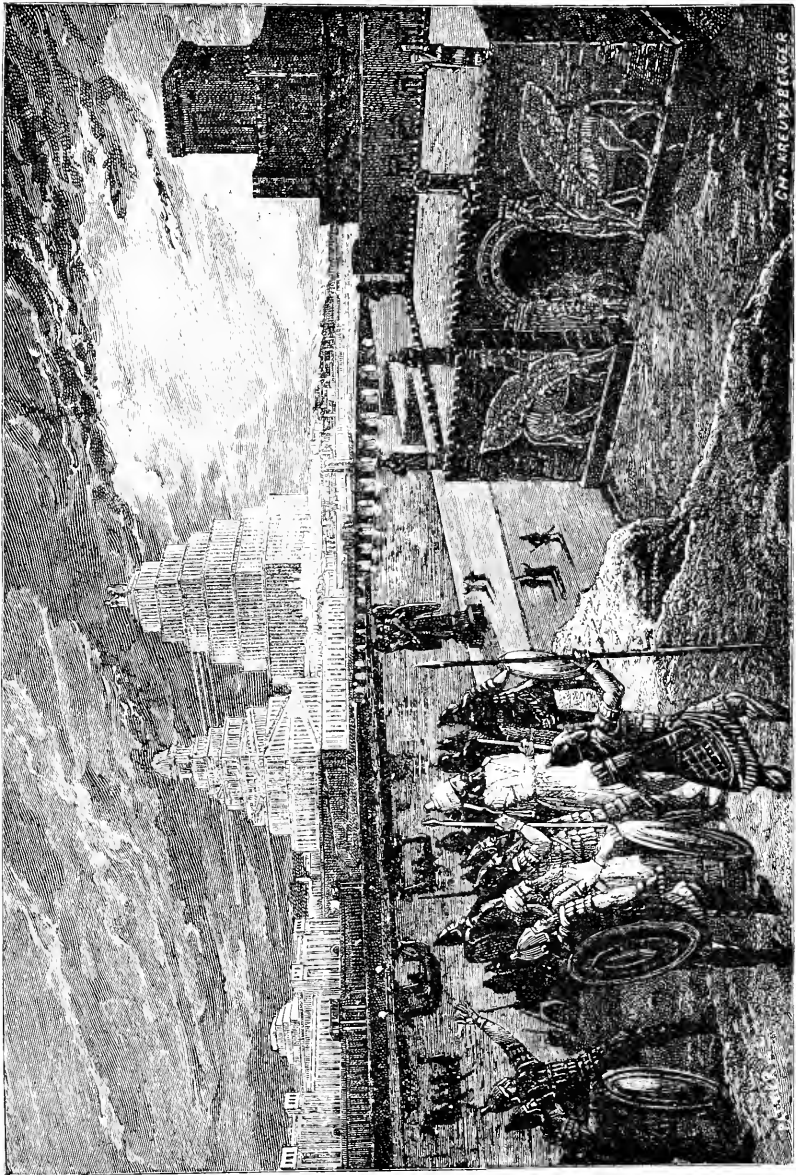


Fig. 37a. THE TEMPLES AND PALACES ON THE QUAYS OF BABYLON. (After G. le Bon.)

one's love upon another, for gazing lovingly and feelingly upon another, as a bridegroom upon a bride, or a father upon a son."

This ancient and glorious benediction, therefore, invokes on man with increasing emphasis God's blessing and protection, God's benignant and gracious consideration, and lastly God's own love,—finally to break forth into that truly beautiful greeting of the Orient, "Peace be with thee!"

But the greatest and most unexpected assistance that Babel ever rendered the philological interpretation of the Bible must yield the palm for wide-reaching significance to the fact that here on the banks of the Euphrates and Tigris as early as 2250 B. C. we find a *highly organised constitutional state*. Here in these Babylonian lowlands, having an area not greater than that of Italy, yet

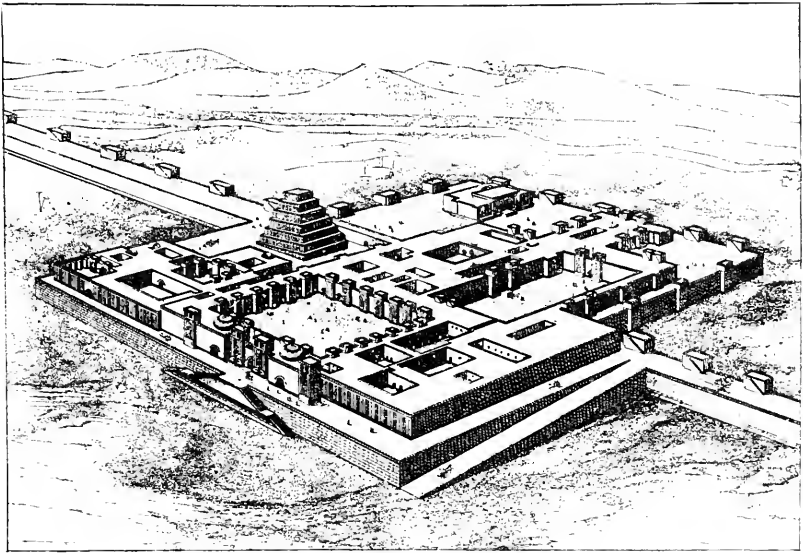


Fig. 37b. PALACE OF KING SARGON AT KHORSABAD.  
(Restored by Victor Place )

extraordinarily rich by nature and transformed by human industry into a veritable hotbed of productiveness, there existed in the third millennium before Christ a *civilisation comparable in many respects with our own*.

It was Hammurabi, the Amraphel of the Bible, that ultimately succeeded in expelling the Elamites, the hereditary enemy of Babylon, from the country, and in welding North and South together into a single union with Babylon as political and religious center. His first solicitude was to establish a uniform system of law over the entire country, and he accordingly promulgated a juridic code

that determined in the minutest manner the rights and privileges of his citizens. The relations of master, slave, and hireling, of merchant and apprentice, of landlord and tenant, are here precisely fixed. There is a law, for example, that a clerk who has delivered money to his superior for goods that he has sold shall obtain a receipt for the transaction. Reductions in rent are provided for in case of damage by storms and wild beasts. The fishing rights of boroughs along the canals are precisely defined. And so on. Babylon is the seat of the Supreme Court, to which all knotty and disputed points of law are submitted. Every able-bodied man is subject to military duty. But Hammurabi softened by many decisions

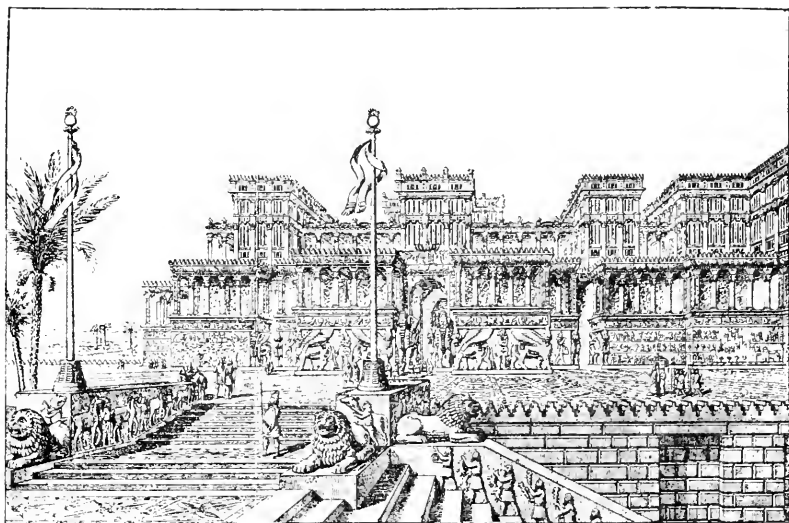


Fig. 37c. PALACE OF SENNACHERIB AT NINEVEH (RESTORED).  
(After Ferguson.)

the severity of the recruiting laws; for example, in the interests of stock-raising he exempted herdsmen from military service, and he also conferred special privileges on ancient priestly families.

We read of money having been coined in Babylon, and the distinctively cursive character of their script points to a very extensive use of writing. Many letters of this ancient period have been preserved. We read, for example, the letter of a wife to her absent husband, asking his advice on some trivial matter; the epistle of a son to his father, announcing that a certain person has unspeakably offended him, and that his impulse is to give the miscreant a severe drubbing, but that he prefers first to have the



advice of his father on the matter ; and another, still stranger one, in which a son implores his father to send him at once the money that he has so long promised him, fortifying his request with the contumelious insinuation that he will in that event feel justified in resuming his prayers for his father's salvation. Everything, in fact, points to a thoroughly organised postal system throughout the empire, and this conclusion is corroborated by the distinctest evidence that there existed causeways and canals in Babylonia which extended far beyond its boundaries and which were kept in perfect condition.

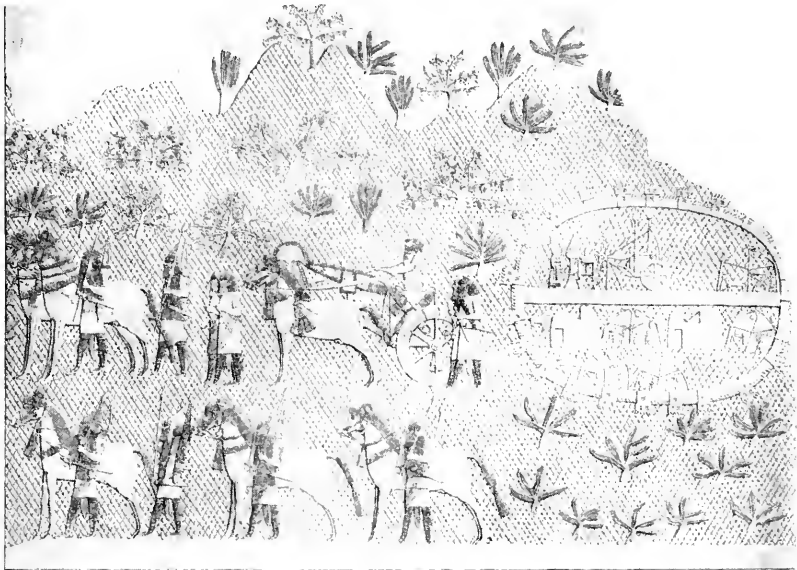


Fig. 37*d*. CHARIOT AND ATTENDANTS OF SENNACHERIE WITH CASTLE ON A MOUNTAIN. (After Layard.)

Commerce and industry, stock-raising and agriculture, flourished here in an eminent degree, while science, geometry, mathematics, and notably astronomy, attained a height of development that has repeatedly evoked the admiration of modern scientists. Certainly not Paris, and at most Rome, can bear comparison with Babylon in the extent of influence which it exercised upon the world for 2000 years.

Bitter testimony do the prophets of the Old Testament bear to the surpassing splendor and unconquerable might of the Babylon of Nebuchadnezzar (see Figs. 37). "Babylon," cries Jeremiah,

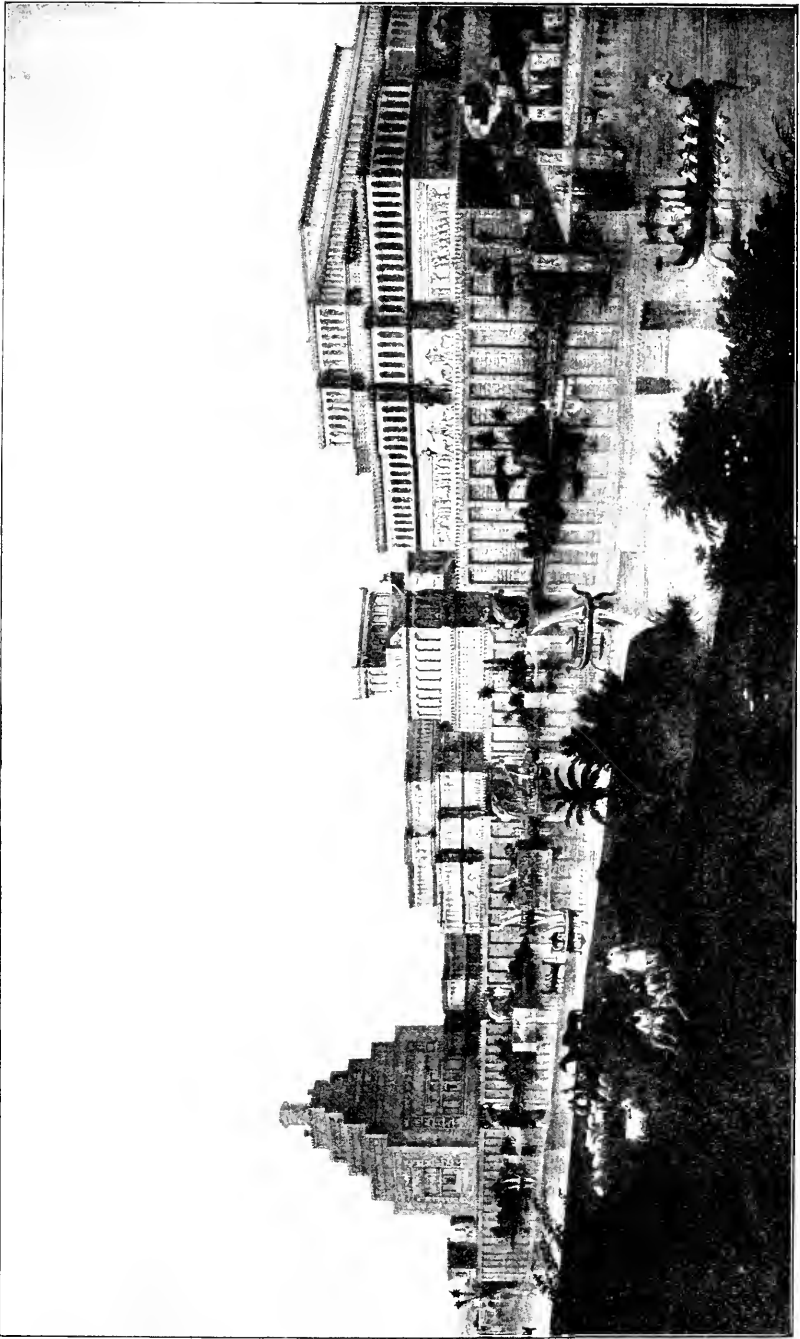


Fig. 37c. THE PALACES OF NIMROD RESTORED. From a Sketch by James Ferguson. (Layard.)

“hath been a golden cup in Yahveh’s hand, that made all the earth drunken” (Jer. li. 7); and the Revelation of St. John still quivers with the detested memory of Babel the Great, the gay voluptuous city, the wealth-teeming metropolis of commerce and art, the mother of harlots and of all abominations of the earth. Yet so far back as the beginning of the third millennium before Christ Babylon had been this great focus of culture, science, and literature, the “brain” of Hither Asia, the power that dominated the world.

In the winter of 1887, a band of Egyptian fellahs who were excavating in the ruins of the palaces of Amenophis IV. at El-Amarna, between Thebes and Memphis, discovered about 300 clay tablets of many forms and sizes. These tablets were found to contain the correspondence of Babylonian, Assyrian, and Mesopotamian kings with the Pharaohs Amenophis III. and IV., and, most important of all, the letters of the Egyptian governors of the great Canaanite cities of Tyre, Sidon, Akko, Askalon, etc., to the Egyptian court; and the museum at Berlin is so fortunate as to possess the only letters that came from Jerusalem,—letters written before the entrance of the Israelites into the promised land. Like a powerful searchlight, these clay tablets of El-Amarna shed a flood of dazzling effulgence upon the profound obscurity which shrouded the political and cultural conditions of the period from 1500 to 1400 B. C.; and the mere fact that the magnates of Canaan, nay, even of Cyprus, made use of the Babylonian language and script, and like the Babylonians wrote on clay tablets, the mere fact that the Babylonian language was the official language of diplomatic intercourse from the Euphrates to the Nile, is in itself indisputable proof of the omnipotent influence which Babylonian civilisation and literature exercised on the world from the year 2200 until 1400 B. C.

When the twelve tribes of Israel invaded the land of Canaan, they entered a country *which belonged absolutely to the domain of Babylonian civilisation*. It is an unimportant but characteristic feature of the prevailing state of things that a *Babylonish* garment excited the avarice of Achan when the first Canaanite city, Jericho, was stormed and plundered (Joshua vii. 21). And not only the industry, but also the commerce and law, the customs and the science of Babylon were the standards of the land. Knowing this, we comprehend at once why the systems of measures, weights, and coins used in the Old Testament, and the external form of their laws (“if a man do this or that, he shall be punished after this manner or that”) are Babylonian throughout. So also the sacerdotal customs and the methods of offering sacrifices were profoundly influenced

by Babylonian models; and it is a remarkable fact that Israelitic traditions are altogether at variance in their accounts of the origin of the Sabbath,—as will be rendered apparent by a comparison of Exodus xx. 11 and Deuteronomy v. 15. But now the matter is clearer.

The Babylonians also had their Sabbath day (*sabbatu*), and a calendar of feasts and sacrifices has been unearthed according to which the 7th, 14th, 21st, and 28th days of every month were set apart as days on which no work should be done, on which the king should not change his robes, nor enter his chariot, nor offer sacrifices, nor render legal decisions, nor eat of boiled or roasted meats, on which not even a physician should lay hands on the sick. Now this setting apart of the seventh day for the propitiation of the gods is really understood from the Babylonian point of view, and there can therefore be scarcely the shadow of a doubt that in the last resort we are indebted to this ancient nation on the banks of the Euphrates and the Tigris for the plenitude of blessings that flows from our day of Sabbath or Sunday rest.

And more still. There is a priceless treasure in the Berlin Museum, a tablet of clay, containing the Babylonian legend of how it came to pass that the first man forfeited the boon of immortality. The place where this tablet was found, namely El-Amarna in Egypt, and the numerous dots scattered over it in red Egyptian ink, showing the pains that some Egyptian scholar had taken to master the intricacies of the foreign text, are ocular evidence of the zeal with which the productions of Babylonian literature were cultivated over the vast extent of territory which stretched from Canaan to the land of the Pharaohs. Shall we be astonished, therefore, to learn that entire cycles of Biblical stories have been suddenly brought to light from the darkness of the Babylonian treasure-heaps, in much purer and more primitive form than they exist in the Bible itself?

The Babylonians divided their history into two great periods: that before the Flood and that after the Flood. Babylonia was in the truest sense of the word the land of deluges. Like all alluvial lowlands bordering on great streams that flow into the sea, it was exposed to floods of the direst and most unique character. It is the home of the cyclone or tornado, with its accompaniment of earthquake and cloudburst. Only twenty-five years ago, in the year 1876, a tornado of this character gathered in the Bay of Bengal, and amid the crashing of thunder and with a violence so terrific as to dismast ships distant nearly 200 miles, approached the delta of the Ganges, met the ebbing tide, and engulfing it in its own titanic

tidal-wave hurled oceans of water over an area of 141 square leagues to a depth of 45 feet, drowning 215,000 human beings and only losing its strength when it broke against the highlands that lay beyond. Now the credit belongs to the celebrated Viennese geologist, Eduard Suess, for having discovered the exact and detailed description of just such a tornado in the Babylonian story of the Flood inscribed on this tablet from the library of Sardanapalus at Nineveh and committed to writing 2000 years before Christ. (Fig. 38.) The *sea* plays the principal part in this flood, and therefore



Fig. 38. TABLET CONTAINING BABYLONIAN STORY OF THE FLOOD.

the ark of the Babylonian Noah, Xisuthros, is cast upon a spur of the Armenio-Medean mountains; but in other respects it is the same old story of the Flood, so familiar to us all.

Xisuthros receives from the god of the watery deep the command to build a ship of certain dimensions, to coat it thoroughly with pitch, and to put on board of it his entire family together with the seeds of all living things. The ship is entered, its doors are closed, it is cast adrift upon the devastating waves, and is finally stranded upon a mountain bearing the name of Nazir. Then follows the famous passage: "On the seventh day I took forth a dove

and released it; the dove flew hither and thither, but finding no resting-place returned." We then read that a swallow was sent forth; it also found no resting-place and returned. Until finally a raven was sent forth, which noticing that the waters had subsided did not return. Xisuthros then abandons his ship and offers sacrifices on the summit of the mountain. The sweet odor was scented by the gods, etc., etc.

This entire story, precisely as it is here written, afterwards travelled to Canaan, but owing to the totally different conformation of the land in this latter country it was forgotten that the sea had played the principal rôle, and we accordingly find in the Bible two distinct versions of the Flood, which are not only absolutely impossible from the point of view of natural science, but are also at diametrical variance with each other, the one giving as the duration of the Flood a period of 365 days and the other a period of  $40 + (3 \times 7)$ , or 61 days. We owe the discovery that two fundamentally different versions of the story of the Flood were welded together into one in the Bible, to the orthodox Catholic body surgeon of Louis XV., Jean Astruc, who, in the year 1753 first submitted, as Goethe expresses it, the books of Moses "to the probe and knife," and thus became the founder of Pentateuch criticism, or that branch of inquiry which seeks to increase and clarify our knowledge of the many diversified sources of which the five books of Moses are composed.

These are facts which from the point of view of science are as immutable as rock, however violently people on both sides of the Atlantic may close their eyes to them. When we remember that minds of the stamp of Luther and Melancthon once contemptuously rejected the Copernican system of astronomy, we may be certain that the results of the scientific criticism of the Pentateuch will have to tarry long for recognition. Yet it is just as certain that some day they will be openly admitted.

The ten Babylonian kings who reigned before the Flood have also been accepted in the Bible as the ten antediluvian patriarchs, and the agreement is perfect in all details.

In addition to the Babylonian Gilgamesh epoch, the eleventh tablet of which contains the story of the Flood, we possess another beautiful Babylonian poem, the epic of the Creation.

In the primordial beginning of things, according to this epic, down in the gloomy chaos, surged and raged the primeval waters, the name of which was Tiāmat. When the gods declared their intention of forming an orderly cosmos out of the chaos, Tiāmat arose

(usually represented as a dragon, but also as a seven-headed serpent), and made ready for combat to the death. Monsters of all descriptions she spawned from her mighty depths, especially gigantic venom-blown serpents; and in their company she set forth bellowing and snorting for her conflict with the gods. The Celestials quaked with terror when they saw their direful foe. The god Marduk alone, the god of light, of dawn, and of the vernal sun, came forward to do battle with her, his sole stipulation being that sovereign rank among the gods should be accorded him.

Then follows a splendid scene. First the god Marduk fastened a gigantic net to the East and the South, to the North and the West, lest any part of Tīāmat should escape. He then mounted in shining armor and radiant with majesty his celestial chariot, which was drawn by four spirited steeds, the admired cynosure of the eyes of all the surrounding gods. Straightway he made for the dragon and her dread embattled train, sending forth his challenge for the contest. Then Tīāmat shrieked loudly and fiercely, till her deepest foundations trembled and shook. She opened her maw to its uttermost extent, but before she could shut her lips Marduk made enter into her belly the evil hurricane. He seized his lance and pierced her heart. He cast her carcass down and placed himself upon it, whilst her helpers were taken captive and placed in close confinement. Thereupon Marduk cut Tīāmat in twain, as cleanly as one would sever a fish, and of the one half he made the roof of heaven and of the other he made the earth; and the heaven he inlaid with the moon, and the sun, and the stars, and the earth he covered with plants and animals, until finally the first man and the first woman, made of mingled clay and celestial blood, came forth from the hand of their creator.

Since Marduk was the city-god of Babel, it is quite intelligible that this story found widespread diffusion in Canaan. Nay, the poets and prophets of the Old Testament went so far as to attribute directly to Yahveh the heroic deeds of Marduk, and to extol him as the champion that broke the head of the dragons in the water (Psalms lxxiv. 13 et seq.; lxxxix. 10), and under whom the helpers of the dragon stooped (Job ix. 13).

Passages like the following from Isaiah li. 9:

“Awake, awake, put on strength, O arm of Yahveh; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?”

or passages like that from Job xxvi. 12:

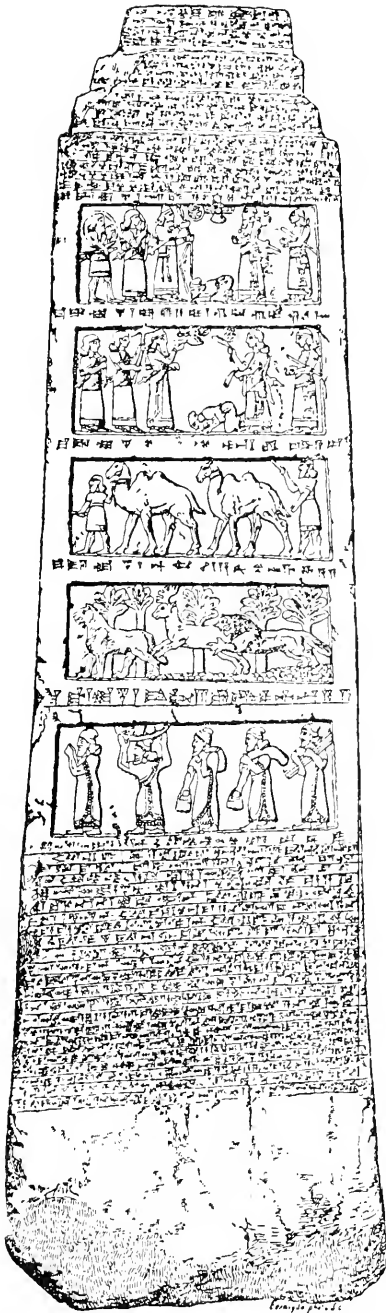


Fig. 39. THE "BLACK OBELISK."<sup>1</sup>  
(Lenormant, V., p. 329.)

<sup>1</sup> Erected by Shalmaneser II. (860-825 B.C.) to record the victories of his 31 military expeditions.



Fig. 40. MARDUK WITH THE CONQUERED  
DRAGON OF THE PRIMEVAL WATERS  
AT HIS FEET.

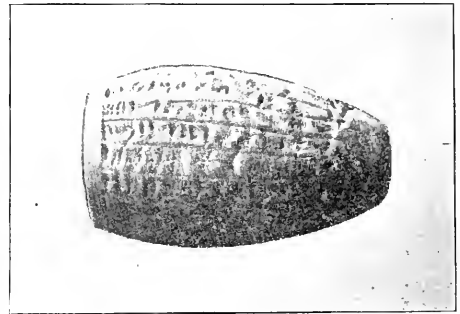


Fig. 43. CONICAL PIECE OF CLAY FROM A  
BABYLONIAN COFFIN.



“He divideth the sea with his power, and by his understanding he smiteth the dragon,”

read like explanatory comments on the little image which our expedition found representing the god Marduk, of the powerful arm, the far-seeing eye, and the far-hearing ear, the symbol of intelligence clad in majestic glory, with the conquered dragon of the primeval waters at his feet (Fig. 40).

The priestly author that wrote the first chapter of Genesis took infinite pains to eliminate all mythological features from his story of the creation of the world. But since his story begins with the



Fig. 41. BATTLE BETWEEN MARDUK AND TIAMAT, THE POWERS OF LIGHT AND THE POWERS OF DARKNESS.

(Ancient Assyrian bas-relief now in the British Museum.)

gloomy, watery chaos which bears precisely the same name as *Tiā-mat*, namely *Tehom*, and since this chaos was first divided by the light, and heaven and the earth appeared afterwards, and heaven was set with the sun, the moon, and the stars, and the earth was covered with flowers and with animals, and finally the first man and woman went forth from the hand of God, it will be seen that there is a very close relationship between the Biblical and the Babylonian story of the creation of the world; and it will be obvious at the same time how absolutely futile all attempts are and will

forever remain, to harmonise our Biblical story of the creation with the results of natural science.

It is an interesting fact that echoes of this same conflict between Marduk and Tīāmat may still be heard in the Revelation of St. John the Divine, in the battle between the archangel Michael and the beast of the deep, "that old serpent called the Devil and Satan." This entire group of stories, which is also represented in the tale of St. George and the dragon, brought by the crusaders from the East, is distinctively Babylonian in character; inasmuch as many, many hundred years before the Apocalypse and the first chapter of Genesis were written, we find this conflict between the powers of light and the powers of darkness renewed at the break of every day and the beginning of every spring, depicted in gorgeous relief on the walls of the Assyrian palaces (Fig. 41).

But the discovery of this relationship is of still greater importance. The commandment not to do unto one's neighbor what one would not like to have done unto oneself is indelibly engraven on every human heart. "Thou shalt not shed the blood of thy neighbor," "thou shalt not draw near thy neighbor's wife," "thou shalt not take unto thyself the garment of thy neighbor,"—all these fundamental postulates of the human instinct of self-preservation are read in the Babylonian records in precisely the same order as they are given in the fifth, sixth, and seventh Commandments of the Old Testament.

But man is also a social being, and for this reason the commandments of humanity, charity, mercy, and love, also form an inalienable patrimony of the human race. Therefore when a Babylonian Magus was called to a man who was ill and began to inquire what sin had stretched him on the sick-bed, he did not rest satisfied with the recital of the greater sins of commission like murder and robbery, but he asked: "Hath this man refused to clothe one that was naked; or hath he refused light to one that was imprisoned?" The Babylonian lays great stress, too, on the higher forms of human morality: speaking the truth and keeping one's word were sacred duties with them, while to say "yes" with the lips and "no" with the heart was a punishable transgression. It is not surprising that infringements of these commandments were regarded by the Babylonians precisely as they were by the Hebrews, as *sins*, for the Babylonians also in all their doings considered themselves as dependent on the gods. But it is certainly more remarkable that they also conceived all human afflictions, particularly sickness and death, as a *punishment* for sins. In Babel as in Bible, the no-

tion of sin dominates everything. Under these circumstances it is intelligible that Babylonian thinkers also pondered deeply upon the problem of how it was possible that a creature that had been created in the image of God and was God's own handiwork could have fallen a victim to sin and to death; and the Bible has a profound and beautiful story of the temptation of woman by the serpent.

The serpent again? That has an unmistakably Babylonian ring. It was doubtless the same serpent, the primordial foe of the gods, that sought to revenge itself on the gods of light by seeking to estrange from them their noblest creature? Or was it the serpent of which it is once said that it "destroyed the dwelling-place of life"? The question as to the origin of the Biblical story of the Fall of Man is of the utmost importance from the point of view of the history of religion as well as from that of the theology of the New Testament, which, as is well known, contrasts with the first Adam by whom sin and death were brought into the world, a second Adam.

May I lift the veil, may I point to an old Babylonian cylinder-seal (Fig. 42), on which may be seen in the center a tree bearing pendent fruits, to the right a man, distinguishable by his horns, which are the symbol of strength, to the left a woman, both with their hands outstretched toward the fruit, and behind the woman the serpent? Is it not the very acme of likelihood that there is some connection between this old Babylonian picture and the Biblical tale of the Fall of Man?

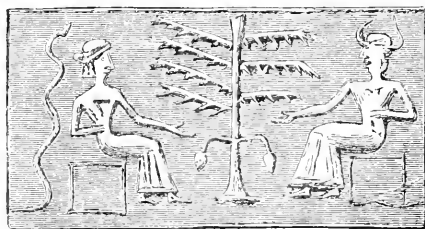


Fig. 42. SACRED TREE AND SERPENT.

A Babylonian conception of the Fall of Man  
(After Smith.)

Man dies, and while his body is buried in the grave his departed soul descends into "the land of no returning," into Sheol, into Hades, into the gloomy, dust-impregnated locality, where the shades flutter around like birds and lead a joyless and sodden existence. Dust covers the doors and the bolts, and everything in which the heart of man took delight is mouldy and dust-laden.

With such a disconsolate outlook it is intelligible that both Hebrews and Babylonians looked upon length of days here below as the sovereign boon; and on every single one of the great flag-

stones with which the holy street of Marduk in Babylon was paved, and which was discovered by the German expedition to that city, there was engraved a prayer of Nebuchadnezzar which closed with the words: "O, Lord Marduk, grant to us great length of days!"

But strange to say, the Babylonian conception of the Underworld is one degree pleasanter than that of the Old Testament. On the twelfth tablet of the Gilgamesh epic, the Babylonian Underworld is described in the minutest details. We read there of a space situated beneath the Underworld which was apparently reserved for souls of unusual piety and "in which they reposed on beds of ease and quaffed clear water."

Many Babylonian coffins have been found in Warka, Nippur, and Babel, but the Berlin Museum recently acquired a small conical piece of clay (Fig. 43) which has evidently been taken from a coffin of this kind, and the inscription of which plaintively requests that whosoever may find the coffin shall leave it undisturbed and uninjured in its original resting-place; and the text concludes with words of blessing for him who performs so kind a deed: "May his name be blessed in the Upperworld, and in the Underworld may his departed spirit drink of clear water."

In Sheol, therefore, there exists a place for particularly pious souls, where they repose on beds of ease and quaff clear water. The remainder of Sheol, therefore, appears to be especially adapted to the needs of the impious and to be not only dusty but to be also without water, or at most furnishing "roily water,"—in any event a place of thirst.

In the book of Job (xxiv. 18), which appears to be extremely well conversant with Babylonian modes of thought, we find comparisons drawn between the arid, waterless desert which is reserved for those that have sinned, and the garden with fresh, clear water which is reserved for the pious. And in the New Testament, which has most curiously amalgamated this sentiment with the last verse of the book of Isaiah, we read of a flaming hell in which the rich man languishes from want of water, and of a garden (for that is the meaning of Paradise) full of fresh, clear water for Lazarus.

And the pictures which painters and poets, theologians and priests, and last of all Mahomet the prophet, have drawn of this Hell and this Paradise, are well known.

Behold yonder poor Moslem, sick and feeble, who on account of his weakness has been abandoned by the caravan in the desert. A jug filled with water is by his side. With his own hands he digs his shallow grave in the desert sands, resignedly awaiting his death.

His eyes are aglow with expectation, for in a few moments angels will issue from the open portals of Paradise and greet him with the words: "Selam 'alaika, thou hast been a god-fearing man; enter therefore for all eternity the garden that Allah has prepared for his own."

The garden stretches before him like the vast expanse of heaven and earth. Luxuriant groves casting plentiful shadows and laden with sweet fruits are intersected in all directions with bab-



Fig. 44. ASSYRIAN ANGELS.

Type representing manly strength and intelligence. (Bas-relief of Kuyunjik. Lenormant, IV., pp. 432-433.)

bling brooks and dotted with bubbling springs; while aerial bowers rise from the banks of the streams. Paradisian glory suffuses the countenances of the beatified ones, who are filled with happiness and serenity. They wear green brocaded garments made of the finest silk; their arms are adorned with gold and silver spangles; they lie on couches with lofty bolsters and soft pillows, and at their feet are thick carpets. So they rest, seated opposite one another at richly-furnished tables which offer them everything their hearts

desire. Brimming goblets go the rounds, and youths endowed with immortality and resembling scattered pearls carry silver beakers and crystal vessels filled with Maïn, the most delicious and clearest water from the spring Tasnim, from which the archangels drink, redolent with camphor and ginger. And this water is mixed with the rarest old wine, of which one can drink as much as one pleases, for it does not inebriate and causes no headaches.

And then there are the maidens of Paradise! Maidens with skin as soft and delicate as the ostrich egg, with voluptuous bosoms, and with eyes like glittering pearls concealed in shells of oys-

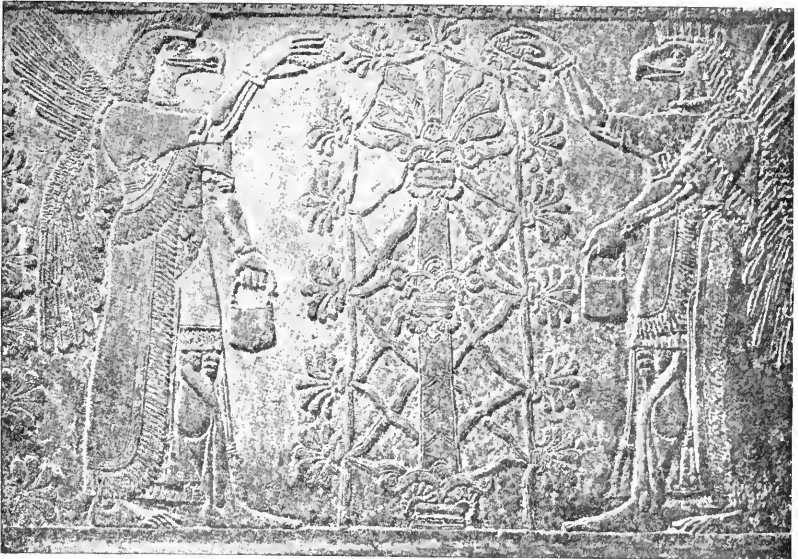


Fig. 45. ANGELS WITH EAGLE HEADS.  
The Holy Tree in the Centre. (British Museum.)

ters,—gazelle-like eyes full of chaste but enrapturing glances. Two and seventy of these Paradisian maidens may every god-fearing man choose unto himself, in addition to the wives that he possessed on earth, provided he cares to have them (and the good man will always cherish desire for the good). All hatred and envy has departed from the breasts of the devout ones; no gossip, no slander, is heard in Paradise. “Selam, Selam” everywhere; and all utterances conclude with the ringing words: *el-hamdu, lillāhi rabbi-l-’alamin*, the praise is the Lord’s, the master of all creatures.

This is the culminating point in the development of that simple

and unpretentious Babylonian conception of the crystal clear water which god-fearing men were destined to drink in Sheol. And these conceptions of the torments of Hell and of the blissful pleasures of Paradise to-day sway the hearts of untold millions.

It is well known, also, that the conceptions of the messengers of the gods, or of the *angels*, with which the Egyptians were utterly unacquainted, are characteristically Babylonian, and also that the conception of cherubim and seraphim and of the guardian angels



Fig. 46. WINGED CHERUB, WITH BODY OF BULL AND HUMAN HEAD.  
(After Layard )

that watch over the ways of men had its origin in Babylon. The Babylonian rulers stood in need of hosts of messengers to bear their behests into all quarters of their dominions; and so also their gods were obliged to have at their beck and call legions of messengers or angels,—messengers with the intelligence of men, and therefore having the form of men, but at the same time equipped with wings, in order to be able to carry through the winds of heaven

the commands of the gods to the inhabitants of earth ; in addition, these angels were invested with the keenness of vision and the rapidity of flight of the eagle ; and to those whose chief office it was to guard the entrance to their divine masters was imparted the unconquerable strength of the bull, or the awe-inspiring majesty of the lion. (Figs. 44 and 45.)

The Babylonian and Assyrian angels, like those in Ezekiel's vision, are very often of hybrid shape. Take, for example, the cherubim of which a type is given in Fig. 46, with their wings, their bull's bodies, and their honest, serious human countenances. Then

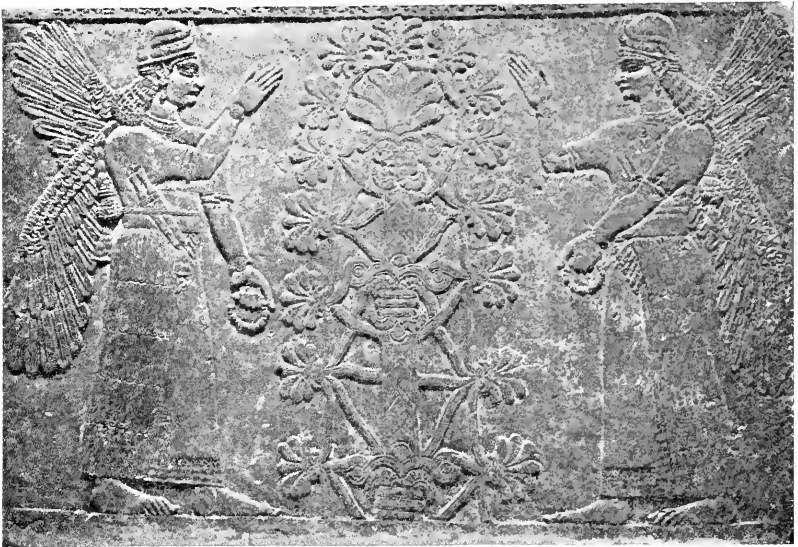


Fig. 47. ANGELS WITH HUMAN HEADS.

(Noble types closely resembling the Christian conception of angels.)

again we find types like that discovered in the palace of Asshurnazirpal (Fig. 47), which bears the closest possible resemblance to our conceptions of angels. These noble and radiant figures, which art has rendered so attractive and familiar in our eyes, will always retain a kindly place in our hearts.

But the *demons* and the *devils*, whether they take for us now the form of the enemies of man or that of the primordial foes of God, to these we were destined to bid farewell for all eternity, for the ancient Persian dualism was not after our hearts. "I form the light and create darkness: I make peace and create evil: *it is I, Yahveh, that do all these things.*" So justly declares the greatest



prophet of the Old Testament, Isaiah (xlv. 7). Demons like that represented in Fig. 48,—though such pictures are not without interest for the history of duelling,—or caricatures like that represented in Fig. 49, may be committed forever and aye to the obscurity of the Babylonian hills from which they have risen. (See also Fig. 50.)



Fig. 48. DUEL OF LION-HEADED AND EAGLE-FOOTED DEMONS.

(British Museum. After Lenormant.)

In his excavations at Khorsabad, Victor Place discovered the supply depot of the palace of Sargon. One of the store-rooms contained pottery of all sorts and sizes, and another utensils and implements made of iron. Here were found arranged in beautiful order abundant supplies of chains, nails, plugs, mattocks, and hoes, and the iron had been so admirably wrought and was so well preserved

that it rang like a bell when struck ; and some of these implements which were then twenty-five centuries old could be forthwith put into actual use by the Arabian workmen.

This drastic intrusion of Assyrian antiquity into our own days naturally fills us with amazement, and yet it is nothing more than what has happened in the intellectual domain. When we distinguish the twelve signs of the zodiac and call them Aries, Taurus, Gemini, etc. (see Fig. 51), when we divide the circle into 360 parts, the hour into 60 minutes, and the minute into 60 seconds, and so on,—in all this, Summerrian and Babylonian civilisation still lives with us to-day.

And possibly I have also been successful in my endeavor to show that many Babylonian features still cling, through the medium of the Bible, to our religious thinking.

The elimination from our religious thought of the purely human conceptions derived from these admittedly talented peoples, and the liberation of our thought generally from the shackles of deep-rooted prejudices, will in no wise impair true religion and the true religious spirit, as these have been taught us by the prophets and poets of the Old Testament, but most sublimely of all by Jesus ; on the contrary, both will come forth from this process of purification far truer and far more intensified than ever before.



Fig. 49. BABYLONIAN DEVIL.  
Demon of the Southwest Wind.  
(Louvre. After Smith.)

I may be allowed finally a word with regard to the feature that invests the Bible with its main significance from the point of view of general history,—its *monotheism*. Here too Babel early opened a new and undreamt-of prospect.

It is remarkable, but no one can definitely say what our Teutonic word *God* originally signified. Philologists vacillate between “inspiring timidity” and “deliberation.” But the word which the Semitic Canaanite races, to whom the Babylonians are most nearly related and from whom the Israelites afterward sprang, coined for

God, is not only lucid as to its meaning, but conceives the notion of divinity under so profound and exalted a form that this word alone suffices to shatter the legend that "the Semites were, time out of mind, amazingly deficient in religious instinct;" while it also refutes the popular modern conception that the religion of Yahveh, and therefore also our Christian belief in God, is ultimately sprung from a species of fetishism and animism such as is common among the South Sea cannibals or the inhabitants of Tierra del Fuego.

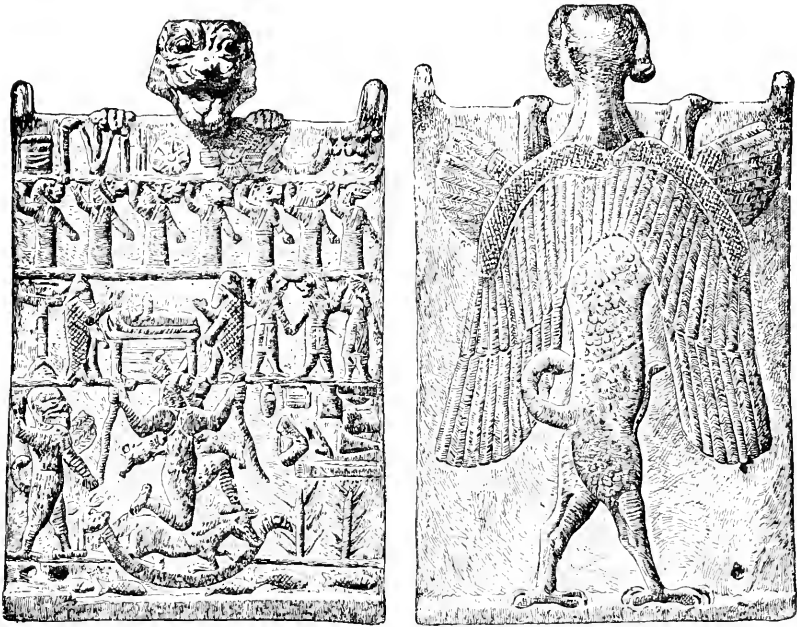


Fig. 50. A DEMON SUPPORTING A TABLET.<sup>1</sup>  
(Assyrian bronze tablet. After Lenormant.)

There is a remarkably beautiful passage in the Koran, VI., 75 et seq., which so fascinated Goethe that he expressed the desire to see it dramatised. Mahomet has mentally put himself in the place of Abraham, and is endeavoring to realise the manner in which Abraham had reached the monotheistic idea. He says: "And when the gloom of night had fallen, Abraham stepped forth into the darkness; and behold, there was a star shining above him. Then he cried out in his gladness: 'This is my Lord!' But when

<sup>1</sup>The two upper horizontal strips in the left-hand side of the figure represent the heavens (the celestial bodies and the celestial genii). The third strip exhibits a funeral scene on earth. The fourth strip represents the Underworld bathed in the floods of the ocean.

the star grew dim, he said: 'I love not those that grow dim.' And when the moon rose radiantly in the firmament, he cried out in exceeding gladness: 'This is my Lord!' But when it set, he said: 'Alas, I shall surely be one of the people that must needs err.' But when the sun rose dazzlingly in the morning, he said: 'This is my Lord, this is the greatest of all!' But when the sun set, then he said: 'O, my people, verily I am rid of your idolatry of many gods, and I lift up my countenance to him alone that created the heavens and the earth.' "

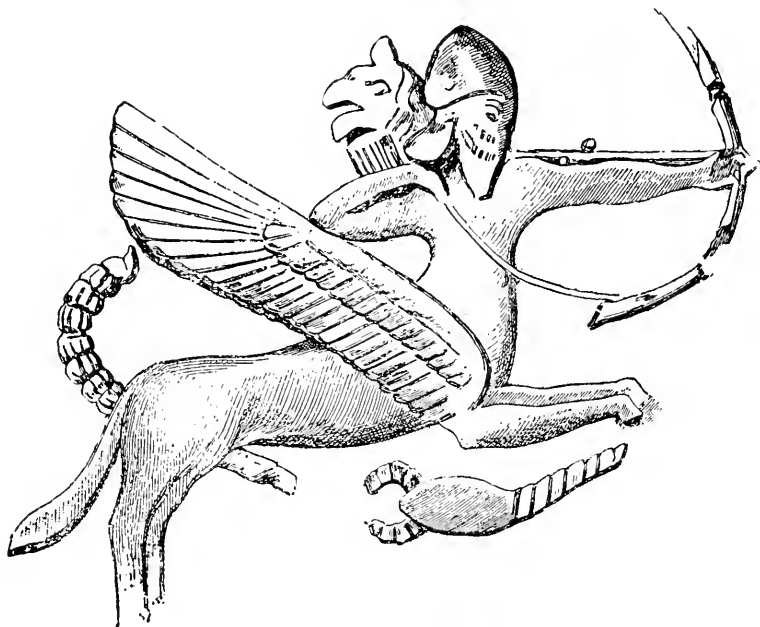


Fig. 51. SAGITARIUS AND SCORPIO.

Signs of the Zodiac, as represented by the Babylonians. (Lenormant, V., p. 180.)

That ancient Semitic word for God, so well known to us from the sentence, *Eli, Eli lama azabtani*, is *El*, and its meaning is *the goal*; the goal toward which are directed the eyes of all men that look Heavenward only, "which every man sees, which every man beholds from afar" (Job xxxvi. 25); the goal to which man stretches forth his hands, for which the human heart longs as its release from the uncertainties and imperfections of this earthly life,—this goal the ancient Semitic nomads called *El*, or god. And inasmuch as there can in the nature of things be only one goal, we find among the old Canaanite races which settled in Babylonia as early as 2500

years before Christ, and to whom Hammurabi himself belonged, such beautiful proper names as "God hath given," "God be with thee," "With the help of my God I go my way," etc.

But more! Through the kindness of the director of the Egyptian and Assyrian department of the British Museum I am able to show you here pictures of three little clay tablets (Fig. 52). What,



Fig. 52. CLAY TABLETS CONTAINING THE WORDS "YAHVEH IS GOD."  
(Time of Hammurabi or Amraphel. British Museum.)

will be asked, is to be seen on these tablets, fragile broken pieces of clay, with scarcely legible characters scratched on their surface? True enough, but they are valuable from the fact that their date may be exactly fixed as that of the time of Hammurabi, one of them having been made during the reign of his father, Simmubalit; but still more so from the circumstance that they contain three names which are of the very greatest significance from the point of view of the history of religion. They are the words: *Yahveh is God*. Yahveh, the abiding one, the permanent one (for such is, as we have reason to believe, the significance of the name), who unlike man is not to-morrow a thing of the past, but one that endures forever, that lives and labors for all eternity above the broad, resplendent, law-bound canopy of the stars,—it was this Yahveh that constituted the primordial patrimony of those Canaanite tribes from which centuries afterward the twelve tribes of Israel sprang.

𐎗𐎒	𐎎𐎗	𐎒𐎗	𐎒𐎗
<i>Ia-</i>	<i>ah-</i>	<i>ve-</i>	<i>ilu</i>
𐎗𐎒	𐎗𐎒	𐎗𐎒	𐎒𐎗
<i>Ia-</i>	<i>hu-</i>	<i>um-</i>	<i>ilu</i>

The religion of the Canaanite tribes that emigrated to Babylonia rapidly succumbed, indeed, before the polytheism that had been practised for centuries by the ancient inhabitants of that country. But this polytheism by no means strikes an unsympa-



Fig. 53. THE SUN-GOD OF SIPPUR ENTHRONED IN HIS HOLY OF HOLIES.  
(Lenormant, V., p. 301.)

thetic chord in us, at least so far as its conception of its gods is concerned, all of whom were living, omnipotent, and omnipresent beings that hearkened unto the prayers of men, and who, however much incensed they might become at the sins of men, were always immediately ready again with offers of mercy and reconciliation. And likewise the representations which these deities found in Babylonian art, as for instance that of the sun-god of Sippar enthroned in his Holy of Holies (Fig. 53)<sup>1</sup> are far removed from everything that savors of the ugly, the ignoble, or the grotesque. The Prophet Ezekiel (chap. i) in his visions of his Lord saw God enter on a living chariot formed of four winged creatures with the

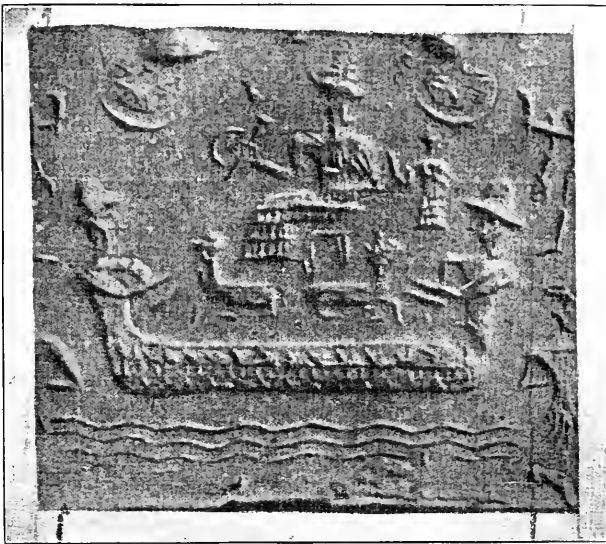


Fig. 54. BABYLONIAN CYLINDER-SEAL WITH REPRESENTATION RESEMBLING THE VISION OF EZEKIEL.

face of a man, a lion, an ox, and an eagle, and on the heads of these cherubim he saw (x. 1) a crystal surface supporting a sapphire throne on which God was seated in the likeness of a man, bathed in the most resplendent radiance. Noting carefully these details, can we fail to observe the striking resemblance which his vision presents to the representation of a god which has been found on a very ancient Babylonian cylinder-seal (Fig. 54)? Standing on an odd sort of vessel, the prow and stern of which terminate in seated human figures, may be seen two cherubim with their backs

<sup>1</sup> See also Fig. 31 in the April *Open Court*.

to each other and with their faces, which are human in form, turned to the front. Their attitude leads us to infer that there are two corresponding figures at the rear. On their backs reposes a surface, and on this surface stands a throne on which the god sits, bearded and clothed in long robes, with a tiara on his head, and in his right hand what are apparently a scepter and a ring: and behind the throne, standing ready to answer his beck and call, is a servitor of the god, who may be likened to the man "clothed with linen" (Ezekiel ix. 3, and x. 2) that executed the behests of Yahveh.

Notwithstanding all this, however, and despite; the fact that many liberal and enlightened minds openly advocated the doctrine that Nergal and Nebo, moon-god and sun-god, the god of thunder Ramman, and all the rest of the Babylonian Pantheon were one in Marduk, the god of light, still polytheism, gross polytheism, remained for *3000 years* the Babylonian state religion,—a sad and significant warning against the indolence of men and races in matters of religion, and against the colossal power which may be acquired by a strongly-organised priesthood based upon it.

Even the religion of Yahveh, under the magic standard of which Moses united into a single nation the twelve nomadic tribes of Israel, remained infected for centuries with all manner of human infirmities,—with all the unsophisticated anthropomorphic conceptions that are characteristic of the childhood of the human race, with Israelitic particularism, with heathen sacrificial customs, and with the cult of legal externalities. Even its intrinsic worth was impotent to restrain the nation from worshipping the Baal and the Astarte of the indigenous Canaanite race, until those titanic minds, the prophets, discovered in Yahveh the god of the universe, and pleaded for a quickening of the inner spirit of religion with exhortations like that of Joel "to rend their hearts and not their garments," and until the divinely endowed singers of the Psalms expressed the concepts of the prophetic leaders in verses which awaken to this day a living echo in the hearts of all nations and times,—until, in fine, the prophets and the psalmists paved the way for the adhortation of Jesus to pray to God in spirit and truth and to strive by dint of individual moral endeavor in all spheres of life after higher and higher perfection,—after that perfection which is our Father's in Heaven.



## BIBLICAL LOVE-DITTIES.

BY PAUL HAUPT.

GOETHE says in the notes to his *Westöstlicher Divan*<sup>1</sup> that the Song of Solomon is 'the most tender and inimitable expression of graceful yet passionate love that has come down to us.'<sup>2</sup> Unfortunately the poems cannot be fully enjoyed—since they are fragmentary, telescoped, or driven into one another, and mixed up; but it is delightful to divine the conditions under which the poets lived. The mild air of the most charming district of Canaan breathes through the poem, cosy rustic conditions, vineyards, gardens, beds of spices, some urban limitations,<sup>3</sup> and a royal court in the background.<sup>4</sup> But the principal theme is an ardent longing of youthful hearts, seeking, finding, repulsing,<sup>5</sup> attracting, under various most simple conditions. We thought repeatedly of selecting and arranging something out of this charming confusion, but this enigmatic and inextricable condition invests those few leaves with a peculiar charm. Many a time well-meaning methodical minds have been tempted to find or establish an intelligible connection, but a subsequent student must do the work all over again.'

This view is, perhaps, too pessimistic. It is true that it is impossible to retrace the original plan of the author of the Song of Solomon, for the simple reason that there is no author of the Book. But the traditional arrangement, or rather disarrangement, may be

<sup>1</sup> *Goethes Werke herausgegeben im Auftrage der Grossherzogin Sophie von Sachsen*, vol. vii. (Weimar, 1888) p. 8. Cf. P. Holzhausen, *Goethe und seine Uebersetzung des Hohenliedes in Deutsche Revue*, March, 1896, pp. 370-372.

<sup>2</sup> This will perhaps strike some as an exaggeration.

<sup>3</sup> This is not correct; *watchmen* in iii. 3 and v. 7 represents a subsequent addition.

<sup>4</sup> There are only allusions to the hangings in Solomon's palace (i. 5) and to Solomon's harem (vi. 8, viii. 11). In the other passages in which Solomon is mentioned, this name represents a scribal expansion, while *King* (i. 4 and 12, iii. 9 and 11) refers to the King of the Wedding-feast, i. e., the bridegroom. Jews in Russia and Palestine still call the bridegroom King.

<sup>5</sup> In v. 6 the lover does not reject the maiden; only i. 8 might, perhaps, be said to imply a rejection.

very much improved, and the received text freed from a great many subsequent additions and superfluous repetitions. In this re-arrangement the Song of Solomon certainly becomes much more intelligible than it is in its traditional 'charming confusion.' The restoration of the individual songs is far more important than the restoration of the sequence of the love-ditties in the original collection. The arrangement of the songs may have varied at an early date; it may even have been injudicious and inappropriate from the beginning.

The so-called Song of Solomon is not the work of one poet but a late post-Exilic collection of popular nuptial songs and love-ditties which may all have been sung at Hebrew weddings, although they were not originally composed for this purpose. They were probably compiled in the neighborhood of Damascus after the beginning of the Seleucidan era (312 B.C.). In Palestine the autumn is the usual time for weddings; after the harvest, says Dalman in the introduction to his *Palestinian Divan*,<sup>1</sup> the young men have leisure and also money to pay for the brides, but in the country east of the Jordan, especially in the neighborhood of Damascus, the majority of the weddings take place during March which is the most beautiful month of the year. According to Wetzstein,<sup>2</sup> for many years Prussian Consul at Damascus, the weddings are celebrated there on the threshing-floor of the village, which is at that time of the year a flowery meadow. This Springtide of Love is described in the beautiful poem which we find in the second chapter of the Song of Solomon :

- ii. 8 Hark! dearest mine,  
       behold, he is coming,  
       Over mountains leaping,  
       over hillocks skipping.
- 9 Behold, he is standing  
       behind our wall there!  
       From windows I peer down,  
       through lattices peeping.
- 10 Arise, my darling!  
       ah, come my fair one!
- 11 For look you, past is the winter,  
       and rains no longer are falling,
- 12 The ground is covered with flowers,  
       and birds fill the air with warbling.

<sup>1</sup> Gustav H. Dalman, *Palästinischer Diwan* (Leipzig, 1901) p. xii.

<sup>2</sup> Cf. S. R. Driver's *Introduction to the Literature of the Old Testament*, sixth edition (New York, 1897) p. 452.

- We hear the cooing of turtles,  
to our home is come back the swallow.<sup>1</sup>
- 13 The fruit of figtrees is ripening,  
and fragrance exhales from the grapevines.  
Arise, my darling!  
ah, come, my fair one!
- 14 My dove in the rock-cleft,  
in the cliff's recesses,  
Open, my sister!  
come, my perfection!<sup>2</sup>  
Thy face show me,  
thy voice grant me!  
For sweet thy voice,  
and fair thy face.  
Arise, my darling!  
ah, come, my fair one!<sup>3</sup>

The bride was given away by her brothers, and in the last chapter of the Song of Songs we have a little epigrammatic poem twitting the brothers of the bride for their unnecessary and premature solicitude concerning the chastity and the marriage of their sister.

The bride says:

- vi. 3 My dear one's am I, and he is mine, too;  
vii. 10 and, ah, for my love he is longing.  
ii. 1 A meadow-saffron of Sharon,  
or a lily of the valleys am I.

There are no white lilies in Palestine; the word *susan* denotes, not a white lily but a dark purple sword-lily.<sup>4</sup> The bride means to say that, while she may be a little tanned like the pale-lilac flowers of the meadow-saffron, or even like the dark purple sword-lilies, she is just as beautiful as these flowers, and our Saviour said (Matt. vi. 29) that even Solomon in all his glory was not arrayed like one of these. The bride therefore continues that, while she may be a little swarthy like the black tents of the Bedouins, she is nevertheless just as beautiful as the magnificent hangings in Solomon's palace. The Bedouin girls consider themselves black and call the city girls white. The white and the brown girls play a

<sup>1</sup> Cf. Jeremiah viii. 7.

<sup>2</sup> Cf. chapter v, verse 2.

<sup>3</sup> The rhythm of the translations has been much improved by the kind assistance of the distinguished coeditor of the *Polychrome Bible*, Horace Howard Furness.

<sup>4</sup> *Gladiolus atroviolaceus*. The Greeks called this dark purple sword-lily *hyacinth*. Apollo caused this flower to spring from the blood of Hyacinthus. Ovid (*Metamorph.* x. 210) says that the hyacinth looks like a lily, but is not white but purple; and Theocritus (x. 28) says to the graceful but sunburnt Syrian maiden Bombyce. The violets and hyacinths are swart, yet these flowers are chosen the first in garlands. The ancients believed that the exclamation 'Al' woe,' was marked on the petals of the hyacinth.

very prominent part in modern Palestinian poetry. The second stanza of this love-ditty continues :

i. 5 Swarthy am I, but comely,  
ye maidens who live in Jerusalem,  
Dark like the tents of Kedar,  
but like arras in Solomon's palace.

6 Heed not my swarthy complexion,  
the sun it is that has burned me :  
Wroth were the sons of my mother,  
of the vineyards they made me the keeper.

Here a glossator has appended an additional clause,

but I have not kept my own vineyard,

and the meaning of 'vineyards,' *i. e.*, virginity, was explained in an illustrative quotation from a song which the maidens, it may be supposed, used to sing in the vineyards, and which may be compared to the *Schnadahüpfeln* in the Bavarian, Tyrolese, and Styrian Alps :

ii. 15 Catch us the foxes,  
the little foxes,<sup>1</sup>  
Destroying vineyards,<sup>2</sup>  
our vineyards in blossom.

The bride then continues that her brothers used to say when she was still an immature little girl :

viii. 8 We have a tiny little sister,  
and breasts, not as yet, has she.  
But what shall we do with our sister,  
when the time comes for her wooing ?

9 If she be like a wall (stopping lovers),  
we will place on it copings of silver.

We will crown her with a silver bridal crown and give her a handsome outfit, if she marries with our consent, but

If a door (open wide to all lovers),  
we will bar it with boards made of cedars.

10 Albeit a wall am I thus far,  
my breasts are now growing like towers,  
And to them I am verily seeming  
ready to surrender the fortress.

Then the maiden addresses her lover :

viii. 1 Ah, that thou wert my brother,  
nursed at the breast of my mother !

<sup>1</sup> That is, the young men.

<sup>2</sup> Foxes are very fond of grapes; cf. the Esopian fable of the Fox and the Sour Grapes.

Then, wheresoever I meet thee,  
I might kiss, and none would contemn me!

To my mother's house I would lead thee,  
to the chamber of her who there bore me,  
And make thee drink wine that is spiced  
and the must of the pomegranate fruitage.

*i. e.*, I will bestow my love on thee.<sup>1</sup>

The lover is just as enthusiastic in the praise of his sweetheart. He says, there is a large vineyard at Baal-hammon,<sup>2</sup> alluding to a large harem, such as Solomon had according to 1 Kings xi. 3, where it is stated that he had 700 queens and 300 concubines. That vineyard was so large that the owner could not keep it in order without assistance, just as a large harem requires a number of eunuchs. The keepers of this large vineyard probably consume one-fifth of the annual income, and it is not impossible that the inmates of a large harem may bestow one-fifth of their favors on the keepers. The lover prefers to have his bride exclusively for himself and to allow no percentage whatever to an 'assistant.' He says:

viii. 11 A vineyard there is at Baal-hammon,—  
a vineyard entrusted to keepers;  
Any man could have had for its fruitage  
a thousand shekels of silver.

12 In my sole charge is my vineyard,  
nought else on earth do I care for;<sup>3</sup>  
I'll resign to thee, Solomon, the thousand,  
and two hundred therefrom to the keepers!

In a subsequent love-ditty the lover describes the superiority of his sweetheart over all queens and concubines as follows:

vi. 8 Solomon's queens numbered sixty,  
his concubines eighty in number;  
9 But one is my dove, and one only,  
and one alone my perfection.

From her birth she was pure and was spotless,  
unsullied she was from an infant;  
The maidens who see her admire her,  
both queens and concubines praise her.

<sup>1</sup>This explanatory gloss appears in the received text at the end of the twelfth verse of the preceding chapter.

<sup>2</sup>Baal-hamon of the received text is an intentional alteration for Baal-khammon, the name of a Phœnician solar deity. The vineyard was probably on a hill that was especially fruitful and sunny (see Isaiah v. 1 in the *Polychrome Bible*, p. 5) and therefore sacred to Baal-khammon (*cf.* the notes on Leviticus (in the *Polychrome Bible*, p. 102, l. 3).

<sup>3</sup>*Cf.* Psalm lxxiii. 25.

He assures her that with him she will be safe anywhere, on the brinks of precipices, on the tops of the highest mountains, in the haunts of lions and leopards. He will guard her and protect her. He says:

From Lebanon<sup>1</sup> with me thou mayst journey,  
 from Lebanon with me, my bride,  
 Look down from the height of Amana,<sup>2</sup>  
 from the heights of Shenir<sup>3</sup> and Hermon,<sup>4</sup>

From the resting places of lions,  
 from mountains haunted by leopards.

We find also a little raillery at the expense of the newly-married couple, relating the teasing answer which the bridegroom is said to have given to his sweetheart when she asked for a tryst. The maiden said:

i. 7 Oh, tell me, thou, my beloved,  
 where at high noon thou wilt tarry?  
 Why, dearest, astray should I wander  
 amid the flocks of thy comrades?

This phrase is equivocal. The original meaning is wandering about in quest of the tryst, but it suggests also the idea of wandering from the path of duty. The Orientals are very fond of ambiguities, especially the Jews of Damascus; a common saying at Damascus was *alhanu min Yehûdi*, 'more fond of veiled allusions than a Jew.' In the same way the phrase, 'Feed thy kids,' in the answer of the lover has a special meaning. A kid was the customary present given to a female friend (Arab. *ḡadiqe*) who was visited by a man from time to time. When Judah saw his daughter-in-law, Tamar, who had covered her face and wrapped herself, he said to her, I will send thee a kid;<sup>5</sup> and when Samson visited his Philistine 'friend' at Timnath he brought her a kid.<sup>6</sup> Such a gift was probably expected at every visit of the husband. The 'bride' remained at her father's house, and the 'husband' visited her there. According to Ammianus Marcellinus<sup>7</sup> (xiv. 4) marriage among the Saracens was a temporary contract for which the wife received a price. In Persia these temporary alliances are still recognised

<sup>1</sup> This includes the Antilibanus, east of the Lebanon range.

<sup>2</sup> That is the *Jâbal az-Zabadâny*, northwest of Damascus, below which is the source of the river Amana or Abana (2 Kings v. 12), i. e. the *Nahr Baradâ* which flows through Damascus.

<sup>3</sup> The northern part of Antilibanus between Baalbec and Homs (*Emesa*).<sup>3</sup>

<sup>4</sup> The highest peak of the Antilibanus, southwest of Damascus.

<sup>5</sup> Genesis xxxviii. 17; cf. Proverbs vii. 10.

<sup>6</sup> Judges xv. 1; cf. xvi. 1 and the notes on Judges, in the *Polychrome Bible*, p. 83, l. 40.

<sup>7</sup> Born at Antioch, Syria, about 330 A. D.

as legal.<sup>1</sup> In the Book of Tobit (ii. 12) we read that after Tobit had been stricken with blindness, his wife, Anna, went to a factory where women were employed as weavers, and when the owners gave her one day a kid in addition to her wages, she fell out with her husband who would not believe her story and insisted on the kid being returned to the owners of the factory, as he felt ashamed of his wife. We know also that a young he-goat was the offering of the Greek hetæra to the Goddess of Love, Aphrodite.

The lover's reply to his sweetheart—

- i. 8 If, indeed, thou know not the pathway,  
of the flocks, do thou follow the footprints;  
There, then, thy kids thou mayst pasture  
near to the tents of the shepherds!

means therefore, If you do not love me sufficiently to be instinctively guided to the place where I shall rest at noon, you may bestow your favors on the other shepherds and receive, as the price of consent, a number of kids which you may pasture near to the tents of the shepherds. She will have so many kids that she will be able to start a flock of her own. Similarly a poor actor might be told that he would receive so many apples and eggs that he would be able to open a grocery store after the performance.

The most beautiful poem of these Biblical love-ditties is contained in verses 6 and 7 of the last chapter, which must be preceded by the beginning of the third chapter :

- iii. 1 At night, as I lay on my pillow,  
for him whom I love was I longing.  
2 <sup>2</sup>I will rise and fare forth through the city  
both through streets that are wide and are narrow.  
3 I met men who fared forth through the city :  
Have ye seen my beloved ? I asked them.  
4 But scarce had I gone a step further  
when before me, lo ! stood my loved one !  
I clasped him and would not release him,  
and then, lo, I said to my loved one ;  
viii. 6 Hang me close to thy heart like a signet,<sup>3</sup>  
on thy hand, like a ring, do thou wear me !

<sup>1</sup> See W. Robertson Smith, *Kinship and Marriage in Early Arabia* (Cambridge, 1885), pp. 65, 67, 76.

<sup>2</sup> Supply, I said to myself.

<sup>3</sup> Seals were worn either as pendants from a cord around the neck (in Gen. xxxviii. 18 Judah gives Tamar his seal, his signet-cord, and his staff, as a pledge) or as seal-rings on the right hand (*cf.* Jerem. xxii. 24; Haggai ii. 23). The maiden desires to be just as close to her lover's heart as his seal hanging down from his seal-cord, and just as dear to him as his seal-pendant or his seal-ring on his right hand. 'Keep me as thy seal' has nearly the same meaning as the phrase 'Keep me as the apple of thine eye' (Psalm xvii. 8, Prov. vii. 2, Deut. xxxii. 10).

For Love as Death is strong,  
 and Passion as Sheol unyielding.  
 Its flames are flames of fire,  
 its flashes are flashes of lightning.

- 7 Nothing is able to quench it,  
 Neither can any streams drown it.  
 If one should resign for it all his possessions,  
 Could any man therefore contemn him?

If the Song of Solomon is nothing but a collection of profane love-ditties in praise of sensual love (just as Psalm xlv. is a nuptial song presented by the Jewish high-priest, the Maccabee Jonathan, at the wedding of the Syrian King Alexander Balas and the Egyptian princess Cleopatra, the daughter of King Ptolemy VI. Philometor, which was celebrated at Ptolemais in 150 B.C. as related in 1 Macc. x. 59), some might raise the question whether the Song of Songs is not out of place in the Bible. It is nowhere cited in the New Testament. The great Hebraist, J. D. Michaelis, of the University of Göttingen, omitted the Song of Songs from his critical translation of the Bible.<sup>1</sup> In the same way the canonicity of the Book of Ecclesiastes was still contested in the second century of our era. We must remember that the canon of Scripture is a human institution concerning which opinions differ. The Roman Catholic Church includes several books in the Canon which are generally looked upon as apocryphal, although some of them are undoubtedly superior from a religious and ethical point of view to certain of the canonical books; *cf. e. g.*, the apocryphal Books of the Maccabees and the canonical Book of Esther, or the apocryphal Book of Ecclesiasticus and the canonical Book of Ecclesiastes. The Book of Ecclesiastes was practically condemned by our Saviour. The principal maxim of Ecclesiastes, which is repeated five times in the Book (ii. 24, iii. 12, 22, v. 17, viii. 15), is: *Eat, drink, and be merry*, but in Luke xii. 15-31 (a passage which contains several allusions to Ecclesiastes, including the reference to the lilies of the field and Solomon in all his glory) we read the beautiful parable of our Lord in which He says: The ground of a certain rich man brought forth plentifully; and he thought, I will pull down my barns and build greater. I will say to my soul, Soul thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said to him, Thou fool, this night thy soul will be required of thee. Seek ye first the kingdom of

<sup>1</sup>*Cf.* Johann David Michaelis *Deutsche Uebersetzung des Alten Testaments, mit Anmerkungen für Ungelehrte*, part xii (Göttingen, 1785), p. xxiv.



God and His righteousness! Be not anxious for the morrow. Sufficient unto the day is the evil thereof.<sup>1</sup> There can be no stronger condemnation of the teachings of Ecclesiastes than these words of our Saviour, and this ought to settle the question, at least for the Christian Church, whether Ecclesiastes has any claims to canonical authority.<sup>2</sup>

The late Professor Franz Delitzsch, of Leipzig, one of the foremost Biblical scholars of the nineteenth century and one of the most devout Christians I ever met in my life, stated in the introduction to his commentary on the Song of Solomon, that this Book was the most difficult book in the Old Testament, but the meaning becomes perfectly plain, in fact too plain, as soon as we know that it is not an allegorical dramatic poem but a collection of popular love-ditties which must be interpreted on the basis of the erotic imagery in the Talmud and modern Palestinian and other Moham-  
medan poetry.

<sup>1</sup> Compare Matthew vi. 33.

<sup>2</sup> Cf. my paper on the Book of Ecclesiastes in *Oriental Studies*, a selection of the papers read before the Oriental Club of Philadelphia, 1888-1894 (Boston: Ginn & Co., 1894), p. 215.

## THE DISSEMINATION OF MITHRAISM IN THE ROMAN EMPIRE.<sup>1</sup>

BY PROFESSOR FRANZ CUMONT.

IT MAY be said, in a general way, that Mithra remained forever excluded from the Hellenic world. The ancient authors of Greece speak of him only as a foreign god worshipped by the kings of Persia. Even during the Alexandrian epoch he had not descended from the plateau of Asia Minor to the shores of Ionia. In all the countries washed by the Ægean Sea, one belated inscription in the Piræus only recalls his existence, and we seek in vain for his name among the numerous exotic divinities worshipped at Delos in the second century before our era. Under the empire, it is true, Mithræums are found in divers ports of the coast of Phœnicia and Egypt, near Aradus, Sidon, and Alexandria; but these isolated monuments only throw into stronger relief the absence of every vestige of the Mithraic Mysteries in the interior of the country. The recent discovery of a temple of Mithra at Memphis would appear to be an exception that confirms the rule, for the Mazdean deity was probably not introduced into that ancient city until the time of the Romans. He has not been mentioned hitherto in any inscription of Egypt or Assyria, and there is nothing as yet to show that altars were erected to him even in the capital of the Seleucidæ. In these semi-Oriental empires the powerful organisation of the indigenious clergy and the ardent devotion of the people for their national idols appear to have arrested the progress of the invader and to have paralysed his influence.

One characteristic detail shows that the Iranian *yazata* never made many converts in the Hellenic or Hellenised countries. Greek onomatology, which furnishes a considerable series of theophorous or god-bearing names indicating the popularity which

<sup>1</sup> Extracted by the author from his *Textes et Monuments figurés relatifs aux Mystères de Mithra* (Brussels: H. Lamertin). Translated by T. J. McCormack.

the Phrygian and Egyptian divinities enjoyed, has no *Mithrion*, *Mithrocles*, *Mithrodore*, or *Mithrophile* to show as the counterparts of its Menophiles, its Metrodotes, its Isidores, and its Serapions. All the derivatives of Mithras are of barbaric formation. Although the Thracian Bendis, the Asian Cybele, the Serapis of the Alexandrians, and even the Syrian Baals, were successively received with favor in the cities of Greece, that country never extended the hand of hospitality to the tutelar deity of its ancient enemies.

His distance from the great centers of ancient civilisation explains the belated arrival of Mithra in the Occident. Official worship was rendered at Rome to the *Magna Mater* of Pessinus as early as 204 B. C.; Isis and Serapis made their appearance there in the first century before our era, and long before this they had counted their worshippers in Italy by multitudes. The Carthaginian Astarte had a temple in the capital from the end of the Punic Wars; the Bellona of Cappadocia since the time of Sulla; the *Dea Syria* of Hierapolis from the beginning of the empire, when the Persian Mysteries were still totally unknown there. And yet these deities were those of a nation or a city only, while the domain of Mithra stretched from the Indus to the Pontus Euxinus.

But this domain, even in the epoch of Augustus, was still situated almost entirely beyond the frontiers of the empire, and the central plateau of Asia Minor, which had long resisted the Hellenic civilisation, remained even more hostile to the culture of Rome. This region of steppes, forests, and pastures, fringed with precipitous declivities, had no attractions for foreigners, and the indigenous dynasties which, despite the state of vassalage to which they had been reduced, still held their ground under the early Cæsars, encouraged the isolation that had been their distinction for ages. Cilicia, it is true, had been organised as a Roman province in the year 102 B. C., but a few points only on the coast had been occupied at that period, and the conquest of the country was not completed until two centuries later. Cappadocia was not incorporated until the reign of Tiberius, the western part of Pontus until the reign of Nero, and Commagene and Lesser Armenia not definitively until the reign of Vespasian. Not until then were regular and immediate relations established between these remote countries and the Occident. The exigencies of administration and the organisation of defence, the mutations of governors and officers, the relieving of procurators and revenue officers, the levies of troops of infantry and cavalry, and finally the permanent establishment of three legions along the frontier of the Euphrates, provoked

a perpetual interchange of men, products, and ideas between these mountainous districts hitherto closed to the world, and the European provinces. Then came the great expeditions of Trajan, of Lucius Verus, of Septimius Severus, the subjection of Mesopotamia, and the foundation of numerous colonies in Osrhoene and far Nineveh, which formed the links of a great chain binding Iran with the Mediterranean. These successive annexations of the Cæsars were the first cause of the diffusion of the Mithraic religion in the Latin world. It began to spread there under the Flavians and developed under the Antonines and the Severi, just as did another cult practised alongside of it in Commagene, namely that of Jupiter Dolichenus,<sup>1</sup> which made at the same time the tour of the Roman empire.

According to Plutarch, Mithra was introduced much earlier into Italy. The Romans, by this account, are said to have been initiated into his Mysteries by the Cilician pirates conquered by Pompey. Plutarch's testimony has nothing improbable in it. We know that the first Jewish community established *trans Tiberim* (across the Tiber) was composed of captives that the same Pompey had brought with him from the capture of Jerusalem (63 B. C.). Owing to this special event, it is possible that toward the end of the republic the Persian god had actually found a few faithful devotees in the mixed populace of the capital. But mingled with the multitude of brother worshippers that practised foreign rites, his little group of votaries did not attract attention. The *yazata* was the object of the same distrust as the Asiatics that worshipped him. The influence of this small band of sectaries on the great mass of the Roman population was virtually as infinitesimal as is to-day the influence of Buddhistic societies on modern Europe.

It was not until the end of the first century that the name of Mithra began to be generally bruited abroad in Rome. When Statius wrote the first canto of the *Thebaid* about eighty years after Christ, he had already seen typical representations of the tauroctonous hero, and it appears from the testimony of Plutarch that in his time (46-125 A. D.) the Mazdean sect already enjoyed a certain notoriety in the Occident. This conclusion is confirmed by epigraphic documents. The most ancient inscription to Mithra which we possess is a bilingual inscription of a freedman of the Flavians. Not long after, a marble group is consecrated to him by a slave of T. Claudius Livianus who was pretorian prefect under Trajan (102 A. D.). The invincible god must also have penetrated

<sup>1</sup> Named from the city of Doliche, now Doluk, in Commagene.

about the same time into central Italy: at Nersæ, in the country of the Æqui, a text of the year 172 A. D. has been discovered which speaks of a Mithræum that had "crumbled to pieces by reason of its antiquity." The appearance of the invader in the northern part of the empire is almost simultaneous. It is undoubted that the fifteenth legion brought the Mysteries to Carnuntum on the Danube about the beginning of the reign of Vespasian, and we also know that about 148 A. D. they were celebrated by the troops in Germany. Under the Antonines, especially from the beginning of the reign of Commodus, the proofs of their presence abound in all countries. At the end of the second century, the Mysteries were celebrated at Ostium in at least four temples.

We cannot think of enumerating all the cities in which our Asiatic cult was established, nor of stating in each case the reasons why it was introduced. Despite their frequency, the epigraphic texts and sculptured monuments throw but very imperfect light on the local history of Mithraism. It is impossible for us to follow the detailed steps in its advancement, to distinguish the concurrent influences exercised by the different churches, to draw up a picture of the work of conversion, pursuing its course from city to city and province to province. All that we can do is to indicate in large outlines in what countries the new faith was propagated and who were in general the champions that advocated it there.

The principal agent of its diffusion was undoubtedly the army. The Mithraic religion is predominantly a religion of soldiers, and it was not without good reason that the name of *militēs* was given to a certain grade of initiates. The influence of the army may appear less capable of affording an explanation when one reflects that under the emperors the legions were quartered in stationary encampments, and from the time of Hadrian at least they were severally recruited from the province in which they were stationed. But this general rule was subject to numerous exceptions. Thus, for example, the Asiatics contributed for a long time the bulk of the effective troops in Dalmatia and Mœsia, and for a certain period in Africa also. Furthermore, the soldier who after several years of service in his native country had been promoted to the rank of centurion was as a rule transferred to some foreign station; and after he had mastered the various difficulties of his second charge he was often assigned to a new garrison, so that the entire body of centurions of any one legion formed "a sort of microcosm of the empire." These officers were a potent source of influence, for their very position insured to them a considerable moral influence

over the conscripts whom it was their vocation to instruct. In addition to this individual propaganda, which is almost totally withdrawn from our ken, the temporary or permanent transfers of single detachments, and sometimes of entire regiments, to remotely situated fortresses or camps brought together people of all races and beliefs. Finally, there were to be found side by side with the legionaries who were Roman citizens, an equal, if not a greater, number of foreign *auxilia*, who did not like their comrades enjoy the privilege of serving in their native country. Indeed, in order to forestall local uprisings, it was a set part of the imperial policy to remove these foreign troops as far as possible from the country of their origin. Thus, under the Flavians, the *alæ* or indigenous cohorts formed but a minimal fraction of the auxiliaries that guarded the frontiers of the Rhine and the Danube.

Among the recruits summoned from abroad to take the place of the national troops sent to distant parts were numerous Asiatics, and perhaps no country of the Orient furnished, relatively to the extent of its territory, a greater number of Roman soldiers than Commagene, where Mithraism had struck deepest root. In addition to horsemen and legionaries, there were levied in this country, probably at the time of its union with the empire, at least six consanguineous cohorts. Numerous also were the native soldiers of Cappadocia, Pontus, and Cilicia, not to speak of Syrians of all classes; and the Cæsars did not scruple even to enroll those agile squadrons of Parthian cavalry with whose warlike qualities they had become acquainted at their own cost.

The Roman soldier was upon the whole pious and even superstitious. The many perils to which he was exposed caused him to seek unremittingly the protection of Heaven, and an incalculable number of dedicatory inscriptions bears witness both to the vivacity of his faith and to the variety of his beliefs. The Orientals especially, transported for twenty years and more into countries which were totally strange to them, piously preserved the memories of their national divinities. Whenever they found the opportunity, they did not fail to assemble for the purpose of rendering them devotion. They had experienced the need of conciliating the great lord (*Ba'al*), whose anger as little children they had learned to fear. Their worship also offered an occasion for reunion, and for recalling to memory under the gloomy climates of the North their distant country. But their brotherhoods were not exclusive; they gladly admitted to their rites those of their companions in arms, whatever their origin, whose aspirations the offi-

cial religion of the army failed to satisfy, and who hoped to obtain from the foreign god more efficacious succor in their combats, or, if they succumbed, a happier lot in the life to come. Afterwards, these neophytes, transferred to other garrisons according to the exigencies of the service or the necessities of war, from converts became converters, and formed about them a new nucleus of proselytes. In this manner, the Mysteries of Mithra, first brought to Europe by semi barbarian recruits from Cappadocia or Commagene, were rapidly disseminated to the utmost confines of the ancient world.

From the banks of the Pontus Euxinus to the north of Brittany and to the border of the great Sahara Desert, along the entire length of the Roman frontier, Mithraic monuments abound. Lower Mœsia, which was not explored until very recently, has already furnished a number of them,—a circumstance which will not excite our astonishment when it is remembered that Oriental contingents supplied in this province the deficiency of native conscripts. To say nothing of the port of Tomi, legionaries practised the Persian cult at Troësmis, at Durostorum, and at Œscus, as well as at the *Tropæum Traiani*, which the discovery of the monuments of Adam-Klissi has recently rendered celebrated. In the interior of the country, this cult penetrated to Montana and to Nicopolis; and it is doubtless from these northern cities that it crossed the Balkans and spread into the northern parts of Thrace, notably above Serdica (Sofia) and as far as Bessapare in the valley of the Hebrus. Ascending the Danube, it gained a footing at Viminacium, the capital of Upper Mœsia; but we are ignorant of the extent to which it spread in this country, which is still imperfectly explored. The naval flotilla that paroled the waters of this mighty river was manned and even commanded by foreigners, and the fleet undoubtedly disseminated the Asiatic religion in all the ports it touched.

We are better informed regarding the circumstances of the introduction of Mithraism into Dacia. When in 107 A. D. Trajan annexed this barbarous kingdom to the Roman empire, the country, exhausted by six years of obstinate warfare, was little more than a desert. To repopulate it, the emperor transported to it, as Eutropius tells us, multitudes of colonists "*ex toto orbe Romano*," from all the territories of Rome. The population of this country was even more mixed in the second century than it is to-day, where all the races of Europe are bickering and battling with one another. Besides the remnants of the ancient Dacians were found here Illy-

rians and Pannonians, Galatians, Carians, and Asiatics, people from Edessa and Palmyra, and still others besides, all of whom continued to practice the cults of their native countries. But none of these cults prospered more than the Mysteries of Mithra and one is astounded at the prodigious development that this cult took during the 150 years that the Roman domination lasted in this region. It flourished not only in the capital of the province, Sarmizegetusa, and in the cities that sprang up near the Roman camps, like Potaïssa and notably Apulum, but along the entire extent of the territory occupied by the Romans. Whereas one cannot find in Dacia, so far as I know, the slightest vestige of a Christian community, from the fortress Szamos-Ujvar to the northern frontier and as far as Romula in Wallachia, multitudes of inscriptions, of sculptures, and of altars which have escaped the destruction of Mithræums have been found. This *débris* especially abounds in the central portions of the country, along the great causeway that followed the course of the valley of the Maros, the principal artery by which the civilisation of Rome spread into the mountains of the surrounding country. The single colony of Apulum counted certainly four temples of the Persian god, and the *spelæum* of Sarmizegetusa, recently excavated, still contains the fragments of a round fifty of bas-reliefs and other votive tablets which the piety of the faithful had there consecrated to their god.

Likewise, in Pannonia the Iranian religion implanted itself in the fortified cities that formed the chain of Roman defences along the Danube, in Cusum, Intercisa, Aquincum, Brigetio, Carnuntum, Vindobona, and even in the hamlets of the interior. It was especially powerful in the two principal places of this double province, in Aquincum and in Carnuntum; and in both of these cities the causes of its greatness are easily discovered. The first-named city, where in the third century the Mysteries were celebrated in at least five temples scattered over its entire area, was the headquarters of the *legio II adjutrix*,<sup>1</sup> which had been formed in the year 70 A. D. by Vespasian for the purpose of supporting the fleet stationed at Ravenna. Among the freedmen thus admitted into the regular army, the proportion of Asiatics was considerable, and it is probable that from the very beginning Mithraism counted a number of adepts in this irregular legion. When toward the year 120 A. D. it was established by Hadrian in Lower Pannonia, it undoubtedly brought with it to this place the Oriental cult to which

<sup>1</sup>One of the legions raised by the proconsuls in the Roman provinces for the purpose of strengthening the veteran army.—*Trans.*

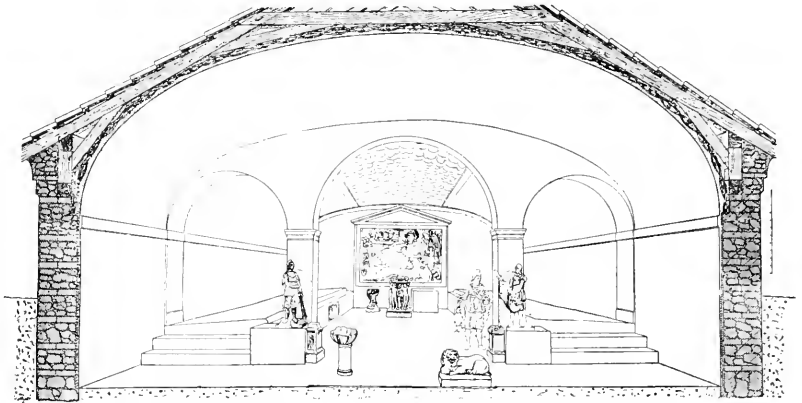


it appears to have remained loyal to the day of its dissolution. The *legio I adjutrix* which had a similar origin probably sowed the fertile seeds of Mithraism in like manner in Brigetio, when under Trajan its camp was transferred to that place.

We can determine with even greater precision the manner in which the Persian god arrived at Carnuntum. In 71 or 72 A. D., Vespasian caused this important strategic position to be occupied by the *legio XV Apollinaris*, which for the preceding eight or nine years had been warring in the Orient. Sent in 63 A. D. to the Euphrates to reinforce the army which Corbulo was leading against the Parthians, it had taken part during the years 67 to 70 A. D. in suppressing the uprisings of the Jews, and had subsequently accompanied Titus to Alexandria. The losses which this veteran legion had suffered in its sanguinary campaigns were doubtless made good with recruits levied in Asia. These conscripts were for the most part probably at home in Cappadocia, and it was they that after their transportation to the Danube with the old rank and file of the legion there first offered sacrifices to the Iranian god whose name had been hitherto unknown in the region north of the Alps. There has been found at Carnuntum a votive Mithraic inscription due to a soldier of the Apollinarian legion bearing the characteristic name of *Barbarus*. The first worshippers of the *Sol Invictus* consecrated to him on the banks of the river a semicircular grotto, which had to be restored from its ruins in the third century by a Roman knight, and whose high antiquity is evidenced in all its details. When, some forty years after its arrival in the Occident, Trajan again transported the fifteenth legion to the Euphrates, the Persian cult had already struck deep roots in the capital of Upper Pannonia. Not only the fourteenth legion *gemina Martia*, which replaced that which had returned to Asia, but also the sixteenth and the thirteenth *geminae*, certain detachments of which were, as it appears, connected with the first-mentioned legion, succumbed to the allurements of the Mysteries and counted initiates in their own ranks. Soon the first temple was no longer adequate, and a second was built, which—and this is an important fact—immediately adjoined the temple of Jupiter Dolichenus of Commagene. A municipality having developed alongside the camp and the conversions continuing to multiply, a third mithræum was erected, probably toward the beginning of the second century, and its dimensions surpassed those of all similar structures hitherto discovered. It was enlarged by Diocletian and the princes associated with him, when in 307 they held a conference at Carnuntum. They

sought thus to give public expression of their devotion to Mithra in this holy city, which of all those in the North probably contained the most ancient sanctuaries of the Mazdean sect.

This warlike post, the most important in the entire region, seems also to have been the religious center from which the foreign cult radiated into the smaller towns of the surrounding country. Stix-Neusiedl, where it was certainly practised from the middle of the second century, was only a dependent village of this powerful city. But farther to the south the temple of Scarbantia was enriched by a *decurio colonie Carnunti*. Toward the east the territory of Æquinoctium has furnished a votive inscription to *Petræ Genetrici*, and still farther off at Vindobona (Vienna) the soldiers of the tenth legion had likewise learned, doubtless from the neighboring camp, to celebrate the Mysteries. Even in Africa, traces are found

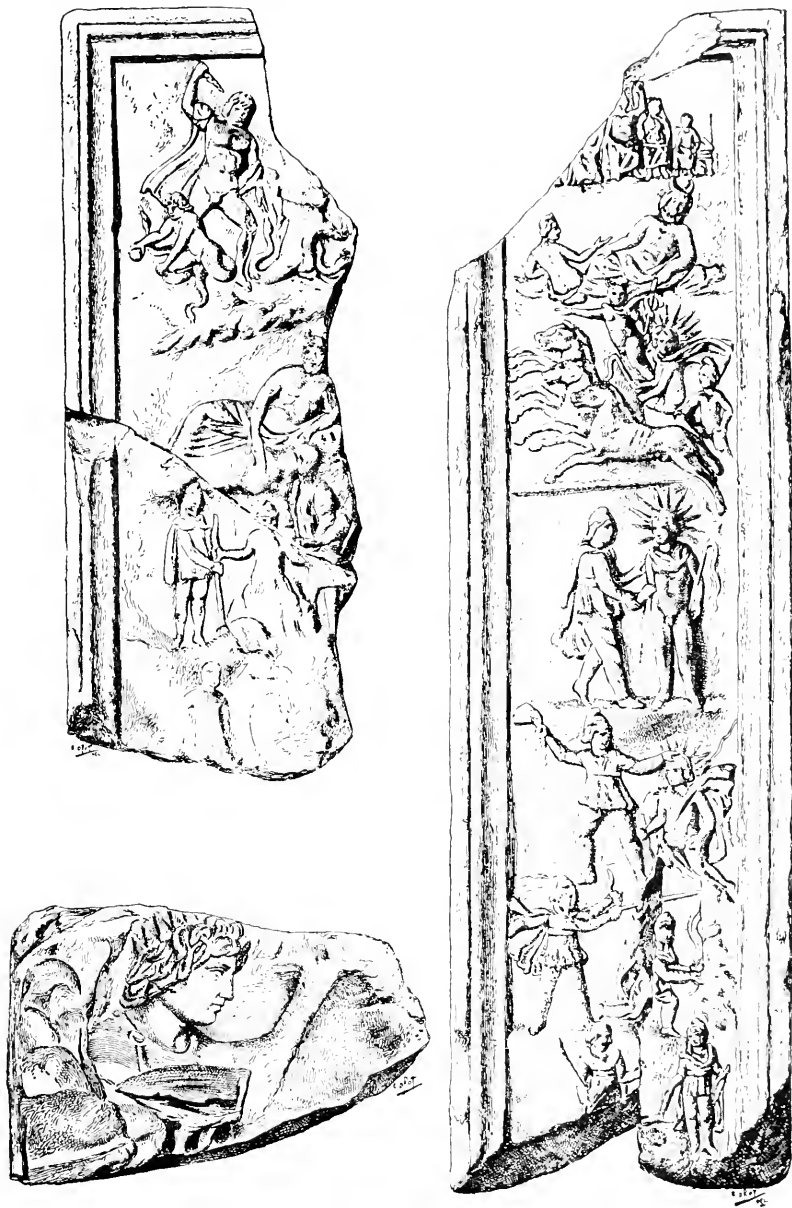


MITHRÆUM OF CARNUNTUM, THE MODERN PETRONELL, NEAR VIENNA  
TO THE EAST.<sup>1</sup> (Restored by Mr. Tragau.)

of the influence which the great Panonian city exercised on the development of Mithraism.

Several leagues from Vienna, passing across the frontier of Noricum, we come upon the hamlet of *Commagenæ*, the name of which is doubtless due to the fact that a squadron of Commagenians (an *ala Commagenorum*) was quartered here. One is not surprised, therefore, to learn that a bas-relief of the tauroctonus god

<sup>1</sup> This Mithræum, like all others of the same style, is underground. Before the great bas-relief of Mithras slaying the bull are two altars, the one large and square in form, the other smaller and richly ornamented. The small statue on the left is Mithras being born from the rocks. At the entrance we see on the right the lion of Mithras and on the left a font for holy water. The two torch-bearers have their stand at the pillars which separate the aisles. The Mithræum is approached by a staircase and through a square hall (or *pronaos*) which is considerably larger than the sanctum itself.



FRAGMENTS OF A BAS-RELIEF IN WHITE ITALIAN MARBLE.

Found in the Zollfeld (in Noricum), now in the Historical Museum of the Rudolfinum at Klagenfurt, Austria.<sup>1</sup>

<sup>1</sup>The central part of the monument is utterly destroyed; the head of the sun-god from the left-hand corner alone being left. The left border represents a Hellenised illustration of Ahura

has been discovered here. Nevertheless, in this province, as in Rhetia, the army does not seem to have taken, as it did in Pannonia, an active part in the propagation of the Asiatic religion. A belated inscription of a *speculator legionis I Noricorum* is the only one in these countries that mentions a soldier; and generally the monuments of the Mysteries are very sparsely scattered in the valley of the upper Danube, where the Roman troops were concentrated. They are not found in increased numbers until the other slope of the Alps is reached, and the epigraphy of this last-named region forbids us to assign to them a military origin.

On the other hand, the marvellous extension that Mithraism took in the two Germanies is undoubtedly due to the powerful army corps that defended that perpetually menaced territory. We find here an inscription dedicated by a centurion to the *Soli invicto Mithræ* about the year 148 A. D., and it is probable that in the middle of the second century this god had already obtained a goodly number of converts in the Roman garrisons. All the regiments appear to have been seized with the contagion: the legions *VIII Augusta*, *XXII Primigenia*, and *XXX Ulpia*, the cohorts and auxiliary *alæ*, as well as the picked troops of citizen volunteers. So general a diffusion prevents us from telling exactly from what side the foreign religion entered this country, but it may be assumed without fear of error that, save possibly at a certain few points, it was not imported directly from the Orient, but was transmitted through the agency of the garrisons on the Danube; and if we wish to assign absolutely the circumstances of its origin we may take it for granted, with every likelihood of truth, that the eighth legion, which was transferred from Mœsia to Upper Germany in the year 70 A. D., first practised there the religion which was soon destined to become the preponderating one in this country.

[TO BE CONTINUED.]

Mazda's struggle with demons, after the pattern of the *giganto machia*. The lower part of the same fragment exhibits the birth of Mithras and two shepherds who figure as torch-bearers. The right border shows scenes from the life of Mithras, among them Mithras crowning the sun-god with a halo of rays and ascending in the solar chariot to heaven.

## MISCELLANEOUS.

### THE WORDS AND WAYS OF ENGLISH SPEECH.

No more alluring topic for persons of studious tastes has formed the subject of an educational book than that taken for treatment by James Bradstreet Greenough, Professor of Latin in Harvard University, and George Lyman Kittredge, Professor of English in Harvard University, in their recent work on *Words and Their Ways in English Speech*.<sup>1</sup> The history of the development of words (their biography, or biology, or geology, as it has been variously termed) is replete with fascination. Not to speak of the researches of the great philologists, it has engaged the facile pen of a Max Müller, and aroused the ardent enthusiasm of an Archbishop Trench, and through their and their colleagues' labors has been made a subject of enlightened popular interest. It is seldom that the narration of the history of a word does not at once rivet the attention, be it of the most uninformed persons. But the popular expositors have not always been abreast of the latest and most approved philological knowledge and not always exhaustive, and it is this want that the present authors have evidently intended to supply. They have not entered perhaps so soulfully into their subject as others, but they have brought together an abundance of new material not accessible heretofore in any one book, and if we except the chapters on the origin of language and the poetry of language, to which in our opinion full justice has not been done, the work may be characterised as a highly creditable performance. With few exceptions the treatment follows the conventional lines, and we read several familiar titles in the chapter headings. We give below, for the benefit of our readers and as a specimen of the interest such investigations afford, a long quotation from the chapter on "Slang and Legitimate Speech."

#### SLANG AND LEGITIMATE SPEECH.

"A peculiar kind of vagabond language, always hanging on the outskirts of legitimate speech, but continually straying or forcing its way into the most respectable company, is what we call *slang*. The prejudice against this form of speech is to be encouraged, though it usually rests on a misconception. There is nothing abnormal about slang. In making it, men proceed in precisely the same manner as in making language, and under the same natural laws. The motive, however, is somewhat different, for slang is not meant simply to express one's thoughts. Its coinage and circulation come rather from the wish of the individual to distinguish himself by oddity or grotesque humor. Hence slang is seldom controlled by any

<sup>1</sup> New York: The Macmillan Co. 1901. Pages, x, 431.

regard for propriety, and it bids deliberate defiance to all considerations of good taste.

"Slang is commonly made by the use of harsh, violent, or ludicrous metaphors, obscure analogies, meaningless words, and expressions derived from the less known or less esteemed vocations or customs. But the processes involved are strikingly linguistic. In fact, slang may almost be called the only living language, the only language in which these processes can be seen in full activity. Take, for example, the expression *start in* for 'begin.' It is only a metaphor derived from lumbering operations, when men start into the woods in late autumn to begin the winter's work. 'Break ground,' which is in good use, is a figure of precisely the same kind, from the more respectable profession of building. So 'to pack up one's traps,'<sup>1</sup> from the vocation of trapping, is similar to the Latin *vasa colligere*, 'gather your pots and kettles,' which, originally soldiers' slang, came at last to be the regular expression for breaking camp.' 'On the stocks' for 'in preparation,' a metaphor from shipbuilding, is in good colloquial use. 'Down to bed rock' and 'peter out' are natural expressions among miners, but they become slang when transferred to other circumstances and used as figures of speech.

"So with the poker terms 'ante up' and 'it is up to you,' with 'come a cropper,' 'to be in at the death,' 'come to the scratch,' 'toe the mark,' 'well-groomed,' 'knock-out blow,' 'below the belt,' 'cock of the walk,' 'mass play,' 'get on to his curves,' and a thousand other expressions that have passed into slang from various fields of sport. None of these phrases is accepted at present, though they differ much in their degree of slanginess, but it is impossible to predict their standing a hundred years hence. For the sport of former days has made many contributions to our legitimate vocabulary. Thus *bias* (from bowling) is a dignified word, though *bowled over* is still colloquial. So 'to *farry* a thrust,' 'to *fence*' (in an argument), 'to *cross swords* with the opposing counsel,' 'to *bandy* words' (literally, 'to bat them to and fro' as in bandy-ball), 'to *wrestle* with a problem,'<sup>2</sup> 'to *trip* one up' in a discussion, 'to *track* or *trace* a quotation' or 'to *lose track of* a subject,' 'to run *counter*' (literally, of dogs who follow the scent in the wrong direction), 'to *hit* (or *miss*) the mark,' 'within an *ace* of,' are all good English expressions, though most of them were formerly slang and passed through the intermediate stage of colloquialism before they secured admission to the literary language.

"The now disreputable amusement of cock-fighting (which was once respectable enough to divide with scholarship and archery the attention of Roger Ascham) has provided the language with *crestfallen*, 'in high *feather*,' and Shakespeare's *overcrow* (cf. *to crow over*). 'To show the *white feather*' is from the same source, since white feathers in a gamecock's tail are a sign of impure breeding. Often the origin of such words or phrases has been quite forgotten, but, when traced, discloses their true character at once. *Fair play* is still recognised as a figure from gambling; but *foul play*, now specialised to 'murder,' is hardly felt as a metaphor at all.

"Only the etymologist knows that *hazard* may be the Arabic *al zar*, 'the die,' and that *chance* means 'the fall of the dice' (L. L. *cadentia*, from *cado*). Yet both words still have gaming associations: *hazard* is a particular kind of dice-play, and 'to take one's chances,' 'a good or bad chance,' 'the chances are against it,' are transparent metaphors.

<sup>1</sup> The Elizabethans said "truss up your trinkets" in the same sense.

<sup>2</sup> Cf. St. Paul's famous figure in Ephesians vi. 12: "For we wrestle not against flesh and blood, but against principalities," etc.

"Many examples might be cited from sports that have the dignified associations of antiquity. Thus, 'to tilt at' (cf. *full tilt*), 'to break a lance,' 'in the lists,' 'to run one's course,' 'to reach the goal,' 'to win the palm.' Slang is no novelty, as many persons imagine. It is only new slang that is novel. 'The ancients did not know that they were ancients.'

"Provincialisms or dialect words are often adopted into slang, exactly as they are adopted into literary language. When Sir Thomas Lipton spoke of 'lifting the cup,' he was merely using a provincialism,<sup>1</sup> but when the people of the United States took up the expression in good-natured mockery it became slang. Burns's *croon* was also a dialect term, but it almost immediately commended itself to the poets, and is now in good use. So *vamos* is a proper Mexican word (Sp. 'let us go'), but when it is quoted and used by Americans for 'depart' (*vamoose*), as many words have been borrowed from other languages, it becomes slang. So *savvy* (Sp. *sabe usted*, 'do you know?') is a slang word for 'comprehension'; but *ignoramus* (L. 'we do not know,' used as a law term) is excellent English. A *fiasco* is properly a theatrical failure. The Italian say *far fiasco* ('to make a bottle') for 'to break down or fail in a theatrical performance.' The origin of the phrase is unknown, but *fiasco* is now sufficiently reputable English, though it is of recent introduction. Many other foreign words, now thoroughly naturalised, seem to have had slangy associations at some period of their history. This is especially likely in the case of those that may have been introduced by soldiers who have served in foreign parts. *Bravado* (Sp. *bravada*) looks like a word of this kind. *Bizarre* (which we take from French) has never been slangy in English. In French, however, it formerly meant 'soldierly,' and if it is actually from the Basque *bizarra*, 'beard,' we may conjecture that it was not a dignified borrowing. The 'sack of a city' (from Fr. *sac*, 'pack,' 'plunder') betrays its own origin; compare also *loot*, from the Hindoo word for 'booty.'

"A few additional examples may be cited to illustrate these points, and in particular to show how near slang lies to legitimate speech. We may say with propriety a *carnival* or a *Saturnalia* of crime, but not a *perfect circus*. A man may well be *recalcitrant*,<sup>2</sup> but only in colloquial style can he be a *kicker*. We cannot with dignity allude to the *curves* of base-ball, but a *bias*, from the game of bowls, is proper enough. *ATI* is hardly out of the region of slang, but *probity* and *improbity*, similar mercantile expressions, have cleared their skirts of commercial associations, and are in good use.<sup>3</sup> You can hardly *jump* on a man, nor can you *go at* him, but you can readily *assail* or *assault*<sup>4</sup> him, and the Romans used *adire* for 'go to' in all senses. *Insult* means literally 'to jump at or upon.' *Apprehendo* is merely Latin for 'catch on.' So *attend to* is domestic language for 'punish,' but the Romans used *animadvertere*<sup>5</sup> not only for 'attend to' in the literal sense, but for 'punish' as well, and *animadversion* is in good literary use.

"Our *desire* is a product of soldiers' slang. It evidently comes (through the

<sup>1</sup> Compare "to lift cattle" and *shoplifter*.

<sup>2</sup> L. *re*, "back," and *calcitro*, "kick," from *calx*, *calcis*, "heel."

<sup>3</sup> The L. *improbus* must have meant originally "not first-class," and its use by Plautus of two girls in the sense of a "bad lot" clearly shows its slangy character. Yet this word, with its opposite, *probus*, has become one of the most respectable in the Latin language, and in English has lost all trace of its origin.

<sup>4</sup> *Assail* is French from L. *ad*, "to," "at," and *salio*, "jump"; *assault* is also French from *ad* and *saltus*, "a jumping," which comes from the same verb *salio*.

<sup>5</sup> From *animus advertere*, "to turn the attention to."

French) from *desidero*, 'to miss' a soldier who is 'out of his place' at roll-call. Once transferred, on account of its familiarity, to a more general meaning, *desidero* finally became the usual word for 'long for.' Thus, a word belonging, if not to slang, at least to a special vocation, becomes universal. Doubtless, *fire over one's head, on guard, enrolled* (in a body or sect), *in marching order, expedite, expedition*, and many others come from the same source.

"*Salary* affords a good instance of ancient slang. The L. *salarium* meant, among other things, 'salt-money,' an allowance which a soldier received to buy salt with (L. *sal*, 'salt'), but it was soon extended to the present meaning of 'salary.' Such an extension was clearly slang in the first instance. Compare our colloquial 'earn his *salt*,' and '*pin*-money.' *Sardonic* also looks like venerable slang. It is certainly so if it comes from the name of a *Sardinian* (Gr. *Sardo*, 'Sardinia') plant which puckered up the eater's face into a sardonic smile. A *solecism* is so called from the bad Greek of the colonists of *Soli* in Asia Minor. Doubtless it was at first a slang designation. Compare the 'Stratford French' of Chaucer's Prioress, who was ignorant of the 'French of Paris,' and the old phrase 'French of Norfolk' for the Norfolk dialect of English.

"Slang is fond of clipped words: as, *monk* for *monkey*, *exam* for *examination*, *loony* for *lunatic*, *middy* for *midshipman*, *auto* for *automobile*, *biz* for *business*, *leg* for *blackleg*, '*varsity* for *university*. Many such formations have passed into the accepted vocabulary. Thus *cab* is short for *cabriolet*, *van* for *vanguard*, (for *avant-guard*), *fence* for *defence*, *miss* for *mistress*, *pert* for *apert*, *mob* for *mobile vulgus*, '*bus* for *omnibus*, (itself originally a slang term), *cad* for *cadet*, *gin* for *Geneva*, *rum* for *rumbullion*, etc.

"In 1710, Swift, in the *Tatler* (No. 230), complained of the 'continual corruption of the English tongue' in an amusing article of some historical importance. He inveighs against such colloquial clippings as *l'd*, *can't*, *he'd*, *he's*, *shan't*, which he calls 'abbreviations and elisions, by which consonants of most obdurate sound are joined together, without one softening sound to intervene.' And he is particularly severe on 'the refinement which consists in pronouncing the first syllable in a word that has many, and dismissing the rest, such as *phizz*, *hipps*, *mobb*, *fozz*, *ref*, and many more, when we are already overloaded with monosyllables, which are the disgrace of our language.' 'Thus,' continues the critic, 'we cram one syllable, and cut off the rest, as the owl fattened her mice after she had bit off their legs to prevent them from running away.' *Incog* and *plenipo* he fears will suffer still further mutilation to *inc* and *plen*. Another 'refinement' is 'the choice of certain words invented by some pretty fellows, such as *banter*, *bamboozle*, *country put* and *kidney*,<sup>1</sup> some of which are now struggling for the vogue, and others are in possession of it.' 'I have done my utmost,' he adds, 'for some years past, to stop the progress of *mobb* and *banter*, but have been plainly borne down by numbers, and betrayed by those who promised to assist me.' And finally he is worried by certain young clergymen who 'in their sermons use all the modern terms of art, *sham*, *banter*, *mob*, *bubble*, *bully*, *cutting*, *shuffling*, and *palming*.' The reader will be interested to see that about half of the terms at which the essayist is so indignant have made good their position as respectable colloquialisms, and that several of them are quite at home in dignified composition.<sup>2</sup>

<sup>1</sup> In such phrases as a "man of that *kidney*," i. e., "kind" or "disposition."

<sup>2</sup> In the same paper Swift stigmatises "speculations, operations, preliminaries, ambassadors pallisadoes, communication, circumvallation, battalions" as neologisms brought into common use by the war.



"Slang delights in fantastic coinages and in grotesque combinations or distortions of existing words. When a whimsicality of this kind establishes itself as a permanent colloquialism, or gets into the accepted vocabulary, the etymologist has a hard nut to crack. Unless the early history of the word is known, or at least the circumstances under which it came into use, the derivation is often an insoluble problem. And if the word is at all old, its history is likely to be obscure, for slang seldom gets into print until it has been in circulation for some time.

"A few examples of such linguistic chimeras will now be given.

"*Bamboozle* was a new slang word in 1710. It has been thought to be from *bam*, 'to hoax,' a slang word of about the same date; but *bam* is quite as likely to be an abbreviation of the longer form, and *boozle* remains unexplained. *Banter* is another unsolved puzzle. It was at least forty years old when Swift attacked it in the *Tatler*, in 1710. *Sham* is thought to be an affected pronunciation of *shame*. *Doggerel* is first found in Chaucer. The host objects to 'Sir Thopas' as 'rhym dogerel,' using the term, however, as a kind of quotation: 'This may wel be rhym dogerel,' i. e., 'This must be the rhyme doggerel that I have heard tell of.' The etymology is quite unknown, but it is hard to reject *dog*, in view of *dog-Latin*, *dog-logic*, and the like.

"*Cockney* is almost certainly 'cock-egg' (M. E. *cy*, 'egg'). The word meant at first an unusually small egg (such as are termed in New England *litter-eggs*, since the hen is thought to lay one at the end of her litter). Thence developed the meaning of a 'cokkered child,' a 'pet,' a 'mother's baby,' or, in a wider sense, a 'milkop,' and, next, 'a [pampered] citizen' (a feeble 'cit' as opposed to a hardy rustic). Specifically, it meant 'one ignorant of country matters,' as a *greenhorn* is one who knows nothing of city life. Its particular application to a Londoner was then natural, and was made as early as the sixteenth century.<sup>1</sup> All such jocose or abusive names for the inhabitants of particular places or countries are akin to slang, if not of out-and-out slang origin. So *Yankee* for 'New Englander,' often applied by Englishmen to all inhabitants of the United States;<sup>2</sup> *Dago* for Italian; *Paddy* for Irishman; *Savney* for Scotchman; *Gothamite* for New Yorker, and the like. *Dago* is a queer misnomer. It must come from the Spanish *Diego*, yet it is usually applied to Italians; but slang does not make nice distinctions of blood; witness the contemptuous use of *nigger* for many dark-skinned races who have no similarity to the negro (so *blackamoor*, 'black Moor,' for Ethiopian). *Yankee* is still a puzzle. The suggestion that it is for *Yengees* or the like, and came from the attempt of the North American Indians to pronounce *English* has no foundation in the history of the word, and no inherent probability.

"*Gerrymander* (with hard *g*) is a capital instance of the license which the maker of slang allows himself. It is an established political term in the United States and Canada<sup>3</sup> for the 'redistricting' of a state in such a manner as to give a particular party an unfair advantage at an election. Such a measure was carried in Massachusetts in 1812, when Elbridge Gerry was governor of the Commonwealth. Some clever person observed that one of the newly laid out districts that was expected to insure the success of the governor's party took, with a little imagi-

<sup>1</sup> For the history of *cockney* see the Oxford Dictionary as corrected and supplemented by Dr. C. P. G. Scott, Trans. Amer. Philol. Association, XXIII., 206 ff. The form of *ney* for *ey*, "egg," owes its *n* to the indefinite article *an* (*an ey* becoming *a ney*); see pp. 197-198.

<sup>2</sup> Cf. *Yankees* for "American securities" in English financial cant, like *Kaffirs* and *Jungles* for South African and Indian stocks, respectively.

<sup>3</sup> In Canada and the West the hard *g* has been softened in pronunciation.

nation, the shape of a fantastic monster. A map of the district was published in which this was indicated, and the monster was dubbed *gerrymander*, a word made up from *Gerry* and *salamander*.<sup>1</sup> Usually such devices hardly survive the campaign that produces them,—but the gerrymander tickled the fancy of the American people, and the word is still in common use, both as a noun and as a verb. *Slantindicular*, a jocose amalgam of *slantin'* and *perpendicular*, has not fared quite so well."

\* \* \*

The interesting reflections on the uses, functions, and effects of slang, we have not the space to reproduce here. But the foregoing will be sufficient to whet the reader's appetite for a fuller study of this instructive book. μ.

## HYMN TO THE SUN.<sup>2</sup>

BY SIR C. E. CARRINGTON.

[The interest of these lines lies in the evidence they afford that the Gayatri serves a modern Christian as a devotional exercise just as well as it served an Indian five thousand years ago. There is no religion which might not adopt it. It is truly the *Leitmotiv* of the universe, just as the swastika—of which the hidden significance was probably exactly the same—is the universal symbol. E. M. C.]

Thou mighty sun diffusing  
Around a light divine,  
I view thee, but am musing  
On Him who bade thee shine!

Thou, over plain and mountain,  
Shed'st thy pervasive beam;  
Thy God, the living fountain,  
Thou, but a borrowed stream.

Shine on, then, wide extending  
His glory o'er the earth,  
I view thee, lowly bending  
To Him that gave thee birth.

Shine on, majestic pouring  
Thy day-spring's golden sea;  
I hail thee, still adoring  
The God who bade thee be.

## THE GAZA COIN.

The Gaza coin, published in *The Open Court* for March 1902, p. 160, which is here reproduced, bears a symbol which looks like a mutilated swastika; but Prof. Charles C. Torrey, of New Haven, Conn., kindly informs me that it denotes the letter M, and is the final abbreviation for Marna, the chief deity of Gaza. The word means "our Lord," like the Phœnician "Ba'al" and the Hebrew "Adonai."

<sup>1</sup> See an article on "The Machinery of Politics and Proportional Representation" by W. R. Ware, in *The American Law Review*, VI., 282-286 (with a facsimile of the original gerrymander, from a broadside, p. 284).

<sup>2</sup> Written in 1816. Evidently inspired by the Gayatri.

In the Hellenistic age Marna was identified with Zeus.

The Marneion at Gaza was a stronghold of paganism ; it was a magnificent circular structure of marble, and pagan worship continued there longer than in any other place. Even in the days of Constantine, the Christians were in the minority in Gaza ; and when Porphyrios of Thessalonica became bishop of Gaza, he insisted on the destruction of the temple through an imperial decree, which was granted by the Emperor Arkadios. But the order was not executed, because Hilarius, the governor, yielded to pagan influence and allowed the pagan cult and oracles in the Marna temples to continue. But Porphyrios was persistent ; in the year 401, he appeared personally at Constantinople, and the destruction of the Marneion was again decided upon. Kynegios, an imperial plenipotentiary, appeared with a strong military detachment at Gaza, and within ten days seven temples of the town, dedicated to Helios, Aphrodite, Apollo, Kora, Hekate, Hercules, and Tyche, were destroyed. Finally the Marneion was attacked. Pagan devotees had it fortified by a stone barricade, but fire was thrown into the temple, and it was laid in ashes. Upon the ruins of the Marneion the architect Rufinus built a church which was called Eudoxiana, after Eudoxia, the wife of Arkadios. The statues of the gods were destroyed, and paganism had lost its last center in this part of the empire. For a while the population of Gaza continued to cherish pagan traditions, and many people regarded with horror the public square in front of the destroyed Marneion which had been paved with the stones of the temple. Scarcely had the last vestiges of paganism disappeared when the Moslems conquered the country and Islam was established as the religion of the ruling race.



ANCIENT COIN OF  
GAZA, PALESTINE.

### FACSIMILE EDITION OF THE ATHARVA-VEDA.

Professors Maurice Bloomfield and Richard Garbe have published a facsimile edition of the Kashmirian Atharva-veda bark manuscript.

The Atharva-veda is the fourth part of the Vedas, and contains the fire-ritual and ceremonies of the Soma offerings which played a very important part in Brahman religion, being considered as powerful spells by which the blessings of the gods and other heavenly gifts could be procured.

This facsimile edition is a stately work consisting of three large volumes reproduced by chromophotography, and is dedicated to the memory of Rudolf von Roth "to whose initiative and generosity the University of Tübingen owes this priceless document." The work sets a standard as to how valuable manuscripts should be reproduced for future use. It has been brought out under the auspices of the Johns Hopkins University, in Baltimore, and the Royal Eberhard-Karls-University, in Tübingen, and contains from 500 to 600 plates.

The size of the original leaves is for the most part about twenty-five centimeters in height and twenty in width. "The writing is in indelible ink, absolutely non-sensitive to damp and water ; each page before exposure to the lens of the photographer was sponged off with water in order to make the very clear writing still clearer. The method of preparation of the ink is known. It was made by converting almonds into charcoal and boiling the water thus obtained with gomûtra (*urina bovis*). The character is the so-called Çâradâ which seems to mean "letters sacred to Çâradâ," i. e., Sarasvatî, the tutelary goddess of instruction and writing. The alphabet is North Indian, from the same source as the more preva-

lent learned alphabet of India, the Devanâgarî. Its use seems to have been almost entirely confined to Kashmir and the northeastern part of the Punjab."

The editors promise to have this first step toward editing the manuscript, which is as close as possible to the original, followed up by further labors. "A transliteration of the text in Roman characters; a detailed comparison of the Kashmirian version with the vulgate text as hitherto known; and finally, if possible, a translation may be expected from their continued co-operation."

The price of these stately volumes which are a rare treasure and an ornament to every Oriental Library, is fifty dollars.

### THE SYLLABLE "AUM" AND THE MANTRA CULT.

Apropos of the very interesting communication respecting "OM and the Gayatri" in the February *Open Court*, perhaps it may interest a few of your readers to be informed that that "OM" or "AUM" and other Brahman mystic syllables and sentences are in use throughout Eastern Asia where the Mantra<sup>1</sup> section of later Buddhism exists, especially in China, Japan, and adjacent countries

The Mantra cult is somewhat reactionary, and although not altogether Madhyamika, or Madhyayana (Middle Vehicle), it is not strictly Hinayana (Minor Vehicle) or Mahayana (Major Vehicle) in the sense understood by the Asiatic votaries of these "schools."

The Gayatri-Mantri, or Dharani, is usually preceded by "OM" and—in Hindoo fashion—ends frequently with "Hum," which latter syllable deserves more attention than it receives.

Another initial phrase, frequently used on less sacred occasions, viz., NO-MAKU," commences certain of the Mantra connected with other than the most important divinities, etc.; but explanation would occupy much space, and the true meaning is esoteric.

AUM is explained as the exhaling and the inhaling of the breath of life, and as being parallel to the Chinese "Ying and Yang" (Japanese "In and Yo"). In Buddhist temples the Buddhistic forms of Brahma and Indra are to be seen, monstrous figures like the London Gog and Megog, as Guardians at the Gate. The mouth of Brahma is open, that of Indra as closed. In Shinto Shrines, and other fanes, the guardian figures of warriors and of animals—the fox, bear, lion, etc.—are in pairs, male and female, with open and closed mouths, indicating that Buddhist and other Hindu influences exist. The sects that use these forms are stated to have been promoted by Samanta Bhadra, based on a deistic branch of the Samkhya school, and the teaching of Pantanjali, 300-200 B. C., and includes the Yoga, Tantra, etc., doctrines, the efforts to acquire Riddhi, and other esoteric knowledge—and consequently superhuman (or extraordinary) powers usually considered supernatural. The teaching was disseminated in China in the third century A. D.; and Vadjra-bodhi is the chief propagandist referred to by the Japanese. Huen-tsang was the great teacher of the Chinese from whose pupils the Japanese, who went to China, learned the Mystic rites and doctrines.

Kukai-Kobodaishi established the Shingon (Mantra) True Words Sect in Japan at Mount Koya near the Bay of Osaka. Each divinity has special Mantra, and a single written character, which deviates from the standard Devanagari both as being written vertically, and not horizontally, and in the cursive style. The OM

<sup>1</sup>The Mantra is translated by Japanese "Shin-gon," i. e., True Words, hence the title of the sect that is the chief exponent of the doctrines.

followed by the Mantra and concluding with HUM, is whispered reverently and secretly; at the same time the fingers form the special Mudra (mystic sign) representing the Sanskrit written character appropriate; and the worshipper concentrates the thoughts on the contemplation of the esoteric doctrine, or subject-matter. This triple formula has esoteric signification only taught to initiates; and the manipulation of the Mudra is concealed by the loose sleeves of the robes or cassock.

KOBE, JAPAN.

C. PFOUNDEN.

### BOOK REVIEWS.

CONSTRUCTIVE STUDIES IN THE PRIESTLY ELEMENT IN THE OLD TESTAMENT. An Aid to Historical Study for Use in Advanced Bible Classes. By *William R. Harper*, Professor of Semitic Languages and Literatures in the University of Chicago. Chicago: The University of Chicago Press. 1902. Pages, 162. Price, cloth, \$1.00.

President Harper continues his quiet but effective work in disseminating the most approved results of the Higher Criticism, and in laboring toward a deeper and broader comprehension of the nature and history of the Old Testament. The present work, which is now in its revised edition, includes a comprehensive study of everything pertaining to the work of the priest in the Old Testament as distinguished from that of the sage and the prophet. The book is to serve as "a guide for students who wish to take up the questions relating to this subject, from an historical point of view. The materials for a preliminary study of the various topics are gathered together, and arranged with suggestions as to order and method of procedure." The work is thus intended for advanced pupils in Sunday schools as well as for use in colleges and theological seminaries. "The general results of modern historical criticism have been taken as a basis for the work," on the ground that it is only from the point of view of history that these subjects can now be considered intelligently. The general scope of the priestly element in the Old Testament is indicated by Professor Harper, and the history of worship, of sacrifices, feasts, and prayers, is considered in detail. The references to the literature are extensive, and the manual furnishes the directions necessary for a thorough study of the part which priestly history and priestly activity played in the Old Testament.

μ.

THE LEVEL OF SOCIAL MOTION. An Inquiry Into the Future Conditions of Human Society. By *Michael A. Lane*. New York: The Macmillan Co. 1902. Pages, vii, 577. Price, \$2.00.

Mr. Lane's conclusions are deep and comprehensive, and he has moved rapidly and unerringly to them. He believes that human society is speedily approaching a state of equality "very similar in all essentials to that which is advocated by socialist philosophers as the ideal of a genuinely Christian life," and that under the influence of forces which are entirely normal and scientific in their character. He is of the opinion that the brain of civilised women is increasing in weight, and that men and women will in the end be intellectually equal or nearly so; that the human population of the earth is moving with increasing velocity "toward a mean or normal number which when once reached can never again be disturbed;" and finally that the inferior races will ultimately be eliminated from the earth, not by war or by pestilence, but by the general diffusion of wealth and education.

These are, in bare and unpalpated form, the tenets of the book, and the author has pretty well covered the historical, biological, and sociological considerations

usually brought into action for the fortification of social theories. We m.ss greatly, however, an index. μ.

---

Political students desirous of studying the important subject of the development of cabinet government in England will find the subject interestingly and carefully treated in a work of that title, by Mary Taylor Blauvelt, M. A. (New York: The Macmillan Co. 1902. Pages, xvi, 300. Price, \$1.50.)

---

C. C. Birchard & Co., of Boston, have published "a collection of songs and choruses representative of the best musical art of the world," but especially of the art of contemporary American composers. The editor of the collection is W. L. Tomlins, and the title *The Laurel Song Book for Advanced Classes in Schools, Academies, Choral Societies, etc.* The poems forming the text of the work represent nearly all the great lyrical writers of English-speaking peoples. We find here such names as Chaucer, Beaumont and Fletcher, Shakespeare, Milton, Goldsmith, Keats, Burns, William Blake, Coleridge, Scott, Wordsworth, Tennyson, Browning, Stevenson, Kipling, etc., not to speak of the great composers of foreign countries. America is very well represented, inasmuch as it has been the special purpose of the editor to give full recognition to the writers of his own country. We find thus such names as the following in the collection: Fitz-Greene Halleck, Bayard Taylor, Walt Whitman, Lowell, Cooper, Emerson, Holmes, Poe, and Whittier, not to mention minor celebrities. The book is one that should appeal to every lover of minstrelsy, and is eminently adapted for use in the home as well as in schools. It contains 324 pages and is clearly and well printed.

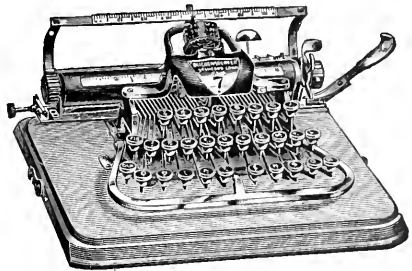
---

#### NOTES.

The various Summer Schools now connected with our universities and other institutions of learning throughout the country have for years been affording to persons interested in education and general culture advantages and inspiration which formerly were altogether lacking. Vacations are now spent by teachers and professional men in obtaining the recreation which comes from a change of intellectual pursuit, as well as from that of purely physical activity and rest. The current numbers of *The Open Court* being almost exclusively devoted to topics related to the history of religion, and therefore likely to be widely read by people interested in religious matters, we take advantage of this fact to call attention to the prospectus of the Harvard Summer School of Theology, organised in 1899 by the divinity faculty of Cambridge, Mass., and having as its object "to provide a place where clergymen and students of theology may gather for the study of subjects which have intrinsic and current theological interest, and where they may feel the inspiration which comes from direct contact with the best and most recent results of modern scholarship." The lectures promise also to be interesting to teachers in schools and colleges and in the more advanced classes in Sunday schools. The libraries and other collections of Harvard University will be open to students of the Summer School, as will also the Semitic Museum, which will be of special value to those interested in Biblical studies. Letters of inquiry may be addressed to the Secretary of the Divinity Faculty, Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.

# The Blickensderfer Typewriter

Over 75,000 Blickensderfer  
Typewriters made and sold  
during the past eight years.  
A record unparalleled!!!!



No. 7 Model

## TWO MODELS

No. 5, \$35.00

No. 7, \$50.00

**Weight of Machines:** (Complete) No. 5, 9 lbs.; No. 7, 11 lbs.

**What We Claim:** The Blickensderfer is a Standard Machine; capable of doing as much work, in a better manner; has more and better features than any machine on the market.

**A Few Valuable Features:** Perfect and permanent alignment, Interchangeable Type and Line Spacing, Visible Writing, Direct Printing and Inking, Simple, Durable and Portable.

**Our Guarantee:** All of our machines guaranteed for a period of one year. Will do all classes of heavy office work, and for Manifolding and Mimeographing has no equal.

**A Week's Trial Granted.** For full information address,

## Blickensderfer Manufacturing Company

148 La Salle St., Chicago, Ill.

Executive Office and Factory, Stamford, Conn.

## A UNIQUE MATHEMATICAL WORK

# Geometric Exercises in Paper-Folding

By T. SUNDARA ROW. Edited and revised by W. W. BEMAN and D. E. SMITH. With many half-tone engravings from photographs of actual exercises, and a package of papers for folding. Pages, x, 148. Price, cloth, \$1.00 net (4s. 6d. net.).

"I have sought not only to aid the teaching of geometry in schools and colleges, but also to afford mathematical recreation to young and old, in an attractive and cheap form. 'Old boys' like myself may find the book useful to revive their old lessons, and to have a peep into modern developments which, although very interesting and instructive, have been ignored by university teachers."—From the author's *Preface*.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

LONDON: Kegan Paul, Trench, Trübner & Co.

# SCHOPENHAUER BUSTS

*The Open Court Publishing Co.* has procured from Elisabet Ney, the famous sculptress, the original model of her well-known bust of Schopenhauer, made in 1859, a year before the death of the great philosopher. (Photographs on application.)

## Plaster Casts Made from the Original Model by Elisabet Ney.

A limited number of life-size plaster reproductions of this model have been made and are offered for sale at \$15.00 each. Transportation is extra, but the weight of the bust, packed and ready for shipment, will not exceed fifty pounds.

=====**THE OPEN COURT PUBLISHING CO.**=====

324 DEARBORN STREET, CHICAGO, ILL.

TO THE LAND OF  
FRUITS AND FLOWERS

**FLORIDA**

Through Sleeper Every Night  
**VIA MONON ROUTE AND  
C. H. & D. R'Y. Beginning  
January 6**, passing  
through the beautiful mountain  
region in the daytime  
and arriving at St. Augustine  
in the morning.

**CITY TICKET OFFICE**

232 Clark St., Chicago.

## The Soul of Man

An Investigation and a  
new Interpretation of the  
Facts of modern Physio-  
logical and Experimental  
Psychology. By DR.  
PAUL CARUS . . . . .

**Second, Revised Edition.**

With an Appendix on  
the latest researches in  
Physiology. 182 Cuts  
and Diagrams. Pages,  
482. Price, Cloth, \$1.50  
net (6s. net). . . . .

**The Open Court Pub. Co., Chicago**



# *The Legends of Genesis*

By DR. HERMANN GUNKEL,

Professor of Old Testament Theology in the University of Berlin.

Translated from the German by W. H. CARRUTH, Professor in the University of Kansas. Pages, 164. Cloth, \$1.00 net (4s. 6d. net).

RECENTLY PUBLISHED.

This book is a translation of the Introduction to Professor Gunkel's great work *Commentar über Genesis*, recently published in Göttingen. The *Commentar* itself is a new translation and explanation of Genesis,—a bulky book, and in its German form of course accessible only to American and English scholars, and not to the general public. The present *Introduction* contains the gist of Professor Gunkel's *Commentar*, or exposition of the latest researches on Genesis in the light of analytical and comparative mythology.

Professor Gunkel is an orthodox Protestant theologian who appreciates to the utmost the intrinsically religious value of the Bible. He says: "The conclusion that any given one of these narratives is legend is by no means intended to detract from the value of the narrative; it only means that the one who pronounces it has perceived somewhat of the poetic beauty of the narrative and thinks that he has thus arrived at an understanding of the story. Only ignorance can regard such a conclusion as irreverent, for it is the judgment of reverence and love. These poetic narratives are the most beautiful possession which a people brings down through the course of its history, and the legends of Israel, especially those of Genesis, are perhaps the most beautiful and most profound ever known."

---

"Those who desire to know just what modern Biblical scholarship has to say about the Old Testament cannot do better than read the commentary on Genesis by Professor Hermann Gunkel."—*The New York Tribune*.

"Here in the compass of one hundred and sixty pages that may be read at two or three sittings without fatigue are set forth the latest comprehensive conclusions of the higher criticism. The author represents the conservative German thought, of the Berlin University. The real value of his work is to be found, for the average reader, not in the analysis of the Genesis legends, but in its revelation of the exact methods and general processes of the higher criticism. No better work could be suggested, perhaps, for the reader who desires to inspect the method and understand the conclusions of this school."—*The Literary Digest*.

*The Open Court Publishing Company, Chicago*

324 Dearborn Street.

LONDON: Kegan Paul, Trench, Trübner & Co.

# The American Journal of Psychology

FOUNDED IN 1887 BY G. STANLEY HALL.

EDITED BY

G. STANLEY HALL, President and Professor of Philosophy, Clark University; E. B. TITCHENER, Sage Professor of Psychology, Cornell University; and E. C. SANFORD, Professor of Psychology, Clark University.

WITH THE CO-OPERATION OF

F. ANGELL, Stanford University; H. BEAUNIS, Universities of Nancy and Paris; A. F. CHAMBERLAIN, Clark University; V. HENRI, Paris; C. F. HODGE, Clark University; A. KIRSCHMANN, University of Toronto; O. KUELPE, University of Würzburg; W. B. PILLSBURY, University of Michigan; G. W. STOERRING, University of Leipzig, and A. D. WALLER, London.

---

**The American Journal of Psychology** is devoted to the interests of Psychology in the widest sense of the word. It publishes (1) the results of Experimental Investigations in Psychology and Psychophysics; (2) Studies in the Psychology of the Abnormal; (3) Anthropological Researches into Myth, Custom, Religious Belief, etc.; (4) Studies in the Psychology of the Criminal; (5) Neurological Researches; and (6) Articles on the Psychology of Ethics, Æsthetics, Logic, etc.

**The Journal** is published quarterly. Each number contains some 150 pages, of which about 130 are occupied by Original Articles. Reviews of Psychological and Cognate Literature, Book Notes, and Notes on Recent Researches and Current News conclude the Number. Communications may be addressed to any one of the three Principal Editors.

---

## Volume XI. contains, among others, the following Papers:

I. M. BENTLEY: "The Memory Image and Its Qualitative Fidelity; the Synthetic Experiment." G. E. DAWSON: "Psychic Rudiments and Morality." E. B. HUEY: "On the Psychology and Physiology of Reading." G. E. PARTRIDGE: "Studies in the Psychology of Alcohol." F. H. SAUNDERS and G. S. HALL: "Pity." W. S. SMALL: "An Experimental Study of the Mental Processes of the Rat; the Psychic Development of the Young White Rat." E. B. TITCHENER: "The Equipment of a Psychological Laboratory." N. TRIPLETT: "The Psychology of Conjuring Deceptions."

---

Subscription Price, \$5.00 a Year; Single Numbers, \$1.50.

---

Published by Mr. L. N. WILSON, Worcester, Mass., U.S.A.

FOREIGN AGENTS:

London: TRÜBNER & Co.; Paris: E. TERQUEM; Turin: E. LOESCHER;  
Leipzig: F. A. BROCKHAUS; Berlin: MAYER & MÜLLER.

# The History of the Devil

and

## The Idea of Evil

THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL from the Earliest Times to the Present Day. By *Dr. Paul Carus*. Printed in two colors from large type on fine paper. Bound in cloth, illuminated with cover stamp from Doré. Five hundred 8vo pages, with 311 illustrations in black and tint. Price, \$6.00 (30s.).

Beginning with prehistoric Devil-worship and the adoration of demon gods and monster divinities, the author surveys the beliefs of the Summery-Accadians, the Persians, the Jews, the Brahmans, the Buddhists, the early Christians, and the Teutonic nations. He then passes to the demonology of the Middle Ages, the Reformation, and modern times, discussing the Inquisition, witchcraft, and the history of the Devil in verse and fable. The philosophical treatment of the subject is comparatively brief, but the salient points are clearly indicated in every connexion.

"It is seldom that a more intensely absorbing study of this kind has been made, and it can be safely asserted that the subject has never before been so comprehensively treated. . . . Neither public nor private libraries can afford to be without this book, for it is a well of information upon a subject fascinating to both students and casual readers."—*Chicago Israelite*.

"As a remarkable and scholarly work, covering a subject not yet exhausted by the scientist and the philosophical historian, this book by Dr. Carus has a peculiar interest for the student, while it has also features of popular interest."—*Chicago Record*.

"The pictorial illustrations of this subject from earliest Egyptian frescoes, from pagan idols, from old black-letter tomes, from quaint early Christian sculpture, down to the model pictures of Doré and Schneider, add greatly to the value of the book."—*Methodist Magazine and Review*.

"The work is a triumph of the printer's art, having more than 300 illustrations of the rarest and most curious religious deities, good and bad. For an interesting and instructive volume on demonology, Dr. Paul Carus's work surpasses anything we have ever seen."—*Pacific Med. Journ.*

"The author has shown great diligence in gathering illustrative material, and it is doubtful if any such collection of ancient and modern, quaint and curious, picturesque and frightful pictures relative to the subject has been before offered to English readers."—*Chicago Dial*.

"We have several hours' reading here, and it is made the pleasanter by a profusion of gruesome pictures,—pictures of the Devil in all his shapes, and of the Devil's wonderful ways with his victims and votaries. The book as a book is charming, as charming as a book about the Devil could be."—*Expository Times*.

## The Open Court Publishing Co.

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd.

# THE PHYSICAL REVIEW.

A JOURNAL OF EXPERIMENTAL AND  
THEORETICAL PHYSICS.

CONDUCTED BY

EDWARD L. NICHOLS, ERNEST MERRITT, and FREDERICK BEDELL.

Two volumes of THE PHYSICAL REVIEW are published annually, these volumes beginning in July and January, respectively, and containing at least five numbers each. The price of subscription is two dollars and fifty cents a volume (five dollars a year), or fifty cents a number. Subscriptions should be sent to the publishers, THE MACMILLAN COMPANY, 66 Fifth Ave., New York; Messrs. MACMILLAN & CO., LTD., London; or to Messrs. MAYER & MUELLER, Berlin.

Previous to Volume V. (July-December, 1897), THE PHYSICAL REVIEW was published in annual volumes, each containing six bi-monthly numbers, beginning with the July-August number, 1893. These may be obtained from the publishers at the former subscription price, three dollars per volume.

Correspondence relating to contributions should be addressed to the editors, at Ithaca, New York.

Manuscript intended for publication in THE PHYSICAL REVIEW must be communicated by the author; when publication in other journals is contemplated, notice to this effect should be given.

The authors of original articles published in the REVIEW will receive one hundred separate copies in covers, for which no charge will be made; additional copies when ordered in advance, may be obtained at cost.

PUBLISHED FOR CORNELL UNIVERSITY.

THE MACMILLAN COMPANY

NEW YORK.

# THE CROWN OF THORNS

A STORY OF THE TIME OF CHRIST

By PAUL CARUS. Illustrations by EDUARD BIEDERMANN.  
Pages, 74. Price, cloth, 75 cents net (3s. 6d. net).

RECENTLY PUBLISHED

*The Crown of Thorns* is a story of the time of Christ. It is fiction of the character of legend, utilising materials preserved in both the canonical Scriptures and the Apocryphal traditions, but giving preference to the former. The hopes and beliefs of the main personalities, however, can throughout be verified by documentary evidence. The religious milieu is strictly historical, and is designed to show the way in which Christianity developed from Judaism through the Messianic hopes of the Nazarenes as interpreted by the Apostle Paul of Tarsus.

---

THE OPEN COURT PUBLISHING COMPANY

324 DEARBORN STREET, CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co.,  
Paternoster House, Charing Cross Road.

# THE CHIEF'S DAUGHTER

A LEGEND OF NIAGARA

By PAUL CARUS. Illustrations by EDUARD BIEDERMANN. A story in neat, small octavo. Seven photogravures. Thirteen pen and ink and half-tone illustrations. Special initials and title-page ornaments. Printed on fine paper in large clear type. Bound in cloth; pages, 54. Price, \$1.00 net.

RECENTLY PUBLISHED

The fascinating Indian legend of the annual sacrifice to the waters of Niagara of a beautiful maiden has been made in this story the basis of a tale of religious development and emancipation, which freed the Indian tribe of the Oniahgahrahs from the thrall of a debasing superstition though without dishonor to their consciences and sacred traditions. The scene is laid in the time of the French exploration of the North and Middle West and the chief European rôle is played by the historic figure of Father Hennepin.

---

THE OPEN COURT PUBLISHING COMPANY

324 DEARBORN STREET, CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.  
Paternoster House, Charing Cross Road.

# ESSAYS ON NUMBER

- I. CONTINUITY AND IRRATIONAL NUMBERS.
- II. THE NATURE AND MEANING OF NUMBERS.

By *Richard Dedekind*, Professor in Brunswick, Germany. Authorised Translation by *Wooster Woodruff Beman*. Pages, 115. Red Cloth, 75 cents.

## CONTENTS

I. Continuity and Irrational Numbers: Properties of Rational Numbers; Comparison of the Rational Numbers with the Points of a Straight Line; Continuity of the Straight Line; Creation of Irrational Numbers; Continuity of the Domain of Real Numbers; Operations with Real Numbers; Infinitesimal Analysis.

II. The Nature and Meaning of Numbers: Systems of Elements; Transformation of a System; Similarity of a Transformation. Similar Systems; Transformation of a System in Itself; The Finite and Infinite; Simply Infinite Systems. Series of Natural Numbers; Greater and Less Numbers; Finite and Infinite Parts of the Number-Series; Definition of a Transformation of the Number-Series by Induction; The Class of Simply Infinite Systems; Addition of Numbers; Multiplication of Numbers; Involution of Numbers; Number of the Elements of a Finite System.

"The work of Dedekind is very fundamental, and I am glad to have it in this carefully-wrought English version. I think the book should be of much service to American mathematicians and teachers."—*Prof. E. H. Moore*, University of Chicago.

"It is to be hoped that the translation will make the essays better known to English mathematicians; they are of the very first importance, and rank with the work of Weierstrass, Kronecker, and Cantor in the same field."—*Nature*.

THE OPEN COURT PUBLISHING CO., CHICAGO

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.

## *The Awakener of India*

(Started 1896)

*A Monistic Free Thought Monthly devoted to the comparative study of Eastern and Western Philosophy. Edited by*

*N. K. RAMASAMI AIYA*  
B. A., B. L.

*High Court Vakil, Madras, and Member of the Secular Society of London. Annual Subscription, Half a Rupee, or One Shilling.*

Apply to

*K. KRISHNASAMIAYAR*  
B. A.

*Central Book Depot*

*BLACK TOWN, - - - - - MADRAS*

AMERICA'S MOST POPULAR RAILROAD

C&A  
C&A  
C&A  
C&A  
C&A  
C&A

**CHICAGO**  
AND  
**ALTON**  
RAILROAD.

PERFECT PASSENGER SERVICE BETWEEN

**CHICAGO AND KANSAS CITY,**  
**CHICAGO AND ST. LOUIS,**  
**CHICAGO AND PEORIA,**  
**ST. LOUIS AND KANSAS CITY.**

Through Pullman service between Chicago and .

**HOT SPRINGS, Ark., DENVER, Colo.,**  
**TEXAS, FLORIDA, UTAH,**  
**CALIFORNIA AND OREGON.**

If you are contemplating a trip, any portion of which can be made over the Chicago & Alton, it will pay you to write to the undersigned for maps, pamphlets, rates, time-tables, etc.

**GEO. J. CHARLTON,**  
General Passenger and Ticket Agent,  
CHICAGO, ILLINOIS.

# Histoire des Sciences mathématiques et physiques

Par MAXIMILIEN MARIE,

RÉPÉTITEUR DE MÉCANIQUE ET EXAMINATEUR D'ADMISSION À L'ÉCOLE POLYTECHNIQUE.

Douze volumes. Petit in-8, caractères elzévir, titre en deux couleurs. 72 francs.

TOME I.—Première période : *De Thalès à Aristarque*.—Deuxième période : *D'Aristarque à Hipparque*.—Troisième période : *D'Hipparque à Diophante*; 1883..... 6 fr.

TOME II.—Quatrième période : *De Diophante à Copernic*.—Cinquième période : *De Copernic à Viète*; 1883..... 6 fr.

TOME III.—Sixième période : *De Viète à Kepler*.—Septième période : *De Kepler à Descartes*; 1883..... 6 fr.

TOME IV.—Huitième période : *De Descartes à Cavalieri*.—Neuvième période : *De Cavalieri à Huygens*; 1884..... 6 fr.

TOME V.—Dixième période : *De Huygens à Newton*.—Onzième période : *De Newton à Euler*; 1884..... 6 fr.

TOME VI.—Onzième période : *De Newton à Euler (suite)*; 1885. 6 fr.

TOME VII.—Onzième période : *De Newton à Euler (suite)*; 1885. 6 fr.

TOME VIII.—Onzième période : *De Newton à Euler (fin)*.—Douzième période : *D'Euler à Lagrange*; 1886..... 6 fr.

TOME IX.—Douzième période : *D'Euler à Lagrange (fin)*.—Treizième période : *De Lagrange à Laplace*; 1886..... 6 fr.

TOME X.—Treizième période : *De Lagrange à Laplace (fin)*.—Quatorzième période : *De Laplace à Fourier*; 1887..... 6 fr.

TOME XI.—Quinzième période : *De Fourier à Arago*; 1887..... 6 fr.

TOME XII. et dernier.—Seizième période : *D'Arago à Abel et aux Géomètres contemporains*; 1887..... 6 fr.

## Librairie Gauthier-Villars et Fils

QUAI DES GRANDS-AUGUSTINS, 55.

PARIS, - - - FRANCE.

ATTRACTIVE COMBINED OFFER

OF THE

BIBLIOTHECA SACRA  
WITH THE  
RECORDS OF THE PAST

THE RECORDS OF THE PAST

a new periodical just established in Washington under the editorship of Rev. Henry Mason Baum, D. C. L., with Mr. Frederick Bennet Wright as assistant. The **Records of the Past** will appear monthly with thirty-two quarto pages in each number, accompanied with numerous elegant illustrations.

JANUARY, 1902

**Records of the Past and American Antiquities.**

BY REV. HENRY MASON BAUM, D. C. L.

**Archaeological Interests in Asiatic Russia.**

BY PROF. GEORGE FREDERICK WRIGHT, D. D., LL. D.

**A Votive Adze of Jadeite from Mexico.**

BY MR. MARSHALL H. SAVILLE

**Pompeii: Its Life and Art.**

BY MR. ALBERT A. HOPKINS

**The Siloam Inscription and Translation.**

FEBRUARY, 1902

**Ancient Corinth Uncovered.**

BY DR. ARTHUR S. COOLEY

**Discovery of Yucatan by the Portuguese—An Ancient Chart.**

BY DR. PHILLIP J. J. VALENTINE

**The Moabite Stone, Its History and Translation.**

BY DR. GINSBURG AND DR. DRIVER

The subscription price of **Records of the Past** is \$2.00 per annum. But we will offer to new subscribers **both the Bibliotheca Sacra and the Records of the Past for \$3.00** (the regular subscription of the *Bibliotheca Sacra*) strictly in advance.

THE BIBLIOTHECA SACRA CO.,

OBERLIN, OHIO, U. S. A.

\$3 00 per Annum. Special Terms to *Open Court* Subscribers.



"A Weekly Feast to Nourish Hungry Minds."—*N. Y. Evangelist.*

FOUNDED BY E. LITTELL IN 1844.

# THE LIVING AGE

THE LIVING AGE, one of the oldest and most widely known of American literary magazines, was founded by E. LITTELL in 1844, and has been published without interruption for fifty-seven years.

It presents the cream of foreign periodical literature, and reprints without abridgement the most noteworthy essays, travel sketches, fiction, social and political papers, and discussions of literary, artistic and scientific subjects from the leading quarterlies, monthly magazines and reviews, and literary and scientific weekly journals.

To these long-established and distinctive features, it has added an editorial department, devoted to "Books and Authors," in which are published, weekly, paragraphs of literary news and comment, and careful, honest and discriminating notices of the more important new publications.

## THE LIVING AGE

Holds a unique position in the periodical world as a weekly eclectic magazine. Intelligent Americans who want presented to them from week to week the most important and timely articles from foreign periodicals find what they want in THE LIVING AGE, *and can find it nowhere else.*

## THE LIVING AGE

Is a weekly sixty-four page magazine, which prints in the course of a year twice as much matter as most of the monthly magazines, and is able, by reason of its wide field of selection, to publish articles by a *larger number of writers of the first rank* than any other magazine.

## TO INTRODUCE THE MAGAZINE

To readers who are not now familiar with it, the publishers of THE LIVING AGE will send it by mail, postpaid, to any name not already on the subscription lists, for

### Three Months, Thirteen Weeks, For One Dollar

These thirteen issues will aggregate about eight hundred and fifty octavo pages of the World's Best Current Literature. Subscriptions may begin with any desired date.

## THE LIVING AGE COMPANY

P. O. BOX 5206.

BOSTON, MASS.

# REVUE DE SYNTHÈSE HISTORIQUE

DIRECTEUR: HENRI BERR

La revue comprend quatre parties: 1° *Articles de fond* (théorie de l'histoire et psychologie historique).—2° *Revue générale* (inventaire du travail historique fait et à faire).—3° *Notes, Questions et Discussions* (intermédiaire entre les historiens, sociologues et philosophes).—4° *Bibliographie* (analyses, revue des revues et bulletin critique).

Utiles aux savants, les REVUES GÉNÉRALES permettront à tous les esprits curieux d'embrasser dans une seule publication tout l'horizon historique. *Histoire politique, Histoire économique, Histoire des Religions, Histoire de la Philosophie et des Sciences, Histoire littéraire, Histoire de l'Art, Anthropogéographie, Anthropologie, Sociologie*, y seront traitées pour les diverses époques et les divers pays, par les savants les plus compétents, *Professeurs du Collège de France, de la Sorbonne, des Universités*, etc. Leur ensemble constituera une admirable encyclopédie historique toujours complétée et tenue à jour.

La *Revue de Synthèse historique* paraît tous les deux mois, depuis août 1900. Elle a publié déjà des articles de MM. *Boutroux*, de l'Institut, *Bossert, Durkheim, Foncin, Goblot, P. Lacombe, K. Lamprecht, H. Lichtenberger, H. Rickert, Xénopol*, etc.; des *Revue générale* de MM. *G. Lanson* (histoire de la littérature française), *M. Croiset* (histoire de la littérature grecque), *E. Mâle* (histoire de l'art au m. âge), *J. Combarieu, Laloy* (histoire de la musique), *P. Tannery* (histoire des mathématiques), *A. Lalande* (histoire de la physique ancienne), *Ed. Chavannes* (histoire de Chine), *J. Kont* (histoire de Hongrie), le compte-rendu des Congrès historiques de 1900.

L'abonnement est de **15 francs** pour la France et de **17 francs** pour l'Étranger.—Le prix du numéro est de **3 francs**.

ADMINISTRATION ET RÉDACTION

A LA LIBRAIRIE CERF, PARIS

12, rue Sainte-Anne

# Elementary Mathematics

**A Brief History of Mathematics.** By the late *Dr. Karl Fink*, Tübingen, Germany. Translated by *Wooster Woodruff Beman*, Professor of Mathematics in the University of Michigan, and *David Eugene Smith*, Principal of the State Normal School at Brockport, N. Y. With biographical notes and full index. Pp. 345. Cloth, \$1.50 net (5s. 6d. net).

Not a book of anecdotes, nor one of biography; but a clear and brief statement of the *facts* of mathematical history. An invaluable work for teachers of mathematics.

"Dr. Fink's work is the most systematic attempt yet made to present a compendious history of mathematics."—*The Outlook*.

"This book is the best that has appeared in English. It should find a place in the library of every teacher of mathematics."—*The Inland Educator*.

**On the Study and Difficulties of Mathematics.** By *Augustus De Morgan*. With Portrait of De Morgan, Index, and Bibliographies of Modern Works on Algebra, the Philosophy of Mathematics, Pangeometry, etc. Pp. viii, 288. Red Cloth, \$1.25 (4s. 6.) net.

"The point of view is unusual; we are confronted by a genius, who, like his kind, shows little heed for customary conventions. The 'shaking up' which this little work will give to the young teacher, the stimulus and implied criticism it can furnish to the more experienced, make its possession most desirable. This 'Mathematical Series' must be held one of the most notable achievements of *The Open Court*."—*Michigan Alumnus*, April, '99.

**Lectures on Elementary Mathematics.** By *Joseph Louis Lagrange*. With Portrait of Lagrange, Notes, Biographical Sketch, Marginal Analyses, Index, etc. Red Cloth. Pp. 172. Price, \$1.00 (4s. 6d.) net.

"When the next book of this series is out, send it along. It is the most valuable series published."—*William Bellis*, Central Michigan Normal.

"Historical and methodological remarks abound, and are so woven together with the mathematical material proper, and the whole is so vivified by the clear and almost chatty style of the author as to give the lectures a charm for the reader not often to be found in mathematical works."—*Bulletin American Mathematical Society*.

"Probably never equalled in the peculiar quality of leading the mind to see and enjoy the beauty as well as the accuracy of the science."—*Chicago Chronicle*.

**Mathematical Essays and Recreations.** By *Hermann Schubert*, Professor of Mathematics in the Johanneum, Hamburg, Germany. Pp. 149. Cuts, 37. Price, Red Cloth, 75c (3s.) net.

"Professor Schubert expounds with great lucidity, and the translator's work has been excellently done."—*Manchester Guardian*.

"Professor Schubert's *Essays* make delightful reading. They deal, not with the dry side of mathematics, but with the philosophical side of that science on the one hand and its romantic side on the other. They are admirably lucid and simple and answer questions in which every intelligent man is interested."—*Chicago Evening Post*.

**Elementary Illustrations of the Differential and Integral Calculus.** By *Augustus De Morgan*. New reprint edition. With sub-headings and bibliography of English and foreign works on the Calculus. Red Cloth. Price, \$1.00 (4s. 6d.) net.

"It aims not at helping students to cram for examinations, but to give a scientific explanation of the rationale of these branches of mathematics. Like all that De Morgan wrote, it is accurate, clear, and philosophic."—*Literary World*.

THE OPEN COURT PUBLISHING CO., CHICAGO,  
324 Dearborn St.

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

# RIVISTA ITALIANA DI SOCIOLOGIA

## CONSIGLIO DIRETTIVO

A. BOSCO  
G. CAVAGLIERI

S. COGNETTI DE MARTIIS  
G. SERGI

V. TANGORRA  
E. E. TEDESCHI

## FASCICOLO GENNAIO-FEBBRAIO 1901

- G. CARLE ..... Il comparire della sociologia e la filosofia del diritto.  
V. TANGORRA ..... La dottrina economica di F. Ferrara.  
C. BARBAGALLO ..... Storiografia, sociologia e materialismo storico.

### Rassegne analitiche:

- C. CALISSE ..... Studi recenti di storia economica italiana.  
A. ZERBOGLIO ..... La sociologia criminale.

**Rassegna delle pubblicazioni:** Sociologia generale, Storia e critica delle dottrine sociali, Storia delle istituzioni sociali, Storia dell'incivilimento, Antropologia e Etnografia, Demografia, Psicologia sociale, Economia sociale, Etica sociale, Scienza giuridica, Scienza politica, Sociologia criminale, Movimento sociale contemporaneo, Questioni sociali contemporanee, Filosofia e scienza contemporanea.

### Notizie.

## FASCICOLO MARZO-APRILE 1901

- LA DIREZIONE ..... Per Angelo Messedaglia.  
V. TANGORRA ..... Angelo Messedaglia.  
B. BRUGI ..... Logica di leggi e logica di scienza.  
G. MAZZARELLA ..... L'esogamia presso i popoli semitici.  
G. CURIS ..... Intorno alle origini della procedura civile romana.  
A. EVANGELISTI ..... Note sul carattere dei Romagnoli.

### Rassegne analitiche:

- G. B. DE MARTINI ..... Sullo sviluppo sociale del Giappone.

**Rassegna delle pubblicazioni** (*Divisa in rubriche, come sopra, e contenente recensioni, riassunti di articoli e annunci di libri e di articoli di riviste*).

### Notizie.

## FASCICOLO MAGGIO-GIUGNO 1901

- LA DIREZIONE ..... Per Salvatore Cognetti De Martiis.  
V. SCIALOJA ..... L'abuso della consegna nossale.  
M. A. VACCARO ..... Resistenza e progresso nella scienza e nella vita sociale.  
E. TARNOWSKY ..... La delinquenza della nobiltà russa.  
R. BIANCHI ..... Lo spirito di razza.  
V. GIUFFRIDA-RUGGERI ..... Sulla distribuzione delle intelligenze superiori in Italia.

### Rassegne analitiche:

- G. MAZZARELLA ..... Le origini e la evoluzione della schiavitù.

**Rassegna delle pubblicazioni** (*Divisa in rubriche, come sopra, e contenente recensioni, riassunti di articoli e annunci di libri e di articoli di riviste*).

### Notizie.

## ABBONAMENTO ANNUO

Per l'Italia Lire 10.—Per gli Stati dell'Unione postale Fr. 15.  
Un fascicolo: L. 2 per l'Italia.—Fr. 3 per l'estero.

*Direzione e Amministrazione della*

**RIVISTA ITALIANA DI SOCIOLOGIA,** Via Nazionale, 200,  
ROMA.

# Philosophical and Psychological Portrait Series.

Suitable for framing and hanging in public and private libraries, laboratories, seminars, recitation and lecture rooms.

The portraits, which are 11 x 14 in., have been taken from the best sources, and are high-grade photogravures. The series is now complete.



KANT. (Original 11x14 in.)

## Philosophical:

PYTHAGORAS	SPINOZA	HEGEL
SOCRATES	LOCKE	SCHLEIERMACHER
PLATO	BERKELEY	SCHOPENHAUER
ARISTOTLE	HUME	HERBERT
EPICETUS	MONTESQUIEU	FEUERBACH
THOMAS AQUINAS	VOLTAIRE	LOTZE
ST. AUGUSTINE	D'ALEMBERT	REID
AVERRHOES	CONDILLAC	DUGALD STEWART
DUNS SCOTUS	DIDEROT	SIR W. HAMILTON
GIORDANO BRUNO	ROUSSEAU	COUSIN
BACON	LEIBNITZ	COMTE
HOBBS	WOLFF	ROSMINI
DESCARTES	KANT	J. STUART MILL
MALEBRANCHE	FICHTE	HERBERT SPENCER
SCHELLING		

## Psychological

CABANIS	MACH	ROMANES
MAINE DE BIRAN	STUMPF	PAUL JANET
BENEKE	EXNER	RIBOT
E. H. WEBER	STEINTHAL	TAINE
FECHNER	BAIN	FOUILLEE
HELMHOLTZ	SULLY	BINET
WUNDT	WARD	G. STANLEYHALL
HERING	C. L. MORGAN	G. T. LADD
AUBERT		

## To Subscribers:

TERMS: For the whole series (68 portraits) on regular paper, \$7.50 (35s); on heavy Imperial Japanese paper, \$11 (50s).

The Philosophical Series, 43 portraits, Imperial Japanese paper, \$8.75 (40s.); the same on the best plate paper, \$6.25 (30s.). The Psychological Series, 25 portraits, on Imperial Japanese paper, \$5.00 (24s.); the same on the best plate paper, \$3.75 (18s.). (The higher prices in parentheses refer to foreign countries. Carriage prepaid.) Single portraits on regular paper, 25 cents.

For subscribers who may prefer not to frame the portraits, a neat portfolio will be provided at a cost of \$1.00 additional.



HOBBS. (Original 11x14 in.)

"I have received the first instalment of the series of portraits of philosophers, and am very much pleased with them."—Prof. David G. Ritchie, St. Andrews, Scotland.

"I congratulate you on the magnificent character of the portraits, and I feel proud to have such adornments for my lecture room."—J. J. McNulty, Professor of Philosophy in the College of the City of New York.

THE OPEN COURT PUBLISHING CO.,

CHICAGO,  
324 Dearborn St.

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

# Important New Publications

## PHILOSOPHICAL CLASSICS

For Independent Instruction and Collateral Reading in Colleges and Universities

**LEIBNITZ'S DISCOURSE ON METAPHYSICS, CORRESPONDENCE WITH ARNAULD, and MONADOLGY.** With an historical and critical introduction by *Paul Janet*, Member of the French Institute. Translated from the originals by *Dr. George R. Montgomery*, Instructor in Philosophy in Yale University, New Haven. Frontispiece: The Leibnitz monument in Leipsic. Pages, xxi, 272. Cloth, 75 cents net (3s. 6d.). Paper, 50 cents net., postage extra; in England and the U. P. U., 2s. 6d.

These three treatises of Leibnitz give a splendid survey of his philosophy in its genesis, its development, and its final crystallised form. *The Discourse on Metaphysics* was written in 1686 when Leibnitz was forty years of age, while the *Monadology* was composed and published just two years before his death. The *Discourse* was never published during Leibnitz's lifetime, and appears now not in all editions of his works. The *Correspondence with Arnauld*, who was the Nestor and leading authority of the philosophy of the day, is a discussion of the important and fundamental metaphysical questions raised by Leibnitz in the *Discourse*. It shows Leibnitz's metaphysical thought in all the interesting phases of its origin. The *Monadology* is the only one of these three treatises that has ever before been translated into English.

"Let me say that, in many respects, this is the most valuable thing you have done in the line of bringing out the old classics. And for this reason: *The Discourse on Metaphysics* is much more important for understanding Leibnitz than the *Theodicy*, by which he is usually known to the general public. Indeed, it is more important than any other work except the *New Essays*."—*Prof. R. M. Wenley*, University of Michigan.

"To understand and to feel the force and naturalness of Leibnitz's thought, one should approach his system through the *Discours de Métaphysique*. Dr. Montgomery's book should receive a warm welcome from students and teachers of philosophy, and from all who would become acquainted with the stimulating thought of one who contests with Aristotle the right to be called the most comprehensive intellect which the race has produced."—*Prof. Geo. M. Duncan*, New Haven, Conn.

"I am more than indebted to you for the issues of the Philosophical Classics you are bringing out. They are extremely serviceable, and you are putting both teachers and students much in your debt. The Leibnitz, which has just come in, is extremely valuable."—*Prof. J. Mark Baldwin*, Princeton, N. J.

**KANT'S PROLEGOMENA TO ANY FUTURE METAPHYSICS.** Edited in English by *Dr. Paul Carus*. With an essay on Kant's philosophy, and selections for the study of Kant from representative histories of philosophy, portraits of Kant and Garve, facsimile of the title-page of *The Critique of Pure Reason* and an autograph letter of Kant's, and Paulsen's chronology of Kant's life and publications. Pages, vi, 301. Cloth, 75 cents net (3s. 6d. net). Paper, 50 cents, postage extra; in England and the U. P. U., 2s. 6d.

Kant's *Prolegomena*, although a small book, has been characterised by Schopenhauer as the most important of Kant's writings. It furnishes the student with a key to Kant's main work, *The Critique of Pure Reason*, constituting a digest of all the salient ideas of his system. It is simple, fluent, and direct, and the best introduction obtainable into Kant's philosophy. The book is a treasure-house of Kantiana, and everything has been done to make it an indispensable aid to the student of Kant's philosophy.

"I am very much pleased with Kant's *Prolegomena*, and shall make use of the book with a class of about sixty students some time after Easter. It is, by all odds, the best book through which to appreciate Kant's system."—*George M. Duncan*, Professor in Yale University.

"A great service is done to both teachers and students by this series of publications, well edited, clearly printed, and wonderfully cheap. I shall not fail to recommend them to my students."—*Frank Chapman Sharp*, Professor in the Univ. of Wis.

See Second Cover Page.

## The Open Court Publishing Co.

324 DEARBORN STREET, CHICAGO

London: KEGAN PAUL, TRENCH, TRÜBNER & CO.

INTERESTING BOOK ON EGYPT

THE

**BOOK OF THE DEAD**

An English Translation of the Chapters, Hymns, etc., of the Theban Recension, with Introduction, Notes, etc. By E. A. WALLIS BUDGE, M. A., Litt. D., D. Lit., Keeper of the Egyptian and Assyrian Antiquities in the British Museum. With four hundred and twenty vignettes, which do not appear in the larger edition published in 1897. Three vols. Crown 8vo. Price, \$3.75 net. Just Published.

*The Open Court Publishing Company, Chicago*  
*Monon Building - - 324 Dearborn Street.*

**Harvard Summer School of  
Theology**

Fourth Session, - - July 1-18, 1902

SUBJECT:

**Current Problems in Theology**

LECTURES BY

Professors F. G. Peabody, G. H. Palmer, W. James, G. F. Moore, W. W. Fenn of Harvard, and Professors G. A. Coe, O. Cone, G. B. Foster, H. C. King, H. S. Nash, and Rev. Charles F. Dole.

*For circulars, apply to Rev. R. S. Morison, Secretary of Divinity Faculty, Cambridge, Massachusetts.*

**Typical Modern Conceptions of God**

OR

**The Absolute of German Romantic Idealism  
and of English Evolutionary Agnosti-  
cism. With a Constructive Essay**

By *Joseph Alexander Leighton*, Professor of Philosophy in Hobart College. 12mo, \$1.10 net. By mail \$1.20.

CONTENTS: INTRODUCTION—I. FICHTE'S CONCEPTION OF GOD—II. HEGEL'S CONCEPTION OF GOD—III. SCHLEIERMACHER'S CONCEPTION OF GOD—IV. MR. SPENCER'S UNKNOWN GOD—V. THE ABSOLUTE, THE FINITE INDIVIDUAL AND THE TIME PROCESS : : : : :

"Fichte, Hegel, Schleiermacher, Spencer, present in these pages the problem of the metaphysical conception of God from their partially complementary points of view, as the subjects of a criticism the principles of which are constructively exhibited in a concluding essay. This, to which one-third of the volume is devoted, is a compact and lucid presentation of the idealistic philosophy whose most distinguished expositor is Professor Royce. One whom scant leisure hinders from the intellectual treat offered in Professor Royce's massive work on 'The World and the Individual' can get the essentials of it here in about sixty-five pages."—*The Outlook*.

**LONGMANS, GREEN, & CO., PUBLISHERS,**  
91 and 93 Fifth Avenue, New York.

JUST PUBLISHED!

# The Science of Mechanics

A Critical and Historical Account of Its Development

THE SCIENCE OF MECHANICS. A Critical and Historical Account of Its Development. By **Dr. Ernst Mach**, Professor of the History and Theory of Inductive Science in the University of Vienna. Translated by **Thomas J. McCormack**. *Second Enlarged Edition*. 259 Cuts. Pages, xx, 605. Cloth, Gilt Top, Marginal Analyses. Exhaustive Index. Price, \$2.00 net (9s. 6d. net).

## Comments on the First Edition.

"Mach's *Mechanics* is unique. It is not a text-book, but forms a useful supplement to the ordinary text-book. The latter is usually a skeleton outline, full of mathematical symbols and other abstractions. Mach's book has 'muscle and clothing,' and being written from the historical standpoint, introduces the leading contributors in succession, tells what they did and how they did it, and often what manner of men they were. Thus it is that the pages glow, as it were, with a certain humanism, quite delightful in a scientific book. . . . The book is handsomely printed, and deserves a warm reception from all interested in the progress of science."—*The Physical Review*, New York and London.

"Those who are curious to learn how the principles of mechanics have been evolved, from what source they take their origin, and how far they can be deemed of positive and permanent value, will find Dr. Mach's able treatise entrancingly interesting. . . . The book is a remarkable one in many respects, while the mixture of history with the latest scientific principles and absolute mathematical deductions makes it exceedingly attractive."—*Mechanical World*, Manchester and London, England.

"The book as a whole is unique, and is a valuable addition to any library of science or philosophy. . . . Reproductions of quaint old portraits and vignettes give piquancy to the pages. The numerous marginal titles form a complete epitome of the work; and there is that invaluable adjunct, a good index. Altogether the publishers are to be congratulated upon producing a technical work that is thoroughly attractive in its make-up."—Prof. D. W. Hering, in *Science*.

"A masterly book. . . . To any one who feels that he does not know as much as he ought to about physics, we can commend it most heartily as a scholarly and able treatise. . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

"Sets forth the elements of its subject with a lucidity, clearness, and force unknown in the mathematical text-books. . . . is admirably fitted to serve students as an introduction on historical lines to the principles of mechanical science."—*Canadian Mining and Mechanical Review*, Ottawa, Can.

"There can be but one opinion as to the value of Mach's work in this translation. No instructor in physics should be without a copy of it."—*Henry Crew*, Professor of Physics in the Northwestern University, Evanston, Ill.

THE OPEN COURT PUBLISHING CO., CHICAGO, 324 Dearborn St.

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