

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.

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MARY CARUS.

VOL. XVI. (NO. 4)

APRIL, 1902.

NO. 551

CONTENTS:

<i>Frontispiece.</i> THE RESURRECTION—FRA ANGELICO.	
<i>Easter, the Festival of Life Victorious.</i> Illustrated. EDITOR	193
<i>The Mysteries of Mithra.</i> —The Origins of Mithraism. Illustrated. PROF. FRANZ CUMONT, Ghent, Belgium	200
<i>Babel and Bible.</i> A Lecture Delivered in Berlin Before the Emperor of Germany. Profusely Illustrated. PROF. FRIEDRICH DELITZSCH, Uni- versity of Berlin	209
<i>A New History of Modern Europe.</i> POULTNEY BIGELOW	234
<i>Some Recent French Books on Philosophy</i>	235
<i>The Destruction of Ancient Rome.</i> Illustrated. T. J. McCORMACK	237
<i>A History of the Orient and Greece</i>	244
<i>Professor Gunkel's Legends of Genesis.</i> D. W. WILDER	245
<i>Cesaresco's Italian Characters</i>	245
<i>Uplift the Masses.</i> A Poem. The HON. C. C. BONNEY	246
<i>A New Catechism</i>	246
<i>The Shape of the Cross of Jesus.</i> EDITOR	247
<i>The Crucifixion of Dogs in Ancient Rome.</i> EDITOR	249
<i>A Buddhist Convert</i>	250
<i>John P. Altgeld.</i> John F. Weedon	251
<i>Professor Delitzsch's Lecture on Babel and Bible</i>	251
<i>The Memoirs of Kamo No Chomei.</i>	252
<i>The Play of Life.</i> A Poem. LOLLIE BELLE WYLIE	253
<i>Book Reviews and Notes</i>	254

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THE RESURRECTION.

BY FRA ANGELO.

Frontispiece to The Open Court.

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EASTER, THE FESTIVAL OF LIFE VIC- TORIOUS.

BY THE EDITOR.

EASTER, the festival of Spring celebrates the triumph of life over death and the resurrection of nature from her wintry slumber, involving the hope of an immortality of the soul.¹

EVANESCENCE.

The vanity of life springs from the evanescence of things,—a truth which is preached by philosophers, insisted on by poets, and represented in art by painters.

Karl Gerok, a Protestant prelate of Germany and one of the most famous hymnologists of modern times, has written a famous poem on the transitoriness of things, which has been translated by Mr. E. F. L. Gauss, as follows:

1 PET. i. 24.

For all flesh is as grass
And all the glory of man as the flower of grass.

As in a dream while lost in meditation
I came upon this garden's desolation;
Who owns this field, this verdant soil I tread?
—"The dead."

Why tarriest thou, my foot, before this wicket?
Behold the blooming flowers in plat and thicket!

¹ *The Open Court* is devoted to the establishment of the Religion of Science, and of all religious problems that await a scientific solution, the nature of man's immortality is the most important. The solution of *The Open Court* has been presented time and again, and lately in the editorial of our February number, entitled "Whence and Whither." We trust that in the course of time progressive Christianity (so far as it admits science as the test of truth) will substantially accept our view which in spite of the radical ground upon which we stand is positive and affirmative.

Whence comes this fragrance rising in sweet waves?

—“From graves.”

See here, oh mortal, where thy paths are ending,
Though snake-like through the world their course they're wending
It rustles at thy feet midst waste and rust :

—“In dust !”

Where are they all, men's ever changing chances,
The fickle fortunes which this earth advances?
These crosses preach the fact to every eye :

—“Gone by ?”

Where are the hearts which in their days' brief measure
So faintly beat in grief, so high in pleasure?
Which once so ardently by love and hate were swayed?

—“Decayed !”

Where are the thoughtless who with health were brimming
And through this world like butterflies were skimming?
What lies here covered by these mossy stones?

—“But bones !”

Where are the strong ones who through life were scouring,
And heavenward their haughty schemes were towering?
With croaking voice the ravens cry it flurried :

—“They're buried !”

Where are the dear ones whom, when death did sever
Love swore their memory should last forever?
The cypress-trees the answer have begotten :

—“Forgotten !”

And saw no eye which way all those are thronging?
And spans the grave not the most fervent longing?
The gloomy firs, lo, shake their crowns forever :

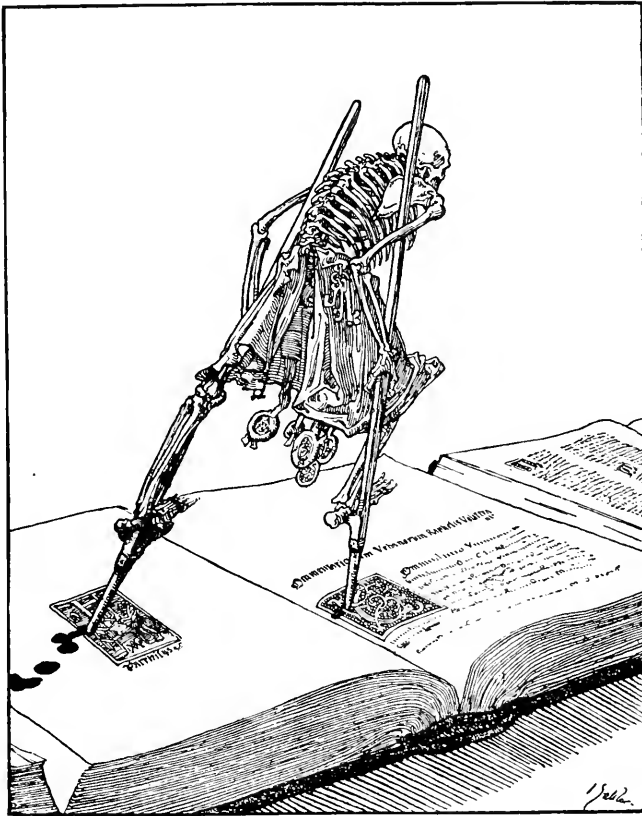
—“No, never !”

The evening winds in anguish I hear screaming,
My spirit lulls in melancholy dreaming,
The sky grows dim, its glow sends the last ray :

—“Away !”

An impressive illustration of evanescence is given here in Joseph Sattler's ingenious drawing called “*Wurmstich*,” which shows us Death in the act of producing the worm-eaten holes in a book. While the truth of the evanescence of all things is thus drastically brought home to us in the instance of a dust-covered book, we feel at the same time the puniness of the action of death, and have an

assurance that in spite of all decay life will continue and rise again from the ashes of the past.



Mephistopheles, in Goethe's *Faust*, representing the spirit of negation and destruction and having praised the primordial nothing, says: ¹

That which in contrast to the Naught is set,
 This awkward Something, called the world, has yet
 With all that I have undertaken
 Not been by me disturbed or shaken.
 From earthquake, tempest, wave, volcano's brand
 Back into quiet settle sea and land.
 And how with endless tribulation
 The human race I have not worried !
 How many have I buried,
 Yet there's a youthful blood always in circulation.
 It makes me furious to behold

¹ Goethe's *Faust*, Act I., Scene III.

How many thousand germs unfold
 From water, earth, and air,
 And they grow everywhere,
 In the dry and wet, in the warm and cold.

Transiency is the nature of time, but time is eternal. Evanescence is the character of life, but life is constantly renewed. And it is not life in general that reappears, but the form of life is preserved and reproduced. Form is the essential feature of life; it is that which constitutes personality and individual preference.

The triumph of life over death is expressed in Christianity as in other religions in the doctrine of immortality, and found its expression in the story of Christ's resurrection which is celebrated on Easter.

THE PASSOVER.

The death of Christ fell on the last day before the Jewish Passover; and so his resurrection was celebrated on the first day after the great Sabbath; but this coincidence with the Jewish Easter is not purely accidental.

Jesus visited Jerusalem on account of the feast, and the city was overcrowded with visitors, many of them fanatics, and Josephus informs us that the Galileans were the greatest zealots among the Jews.¹ It is on this account that Pilate, who resided in Cæsaræa, decided to go at that time to Jerusalem to watch the celebration of the Passover as a most dangerous event, where the slightest mistake of the Roman authorities might provoke the outbreak of a rebellion.

Thus, the arrival in Jerusalem of Jesus, who came with many other pilgrims to celebrate the Passover and was hailed as Messiah by the Nazarene sect, necessarily coincided with the Jewish Easter, and in the face of the dangerous attitude of the Jewish fanatics in the overcrowded Jewish capital we cannot doubt that the Roman governor was prepared for the prompt and energetic suppression of any national uprising. It is natural that all those who were believed to be messiahs as well as those who abetted their claims rendered themselves liable to end their lives on the cross.

Jesus was not recognised as a messiah by the whole Jewish people; he was a Nazir,² and the Nazir sect was by no means regarded as orthodox by either the conservative Pharisees or the liberal Sadducees. On the contrary, the priestly classes were jealous of the sectarian leaders and Jesus gave offence to both parties in

¹ Josephus, *De bello Jud.*, VII. 8, 1 and 10, 1.

² Also called *Nazarene*.

many ways but especially by denouncing the practice of barter at the temple gate.

We do not doubt that upon the whole the report of the Gospel account is correct, which ascribes the cause of the condemnation of Jesus to a collusion of the Roman governor with the Jewish priests.

SUNDAY.

But we do not celebrate Passover, we celebrate Easter, and Easter is a pagan festival.

Easter is a festival of the return of the sun; it is a spring festival, and we hail the reawakening of nature to new life.

Even to-day Easter is celebrated with eggs, the symbols of reproduction, and the animal sacred to the Easter festival is the hare or the rabbit, famous for its fertility and a favorite of the goddess Aphrodite.

It was due in part to the symbolism of ancient pagan rituals that the festival of the resurrection of Christ is celebrated on Easter.

Christ's resurrection is celebrated on Sunday, and Sunday was the festival of the sun.

In the Acts² a sect is mentioned, "the disciples," who seem to have been scattered over Asia Minor, and we learn of them that they came together on the first day of the week to break bread, and Paul preached to them and found them so sympathetic that he easily gained them for his doctrine. Perhaps they were the Zabians, the Baptisers, which was the sect to which John the Baptist belonged.

Sunday is frequently regarded as the Christian Sabbath. But closely considered, these two days are similar only in being religious days; they differ greatly in one essential point: the Sabbath is a day of rest, of utter inactivity, and Sunday is a day of edification.

It appears that Sunday was the day of religious communion among the Gnostics, the Therapeutae and kindred sects who believed in the new dispensation, and the day may have been chosen under Mithraic influence. We must remember that the Nazir sect,



APHRODITE WITH EASTER
RABBIT.

Relief from the Villa Albana.¹

¹ Müller-Wieseler, *D. a. K.*, pl. 24, n. 257. Röscher, I., p. 399.

² Acts xx. 7.

and also the Essenes, had adopted many habits and beliefs from Persia, and so it is not impossible that Jesus himself celebrated Sunday as the day of religious edification.

Jesus died on Friday night, and according to a prophecy which is ascribed to Christ himself, he should have stayed three days and three nights in Sheol. We read in Matthew xii. 40:¹

“For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.”

The Jew Christians may have continued to keep the Sabbath day, but the Apostle Paul attached a special significance to Sunday, and so he declared that Christ had risen, not after three days and three nights, which would have brought the event down to Monday night, or perhaps to Tuesday in the early morning, but “on the third day,”² which is after one day and two nights, viz., on Sunday.

Considering the sanctity that was attributed to Sunday among the Gentiles, especially the disciples and similar sects, it was natural that Easter Day, the festival of Resurrection, should have been celebrated on the first Sunday after the Passover.

The burden of the Christian Gospel as preached by St. Paul is the message of the resurrection of Christ, in which the apostles implicitly believed.³ Whatever we may think of the accounts of it in the New Testament we must grant that the doctrine of immortality is the quintessence of the Christian religion, which was the cause of its final triumph. The oldest account in the Gospel according to Mark makes the simple statement that the grave was found empty, and this suggested at once to his followers the idea that Jesus must have risen from the dead. The immediate result were visions of the departed master. He was seen by Mary Magdalene,⁴ by St. Peter, by the eleven apostles, then by more than three hundred brethren, and finally by St. Paul.⁵

One of these visions (that of St. Paul) lies within the pale of historical investigation, and, in spite of the contradictions discovered in the several versions of the event, offers nothing that seems improbable or inexplicable.

The history of the Gospel stories of the Resurrection has been traced by the higher critics, and we may briefly state that later reports, superadded to the original account in Mark of the empty

¹ Compare Luke xi. 29.

² Cor. xv. 4.

³ It is not our intention to enter here into a discussion of the several problems connected with the resurrection of Jesus.

⁴ John xx. 14; Luke xxiv. 10; Mark xvi. 9.

⁵ Cor. xv. 5-8.

grave, show the spirit in which the early Christians regarded the idea of Christ's resurrection. Paul's Christ is a spiritual presence, while the Christ of a later writer, hankering after a corporeal immortality, is a bodily presence who makes doubters touch him and parades his corporeality by eating in the presence of witnesses. Finally he is reported to have departed from the earth by ascending to heaven.

Perhaps the most beautiful conception of the risen Christ (incomparably nobler than the crude materialistic notion of a corporeal



CHRIST AMONG THE DISCIPLES OF EMMAUS.

By Paul Veronese.

resurrection) is reflected in the tale of the disciples of Emmaus, where Christ, the departed master, speaks out of the mouth of a stranger whom they meet on the way and with whom they break bread together. They knew him not until he was gone. And how did they know him? His words were the words of Jesus, and the way in which he broke bread and spoke the blessing reminded them of their beloved master. Who will deny that in this sense Christ has proved a living presence ever since and is still so even unto the generations of these latter days?

THE MYSTERIES OF MITHRA.¹

BY PROFESSOR FRANZ CUMONT.

THE ORIGINS OF MITHRAISM.

[CONTINUED.]

IT was undoubtedly during the period of moral and religious fermentation provoked by the Macedonian conquest that Mithraism received approximately its definitive form. It was already thoroughly consolidated when it spread throughout the Roman empire. Its dogmas and its liturgic traditions must have been firmly established from the beginning of its diffusion. But unfortunately we are unable to determine precisely either the country or the period of time in which Mazdaism assumed the characteristics that distinguished it in Italy. Our ignorance of the religious movements that agitated the Orient in the Alexandrian epoch, the almost complete absence of direct testimony bearing on the history of the Iranian sects during the first three centuries before our era, are our main obstacles in obtaining certain knowledge of the developments of Parseeism. At most we can attempt to unravel the principal factors that combined to transform the religion of the Magi of Asia Minor, and endeavor to show how in different regions varying influences variously altered its original character.

In Armenia, Mazdaism had coalesced with the national beliefs of the country and also with a Semitic element imported from Syria. Mithra remained one of the principal divinities of the syncretic theology that issued from this triple influence. As in the Occident, some saw in Mithra the genius of fire, others identified him with the sun; and fantastic legends were woven about his name. He was said to have sprung from the incestuous intercourse of Ahura-Mazda with his own mother, and again to have

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

been the offspring of a common mortal. We shall refrain from dwelling upon these and other singular myths. Their character is radically different from the dogmas accepted by the Occidental votaries of the Persian god. That peculiar admixture of disparate doctrines which constituted the religion of the Armenians appears to have had no other relationship with Mithraism than that of a partial community of origin.

In the remaining portions of Asia Minor the changes which Mazdaism underwent were far from being so profound as in Armenia. The opposition between the indigenous cults and the religion whose Iranian origin its votaries delighted in recalling, never ceased to be felt. The pure doctrine of which the worshippers of fire were the guardians could not reconcile itself easily with the orgies celebrated in honor of the lover of Cybele. Nevertheless, during the long centuries that the emigrant Magi lived peacefully



Fig. 1.

MITHRAIC MEDALLION OF BRONZE FROM TARSUS, CILICIA.

Obverse: Bust of Gordianus III., clad in a paludamentum and wearing a rayed crown. Reverse: Mithra, wearing a rayed crown and clad in a floating chlamys, a tunic covered by a breast-plate, and anaxyrides (trousers), seizes with his left hand the nostrils of the bull, which he has forced to its knees, while in his right he holds aloft a knife with which he is about to slay the animal.

among the autochthonous tribes, certain amalgamations of the conceptions of the two races could not help being effected. In Pontus, Mithra is represented on horseback like Men, the lunar god honored throughout the entire peninsula. In other places, he is pictured in broad sinuous trousers (*anaxyrides*), his attitude reminding us of the mutilation of Attis. In Lydia, Mithra-Anâhita became Sabazius-Anaitis. Other local divinities also lent themselves to identification with the powerful *yazata*. It would seem as if the priests of these uncultured countries had endeavored to make their popular gods the compeers of those whom the princes and nobility worshipped. But we have too little knowledge of the

religions of these countries to determine the precise features which they respectively derived from Parseeism or imparted to it. That there was a reciprocal influence we definitely know, but we are unable to ascertain its precise scope. Still, whatever the influence may have been, it was apparently not very profound, and it had no other effect than that of preparing for the intimate union which was soon to be effected in the West between the Mysteries of Mithra and those of the *Great Mother*.



FIG. 2.

IMPERIAL COINS OF TRAPEZUS (TREBIZOND), A CITY OF PONTUS.

Representing a divinity on horseback resembling both Men and Mithra, and showing that in Pontus the two were identified.

a and *b*. Bronze coins. Obverse: Bust of Alexander Severus, clad in a paludamentum; head crowned with laurel. Reverse: The composite Men-Mithra in Oriental custom, wearing a Phrygian cap, and mounted on a horse that advances toward the right. In front, a flaming altar. On either side, the characteristic Mithraic torches, respectively elevated and reversed. At the right, a tree with branches overspreading the horseman. In front, a raven bending towards him. (218 A. D.)

c. Obverse: Alexander Severus. Reverse: Men-Mithra on horseback advancing towards the right. In the foreground, a flaming altar; in the rear, a tree upon which a raven is perched.

d. A similar coin, with the bust of Gordianus III.

When, as the outcome of the expedition of Alexander, the civilisation of Greece spread through all Hither Asia, it impressed itself upon Mazdaism as far east as Bactriana. Nevertheless, Iranism, if we may employ such a designation, never surrendered to Hellenism. Iran proper soon recovered its moral autonomy, as

well as its political independence; and generally speaking, the power of resistance offered by Persian traditions to an assimilation which was elsewhere easily effected is one of the most salient traits of the history of the relations of Greece with the Orient. But the Magi of Asia Minor, being much nearer to the great foci of Occidental culture, were more vividly illuminated by their radiation. Without suffering themselves to be absorbed by the religion of the conquering strangers, they combined their cults with it. In order to harmonise the barbaric beliefs with the Hellenic ideas, recourse was had to the ancient practice of identification. They strove to demonstrate that the Mazdean heaven was inhabited by the same denizens as Olympus: Ahura Mazda as supreme being was con-



Fig. 3.

BACTRIAN COINS.

On the coins of the Scythian kings Kanerkes and Hooerkes, who reigned over Kabul and the North-west of India from 87 to 129 A. D., the image of Mithra is found in company with those of other Persian, Greek, and Hindoo gods. These coins have little direct connection with the Mysteries as they appeared in the Occident, but they merit our attention as being the only representations of Mithra which are found outside the boundaries of the Roman world.

a. Obverse: An image of King Kanerkes. Reverse: An image of Mithra.

b. The obverse has a bust of King Hooerkes, and the reverse an image of Mithra as a goddess.

c. Bust of Hooerkes with a lunar and a solar god (Mithra) on its reverse side.

d. Bust of Hooerkes, with Mithra alone on its reverse.

e, f, g. Similar coins.

founded with Zeus; Verethraghna, the victorious hero, with Hercules; Anâhita, to whom the bull was consecrated, became Artemis Tauropolis, and the identification went so far as to localise in her temples the fable of Orestes. Mithra, already regarded in Babylon as the peer of Shamash, was naturally associated with Helios;

but he was not subordinated to him, and his Persian name was never replaced in the liturgy by a translation, as has been the case with the other divinities worshipped in the Mysteries.

The synonymy ostensibly established between appellations having no relationship did not remain the exclusive diversion of the mythologists; it was attended with the grave consequence that

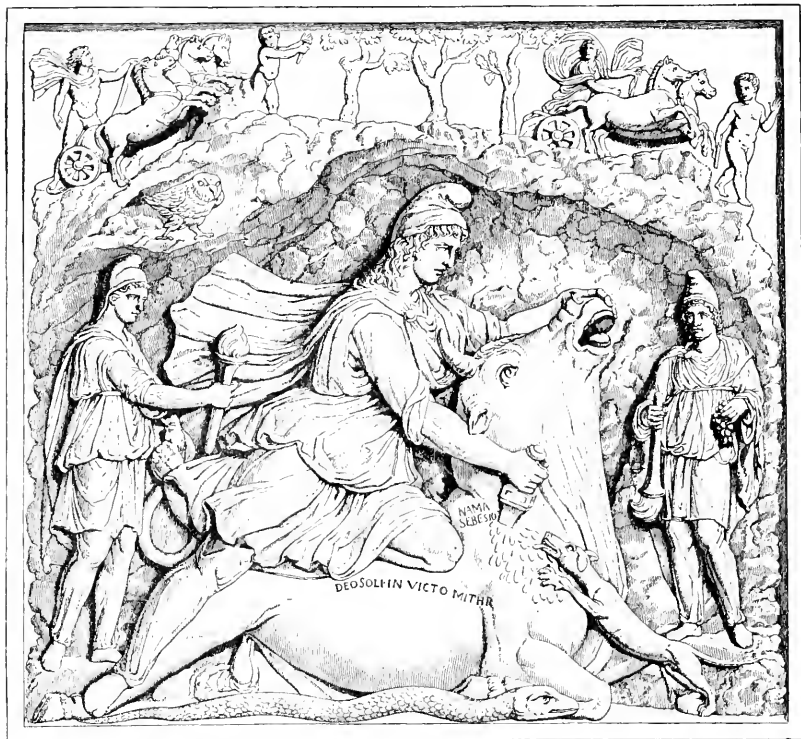


Fig. 4.

TYPICAL REPRESENTATION OF MITHRA.

(Famous Borghesi bas-relief in white marble, now in the Louvre, Paris, but originally taken from the Mithræum of the Capitol.)

Mithra is sacrificing a bull in a cave. The characteristic features of the Mithra monuments are all represented here: the youths bearing an upright and an inverted torch, the snake, the dog, the raven, Helios, the god of the sun, and Selene, the goddess of the moon. Owing to the Phrygian cap, the resemblance of the face to that of Alexander, and the imitation of the *motif* of the classical Greek group of Nike sacrificing a bull,—all characteristics of the Diadochian epoch, the original of all the works of this type has been attributed to an artist of Pergamon.

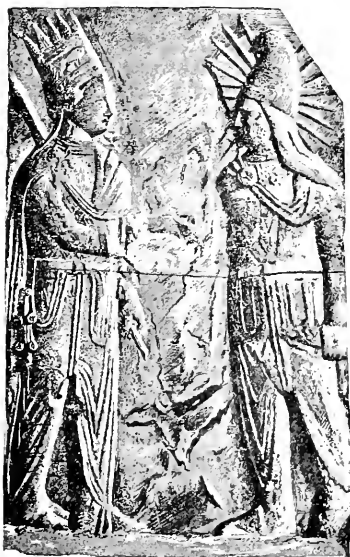
the vague personifications conceived by the Oriental imagination now assumed the precise forms with which the Greek artists had invested the Olympian gods. Possibly they had never before been

represented in the guise of the human form, or if images of them existed in imitation of the Assyrian idols they were doubtless both grotesque and crude. In imparting to the Mazdean heroes all the seductiveness of the Hellenic ideal, the conception of their character was necessarily modified; and, pruned of their exotic features, they were rendered more readily acceptable to the Occidental peoples. One of the indispensable conditions for the success of this exotic religion in the Roman world was fulfilled when towards the second century before our era a sculptor of the school of Pergamon composed the pathetic group of Mithra Tauroctonos, to which universal custom thenceforward reserved the place of honor in the apse of the *spelæa*.

But not only did art employ its powers in softening the repulsive features which these rude Mysteries might possess for minds formed in the schools of Greece. Philosophy also strove to reconcile their doctrines with its teachings, or rather the Asiatic priests pretended to discover in their sacred traditions the theories of the philosophic sects. None of these sects so readily lent itself to alliance with the popular devotion as that of the Stoa, and its influence on the formation of Mithraism was profound. An ancient myth sung by the Magi is quoted by Dion Chrysostomos on account of its allegorical resemblance to the Stoic cosmology; and many other Persian ideas were similarly modified by the pantheistic conceptions of the disciples of Zeno. Thinkers accustomed themselves more and more to discovering in the dogmas and liturgic usages of the Orientals the obscure reflections of some ancient wisdom, and these tendencies harmonised too much with the pretensions and the interest of the Mazdean clergy not to be encouraged by them with every means in their power.

But if philosophical speculation transformed the character of the beliefs of the Magi, investing them with a scope which they did not originally possess, its influence was nevertheless upon the whole conservative rather than revolutionary. The very fact that it invested legends which were oftentimes puerile with a symbolical significance, that it furnished rational explanations for usages which were apparently absurd, did much toward insuring their perpetuity. If the theological foundation of the religion was sensibly modified, its liturgic framework remained relatively fixed, and the changes wrought in the dogma were reconciled with the reverence due to the ritual. The superstitious formalism of which the minute prescriptions of the Vendidad were the expression is certainly prior to the period of the Sassanids. The sacrifices which

the Magi of Cappadocia offered in the time of Strabo are reminiscent of all the peculiarities of the Avestan liturgy. It was the same psalmodic prayers before the altar of fire; and the same bundle of sacred twigs (*baresman*); the same oblations of milk, oil, and honey; the same precautions lest the breath of the officiating priest should contaminate the divine flame. The inscription of Antiochus of Commagene in the rules that it prescribes gives evidence of a like scrupulous fidelity to the ancient Iranian customs. The king exults in having always honored the gods of his ancestors according to the tradition of the Persians and the Greeks; he ex-



MITHRA AND KING ANTIOCHUS
OF COMMAGENE.



AHURA MAZDA AND ARTAGENES.

(Bas-relief of the colossal temple built by Antiochus I. (69-34 B.C.) on the Nemrud Dag, a spur of the Taurus Mountains.¹)

presses the desire that the priests established in the new temple shall wear the sacerdotal vestments of the same Persians, and that they shall officiate conformably to the ancient sacred custom. The sixteenth day of each month which is to be specially celebrated, is not to be the birthday of the king alone, but also the day which from time immemorial was specially consecrated to Mithra. Many, many years after, another Commagenean, Lucian of Samosata, in a passage apparently inspired by practices he had witnessed in his

¹ See *The Open Court* for March, 1902, p. 173.

own country, could still deride the repeated purifications, the interminable chants, and the long Medean robes of the sectarians of Zoroaster. In addition, he taunted them with being ignorant even of Greek and with mumbling an incoherent and unintelligible jargon.

The conservative spirit of the Magi of Cappadocia, which bound them to the time-worn usages that had been handed down from generation to generation, abated not one jot of its power after the triumph of Christianity; and St. Basil has recorded the fact of its persistence as late as the end of the fourth century. Even in Italy it is certain that the Iranian Mysteries never ceased to retain a goodly proportion of the ritual forms that Mazdaism had observed in Asia Minor time out of mind. The principal innovation consisted in substituting for the Persian as the liturgic language, the Greek, and later perhaps the Latin. This reform presupposes the existence of sacred books, and it is probable that subsequently to the Alexandrian epoch the prayers and canticles that had been originally transmitted orally were committed to writing, lest their memory should fade forever. But this necessary accommodation to the new environments did not prevent Mithraism from preserving to the very end a ceremonial which was essentially Persian.

The Greek name of "Mysteries" which writers have applied to this religion should not mislead us. The adepts of Mithraism did not imitate the Hellenic cults in the organisation of their secret societies, the esoteric doctrine of which was made known only after a succession of graduated initiations. In Persia itself the Magi constituted an exclusive caste, which appears to have been subdivided into several subordinate classes. And those of them who took up their abode in the midst of foreign nations different in language and manners were still more jealous in concealing their hereditary faith from the profane. The knowledge of their arcana gave them a lofty consciousness of their moral superiority and insured their prestige over the ignorant populations that surrounded them. It is probable that the Mazdean priesthood in Asia Minor as in Persia was primitively the hereditary property of a tribe, in which it was handed down from father to son; that afterwards its incumbents consented, after appropriate ceremonies of initiation, to communicate its secret dogmas to strangers, and that these proselytes were then gradually admitted to all the different ceremonies of the cult. The Iranian diaspora is comparable in this respect, as in many others, with that of the Jews. Usage soon distinguished between the different classes of neophytes, ulti-

mately culminating in the establishment of a fixed hierarchy. But the complete revelation of the sacred beliefs and practices was always reserved for the privileged few; and this mystic knowledge appeared to increase in excellence in proportion as it became more occult.

All the original rites that characterised the Mithraic cult of the Romans unquestionably go back to Asiatic origins: the animal disguises used in certain ceremonies are a survival of a very widely-diffused prehistoric custom; the practice of consecrating mountain caves to the god is undoubtedly a heritage of the time when temples were not yet constructed; the cruel tests imposed on the initiated recall the bloody mutilations that the servitors of Mâ and of Cybele perpetrated. Similarly, the legends of which Mithra is the hero cannot have been invented save in a pastoral epoch. These antique traditions of a primitive and crude civilisation subsist in the Mysteries alongside of a subtle theology and a lofty system of ethics.

An analysis of the constituent elements of Mithraism, like a section of a geological formation, shows us the stratifications of this composite mass in their regular order of deposition. The basal layer of this religion, its lower and primordial stratum, is the faith of ancient Iran, from which it took its origin. Above this Mazdean substratum was deposited in Babylon a thick sediment of Semitic doctrines, and afterward the local beliefs of Asia Minor added to it their alluvial deposits. Finally, a luxuriant vegetation of Hellenic ideas burst forth from this fertile soil and partly concealed from view its true original nature.

This composite religion, in which so many heterogeneous elements were welded together, is the adequate expression of the complex civilisation that flourished in the Alexandrian epoch in Armenia, Cappadocia, and Pontus. If Mithridates Eupator had realised his ambitious dreams, this Hellenised Parseeism would doubtless have become the state-religion of a vast Asiatic empire. But the course of its destinies was changed by the defeat of this great adversary of Rome. The *débris* of the Pontic armies and fleets, the fugitives that had been driven out by the war and that had flocked in from all parts of the Orient, disseminated the Iranian Mysteries among that nation of pirates that rose to power under the protecting shelter of the mountains of Cilicia. Mithra became firmly established in this country, in which Tarsus continued to worship him until the downfall of the empire. Strong in the consciousness of his protection, these audacious mariners boldly pillaged the most venerated sanctuaries of Greece and Italy, and the Latin world rang for the first time with the name of the barbaric divinity that was soon to impose upon it his adoration. [TO BE CONTINUED.]

BABEL AND BIBLE.

A LECTURE DELIVERED IN BERLIN BEFORE THE GERMAN
EMPEROR.¹

BY FRIEDRICH DELITZSCH.

TO what end this toil and trouble in distant, inhospitable, and danger-ridden lands? Why all this expense in ransacking to their utmost depths the rubbish heaps of forgotten centuries, where



Fig. 1. UR OF THE CHALDEES, THE HOME OF ABRAHAM AND THE
FOREFATHERS OF ISRAEL.

(Ruins of el-Muqayyer, pronounced *Mukayyer*, English *Mugheir*.)

we know neither treasures of gold nor of silver exist? Why this zealous emulation on the part of the nations to secure the greatest possible number of mounds for excavation? And whence, too, that

¹ Translated by T. J. McCormack. The original has just been published by J. C. Hinrichs of Leipsic, one of the foremost German publishers of theological and Oriental works. See note under "Miscellaneous."

constantly increasing interest, that burning enthusiasm, born of generous sacrifice, now being bestowed on both sides of the Atlantic on the excavations of Babylonia and Assyria?

One answer echoes to all these questions,—one answer, which, if not absolutely adequate, is yet largely the reason and consummation of it all: *the Bible*. A magic halo, woven in earliest youth, encircles the names of Nineveh and Babylon, an irresistible fascination abides for us all in the stories of Belshazzar and the Wise Men of the East. The long-lasting dynasties here awakened to new life, however potent for history and civilisation they may have



Fig. 2. HITTITE IDEOGRAPHIC WRITING FROM CARCHEMISH.¹



Fig. 3. KING HAMMURABI. THE KING AMRAPHEL OF THE BIBLE.

been, would not have aroused a tithe of their present interest, did they not number among them the names of Amraphel, Sennacherib, and Nebuchadnezzar, with whom we have been familiar from childhood.

And with the graven memories of youth is associated the deeper longing of maturity,—the longing, so characteristic of our age,—to possess a philosophy of the world and life that will satisfy both the heart and the head. And this again leads us directly to the Bible, and notably to the Old Testament, with which historically our modern views are indissolubly connected.

¹ Confirming the discovery of the site of Carchemish, where Nebuchadnezzar defeated Necho in 605 B. C.

The minute exhaustive scrutiny to which untold numbers of Christian scholars in Germany, England, and America—the three Bible-lands, as we may justly call them—are submitting the Old Testament, that little library of books of the most varied hue, is nothing less than astounding.



Fig. 4. KING SARGON II. AND HIS MARSHAL.

Of these silent intellectual labors the world has as yet taken but little notice. Yet this much is certain, that when the sum-total and ultimate upshot of the new knowledge shall have burst the barriers of the scholar's study and entered the broad path of life,—have entered our churches, schools, and homes,—the life of human-



Fig. 5. KING SENNACHERIB IN GALA COSTUME.

ity will be more profoundly stirred and be made the recipient of more significant and enduring progress than it has by all the discoveries of modern physical and natural science put together. So far, at any rate, the conviction has steadily and universally established itself that the results of the Babylonian and Assyrian excavations are destined to inaugurate a new epoch, not only in our

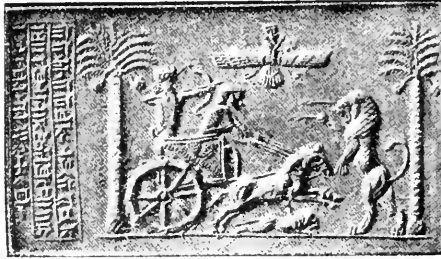


Fig. 6. SEAL OF KING DARIUS.

intellectual life, but especially in the criticism and comprehension of the Old Testament, and that from now till all futurity the names of *Babel* and *Bible* will remain inseparably linked together.

How times have changed! There was David and there was Solomon, 1000 years before Christ; and Moses, 1400 years; and Abraham eight centuries prior. And of all these men we had the

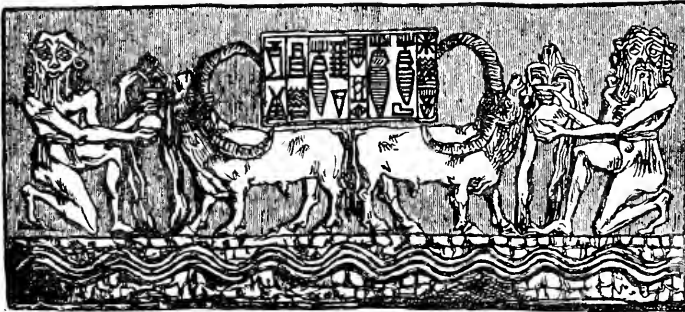
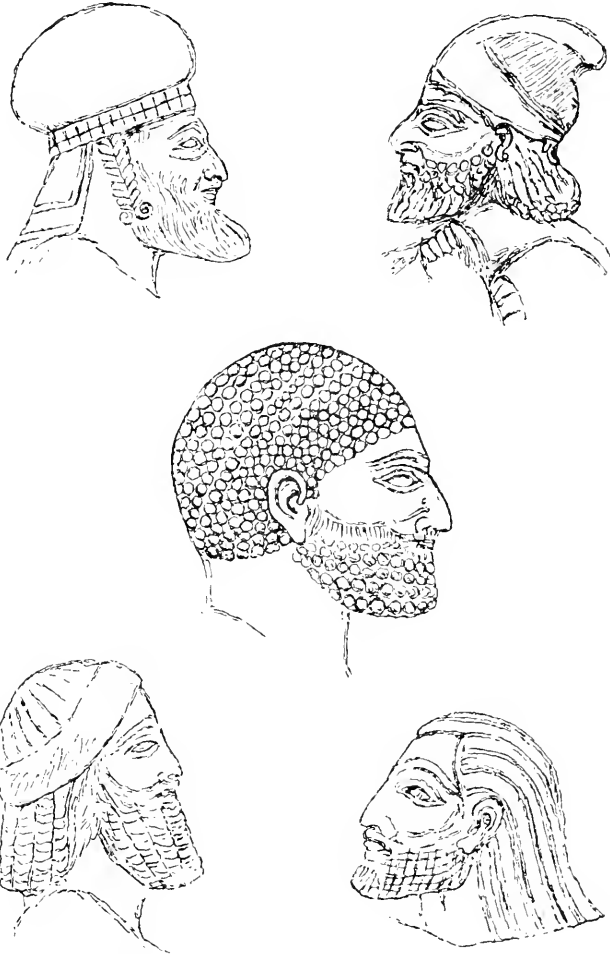


Fig. 7. SEAL OF SARGON I. (Third or fourth millennium B. C.)

minutest information! It was so unique, so supernatural, that one credulously accepted with it also stories concerning the origin of the world and mankind. The very greatest minds stood, and some of them still stand to-day, under the puissant thrall of the mystery encompassing the first book of Moses. But now that the pyramids have opened their depths and the Assyrian palaces their portals,

the people of Israel, with its literature, appears but the youngest member of a venerable and hoary group of nations.

The Old Testament formed a world by itself, till far in the last century. It spoke of times to whose latest limits the age of classi-



Elamite
Babylonian merchant

Jew of Lachish

Israelite
Arab horseman

Fig. 8. RACIAL TYPES.

cal antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and the Romans. The Bible was the sole source of our knowledge of

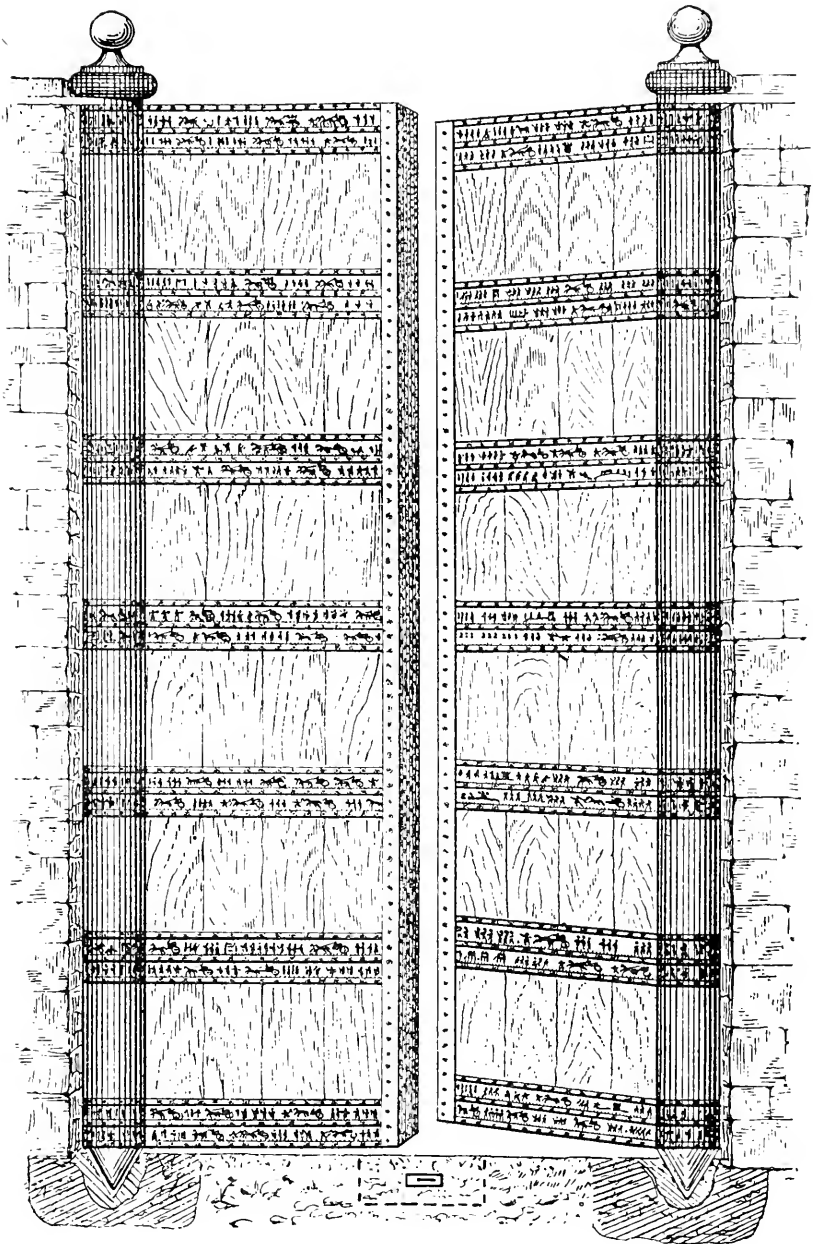


Fig. 9. BRONZE GATES OF THE PALACE OF SHALMANESER II. (At Balawat.)

the history of Hither Asia prior to 550 B. C., and since its vision extended over all that immense quadrangle lying between the Mediterranean Sea and the Persian Gulf and stretching from Mt. Ararat

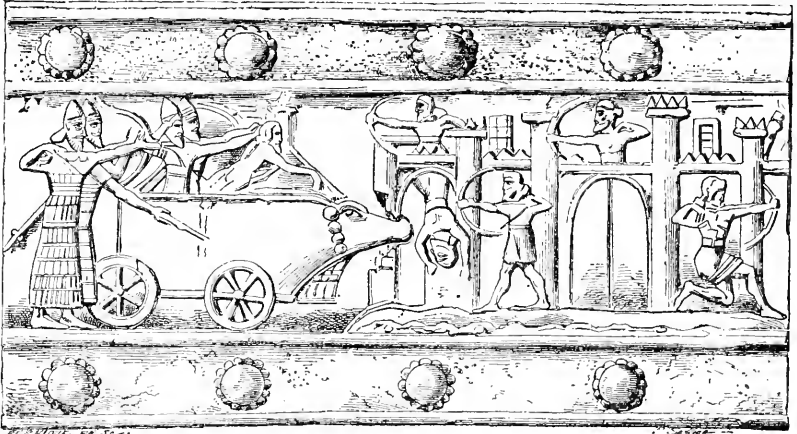


Fig. 10. ASSYRIANS BATTERING A FORTRESS.

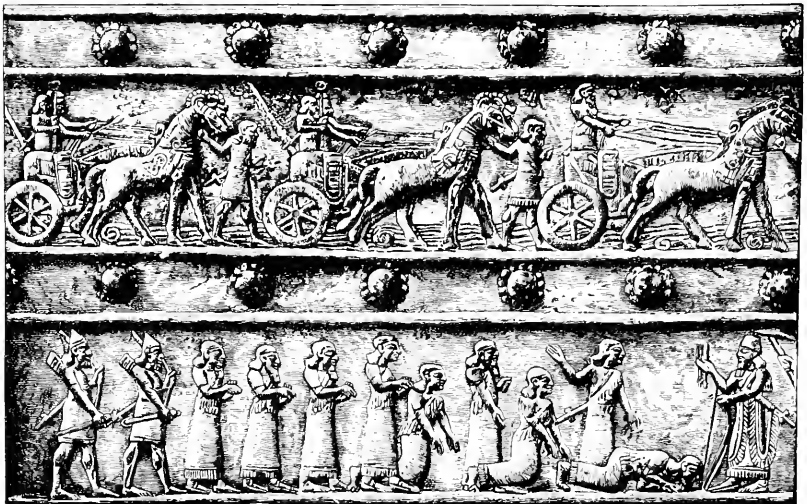


Fig. 11. DETAIL-GROUP ON BRONZE GATE.

Above war-chariots and below captives led before the king.

to Ethiopia, it naturally teemed with enigmas that might otherwise have tarried till eternity for their solution. But now the walls that formed the impenetrable background to the scenes of the Old Tes-

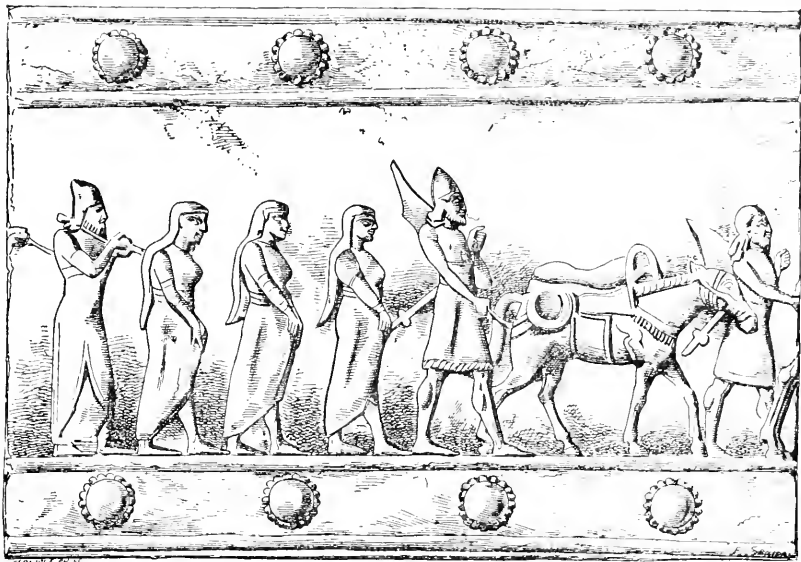


Fig. 12. PROCESSION OF FEMALE CAPTIVES. (Detail-group on bronze gate.)

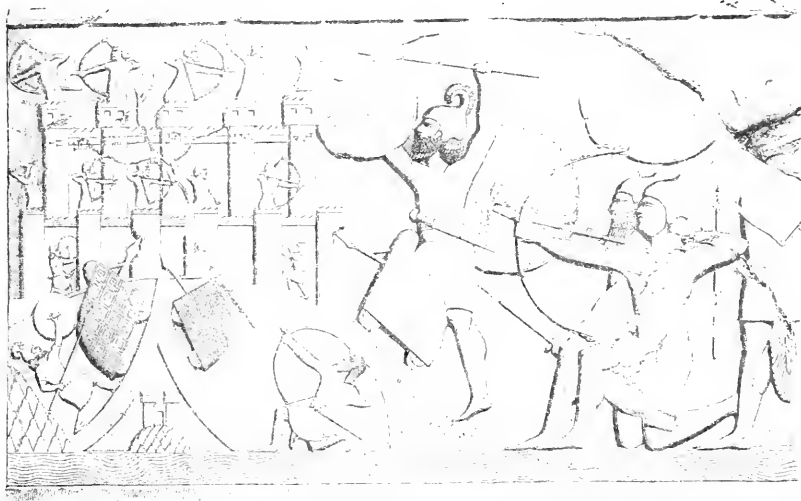


Fig. 13. ASSYRIAN BOWMEN AND SPEARMEN ATTACKING A HOSTILE FORTRESS.

tament have suddenly fallen, and a keen invigorating air and a flood of light from the Orient pervades and irradiates the hoary

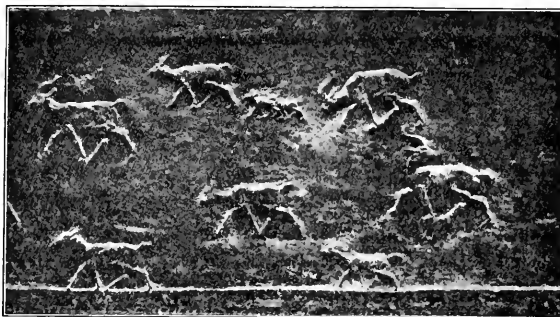


Fig. 13a. GRAZING ANTELOPES.
(Idyllic scene picturing the intense realism of Assyrian art.)

book,—animating and illuminating it the more as Hebrew antiquity is linked together from beginning to end with Babylonia and Assyria.



Fig. 14. ASSYRIAN SLINGERS.

The American excavations at Nippur brought to light the business records of a great wholesale house, Murashû & Sons, operat-

ing in that city in the reign of Artaxerxes (450 B. C.). We read in these records the names of many Jewish exiles that had remained in Babel, as Nathaniel, Haggai, and Benjamin, and we read also of a canal *Kabar* in connection with the city of Nippur, which is the original of the canal of *Kebar* rendered famous by Ezekiel's vision and situated "in the land of the Chaldæans" (Ezekiel i. 3).



Fig. 15. HEAD OF WINGED BULL.

Showing details of Assyrian mode of dressing the beard, as worn by the king and the officers of the army.

This "grand canal," for such the name means, may possibly exist to this very day.

Since the Babylonian bricks usually bear a stamp containing along with other marks also the name of the city in which the building of which it formed a part was erected, it was made possible for Sir Henry Rawlinson as early as the year 1849 to rediscover the much-sought-for city of *Ur of the Chaldees*, the home of

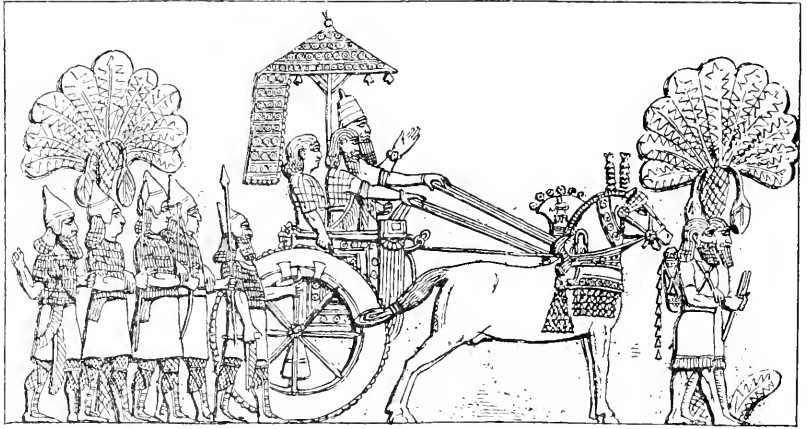


Fig. 16. THE KING'S CHARIOT IN A PARADE.

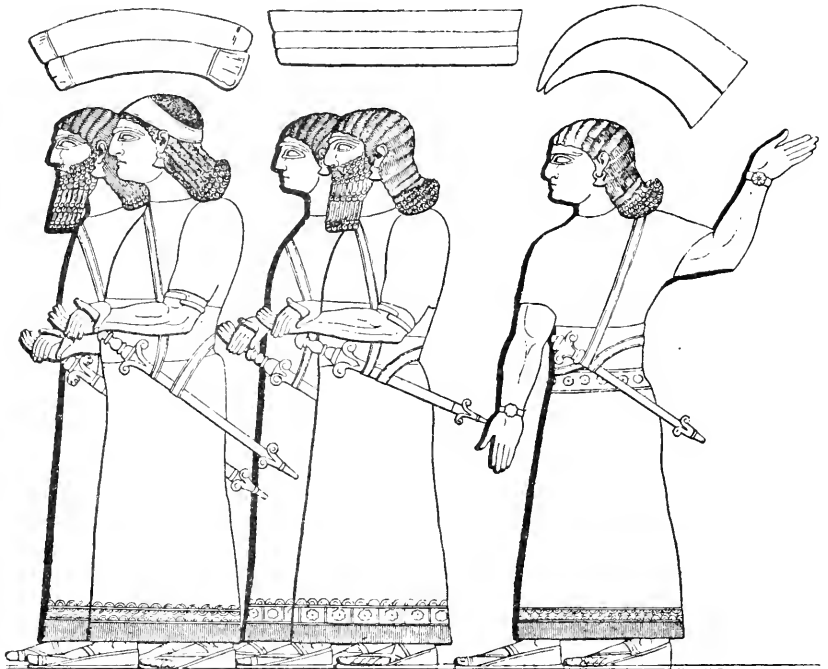


Fig. 17. OFFICERS OF ASURBANIPAL ENTERING COURT.

Abraham and the ancestors of the tribes of Israel (Genesis xi. 31 and xv. 7). The discovery was made in the gigantic mound of ruins of el-Muqajjar¹ on the right bank of the lower Euphrates (see Fig. 1), which is now the storm-center of warring Arab tribes. The certainty of the discovery has been more and more established.

The data of the cuneiform literature shed light also on geographical matters: formerly the site of the city of Carchemish,



Fig. 18. PAGES CARRYING ROYAL CHARIOT.

where Nebuchadnezzar in 605 B. C. won his great battle from Pharaoh-necho (Jeremiah xlvi. 2) was sought for at random on the banks of the Euphrates, but in March, 1876, the English assyriologist George Smith, starting from Aleppo and following the river downward from Biredshik, rode directly to the spot where from the tenor of the cuneiform inscriptions the city of the Hittite kings must have lain, and at once and unhesitatingly identified the vast

¹ Pronounced Mu^zayyer, English Mugheir.

ruins of Dsherabis there situate, with their walls and palace-mounds, more extensive than Nineveh itself, with the ancient city of Carchemish,—a conclusion that was immediately afterward confirmed by the inscriptions in the unique ideographic Hittite script that were strewn over the entire site of the ruins (Fig. 2).



Fig. 19. PAGES CARRYING THE ROYAL THRONE.

And like many names of places, so also many of the personalities named in the Bible, have received new light and life. The book of the prophet Isaiah (xx. 1) mentions an Assyrian king by the name of Sargon, who sent his marshal against Ashdod; and when in 1843 the French consul Émile Botta began his excavations on the mound of ruins situated not far from Mosul, and thus, at the suggestion of a German scholar, inaugurated archæological research

on Mesopotamian soil, the first Assyrian palace unearthed was the palace of this same Sargon, the conqueror of Samaria. Nay, on one of the superb alabaster reliefs with which the walls of the palace chambers were adorned, the very person of this mighty warrior conversing with his marshal appears before our eyes (Fig. 3).

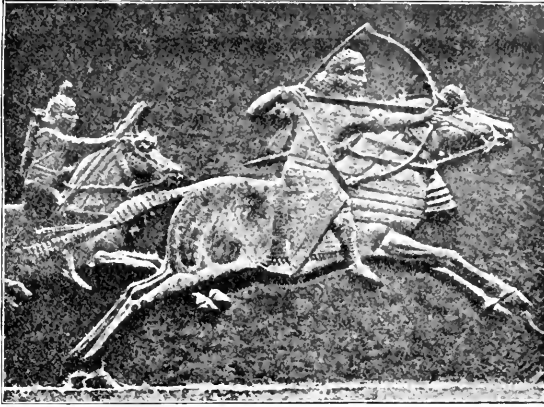


Fig. 20. KING SARDANAPALUS ON HORSEBACK.

The Book of Kings (2 Kings xviii. 14) narrates that King Sennacherib received tribute from King Hezekiah in the city of Lachish

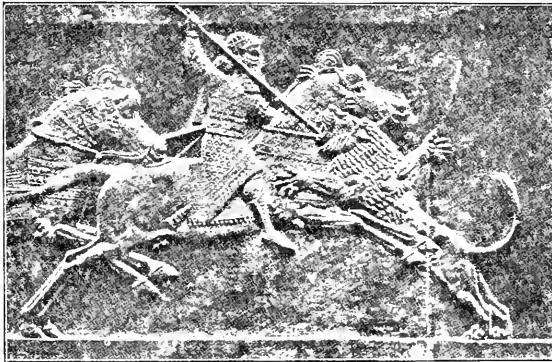


Fig. 21. SARDANAPALUS HUNTING THE LION ON HORSEBACK.

ish in southern Palestine. Now, a relief from Sargon's palace in Nineveh shows the great Assyrian king enthroned before his tent in sight of a conquered city, and the accompanying inscription reads: "Sennacherib, the king of the universe, king of Ashur, seated himself upon his throne and inspected the booty of Lachish."

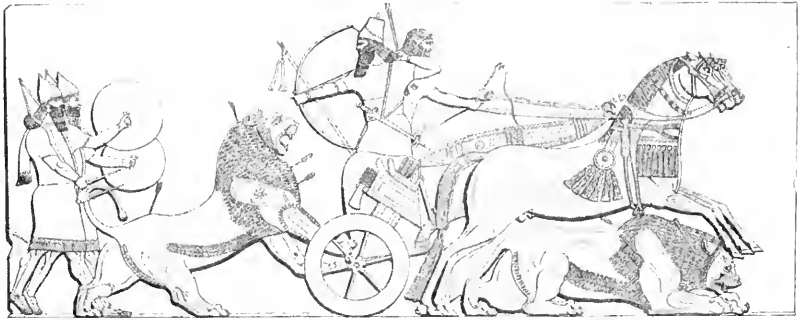


Fig 22. HUNTING THE LION FROM A CHARIOT.



Fig. 23. SARDANAPALUS BEARDING THE LION.
(The king of Ashur measures his strength with the king of the desert.)

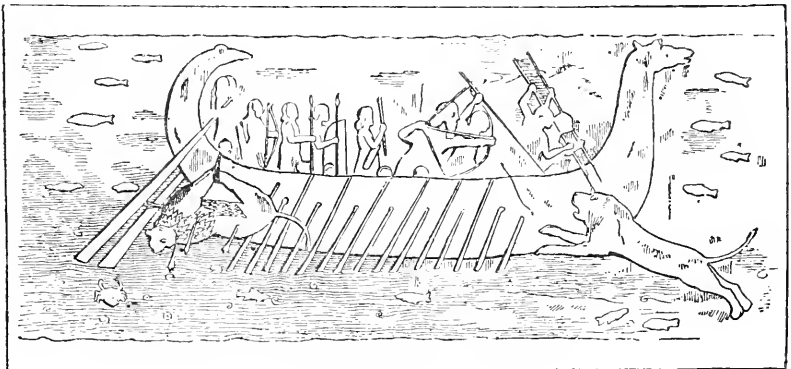


Fig. 24. HUNTING LIONS FROM A BOAT.

And again, Sennacherib's Babylonian rival Merodach-Baladan, who according to the Bible (2 Kings xx. 12) sent letters and a present

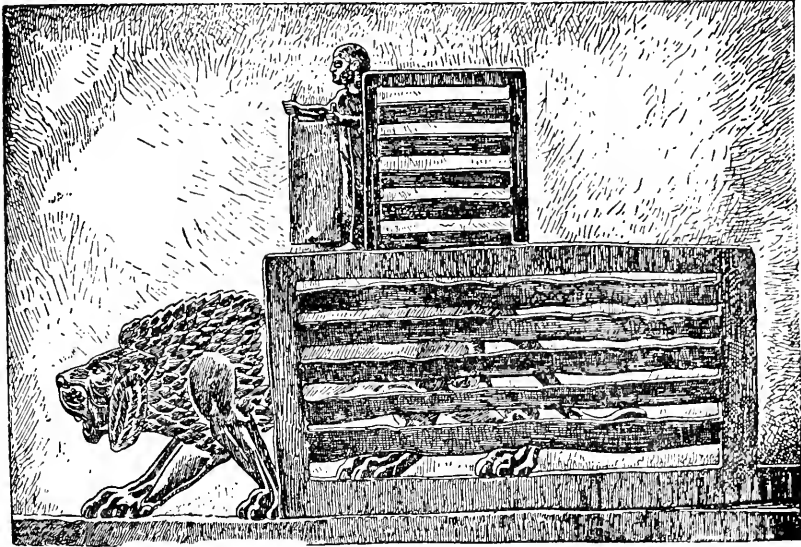


Fig 25. CAGED LION SET FREE FOR THE CHASE.

to King Hezekiah is shown us in his own likeness by a magnificent diorite relief now in Berlin, where before the king is the lord-mayor of the city of Babylon, to whom the sovereign in his gra-



Fig. 26. SERVANTS CARRYING FRUIT, HARES, PARTRIDGES, SPITTED GRASSHOPPERS, AND ONIONS.

ciousness has seen fit to grant large tracts of land. Even the contemporary of Abraham, Amraphel, the great king Hammurabi, is

now represented by a likeness (Fig. 3). Thus, all the men that made the history of the world for 3000 long years, rise to life again,

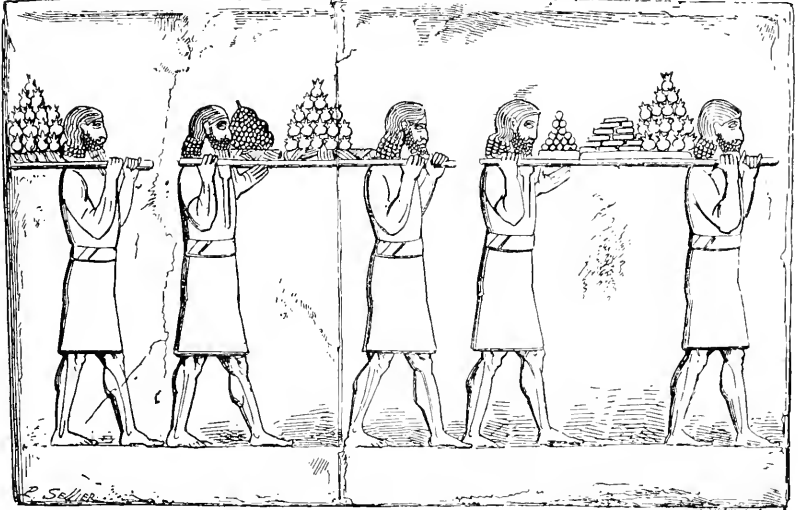


Fig. 27. SLAVES CARRYING FRUIT

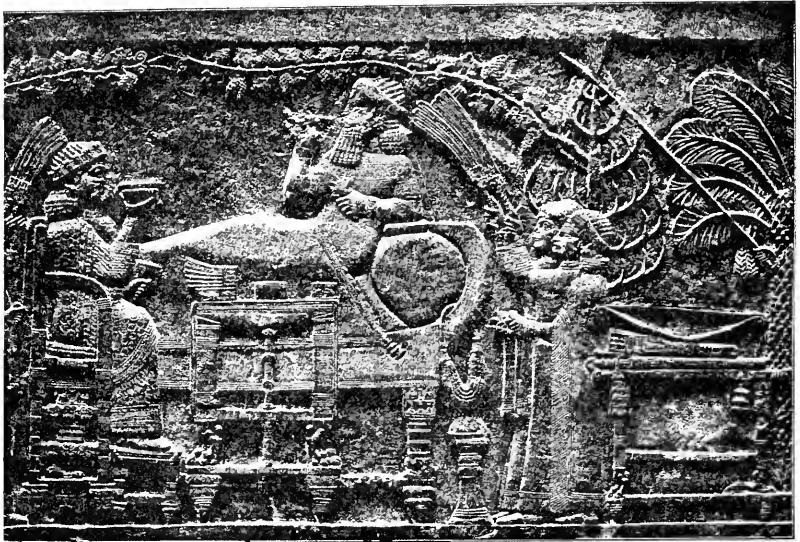


Fig. 28. KING SARDANAPALUS AND HIS CONSORT.

and the most costly relics have been bequeathed to us by them. Here is the seal of King Darius, the son of Hystaspes (Fig. 6),

where the king is represented as hunting the lion under the sublime protection of Ahura Mazda, and at the side is the trilingual inscription: "I am Darius, the great king,"—a genuine treasure of the British Museum. Here is the state seal of one of the oldest known Babylonian rulers, Sargani-sar-ali, or Sargon I., who flourished in the third, or possibly the fourth, millennium before Christ (Fig. 7). This king, as the legend runs, knew not his own father, the latter having met his death prior to the birth of his son; and since the father's brother cared not for the widowed mother, great affliction attended the son's entrance into this world; we read:



Fig. 29. ATTENDANTS UPON KING SARDANAPALUS AND HIS CONSORT.

"In Azupiran, on the banks of the Euphrates, she bore me in concealment; she placed me in a box of reeds, sealed my door with pitch, and cast me upon the river, which conveyed me on its waves to Akki, the water-carrier. He took me up in the kindness of his heart, reared me as his own child, made me his gardener. Then Istar, the daughter of the King of Heaven, showed fondness for me and made me king over men."

And not only kings and generals, but also *entire nations*, have been brought to life again by these discoveries. If we compare the various types of nationality engraved on the monuments of As-

syrian art, and, taking for example two types that we know, here scrutinise the picture of a Jew of Lachish (Fig. 8), and here the



Fig. 30. CONSORT OF SARDANAPALUS.
(From a sketch by Colonel Billerbeck.)

representation of an Israelite of the time of Jehu, we are not likely to be wrong in our conclusion that also the other national types, for example the Elamite chieftain, the Arab horseman, and the Babylonian merchant, have been depicted and reproduced with the same fidelity and exactness. Particularly the Assyrians, who sixty years ago were supposed to have perished with all their history and civilisation in the great river of time, have been made known to us in the minutest details by excavations in Nineveh, and many passages in the prophetic books receive gorgeous illustration from our discoveries. Thus, Isaiah describes in the following eloquent language the Assyrian troops :

" Behold, they shall come with speed swiftly : None shall be weary nor stumble among them ; none shall slumber nor sleep ; neither shall the girdle of their loins

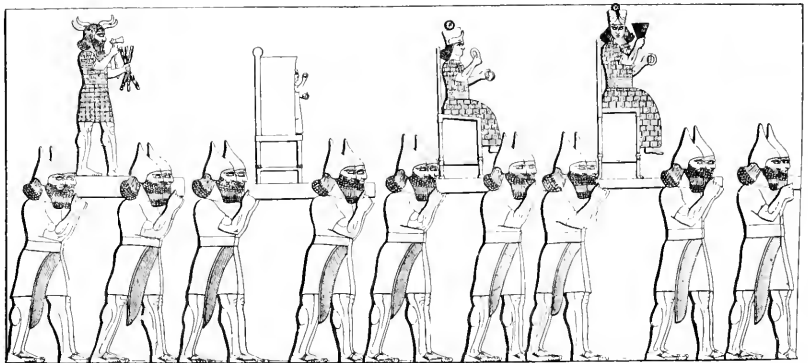


Fig. 31. PROCESSION OF IDOLS.

be loosed, nor the latchet of their shoes be broken : Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind : Their roaring shall be like a lion, yea, they shall roar, and lay

hold of the prey, and shall carry it away safe, and none shall deliver it."—(Isaiah, v. 27-29.)

We can now see these same Assyrian soldiers arising from their camp in the early morn and dashing their battering-rams against the enemy's fortress (Fig. 10); and on other representations (Figs. 11 and 12) may be seen the unfortunate prisoners conducted the way from which there is no home-coming. We see also (Fig. 13) the Assyrian bowmen and spearmen casting their weapons toward the hostile fortress, and in another case Assyrian warriors storming an elevation defended by hostile archers. They pull themselves upward by the branches of the trees, or clamber to the summit with the help of staffs; whilst others drag in triumph the severed heads of their enemies into the valley.

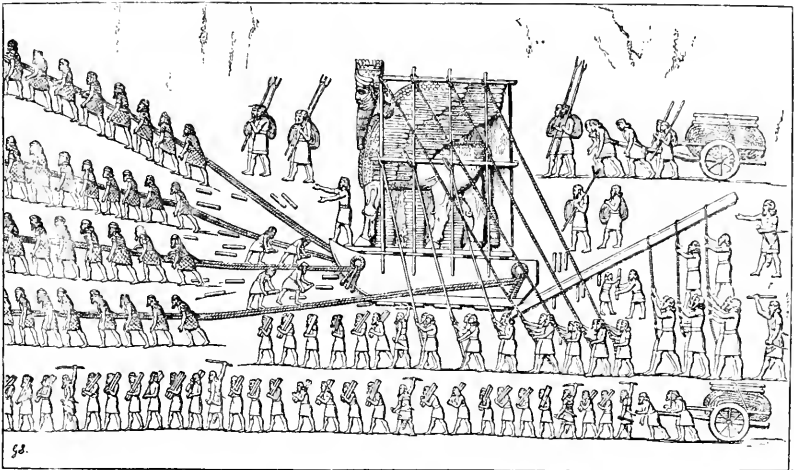


Fig. 32. TRANSPORTATION OF THE GIGANTIC STONE BULLS.

The military system of this first great warrior state of the world is shown forth to us in a vast number of similar representations on the bronze doors of Shalmanezar II. (Fig. 9) and on the alabaster reliefs of the palaces of Sargon and Sennacherib, with all details of armament and equipment and in all phases of development. (See, for example, Fig. 14.)

Again we have the portrait of an Assyrian officer of Sargon's general staff, the style of whose beard surpasses in artistic cut anything that has been attempted by modern officers. (See, for example, Fig. 15.) Here we see the officers of the royal household making their ceremonial entry (Fig. 17), or pages carrying the royal chariot (Fig. 18), or the royal throne (Fig. 19). Many beautiful

reliefs show us King Sardanapalus following the chase, especially in his favorite sport of hunting lions, of which a goodly number of magnificent specimens were constantly kept at hand in parks specially reserved for this purpose. (Figs. 20-25.)

When King Saul refused to suffer young David to go forth to do battle with the giant Goliath, David reminded him that he had been the shepherd of his father's flocks and that when a lion or a bear had come and taken a lamb from his flock, he had gone out after the beast and had smitten it and wrested from it its prey, and that if after that it had risen against him he had caught the lion by its beard and slain it. Precisely the same custom prevailed in Assyria; and the reliefs show King Sardanapalus doing battle

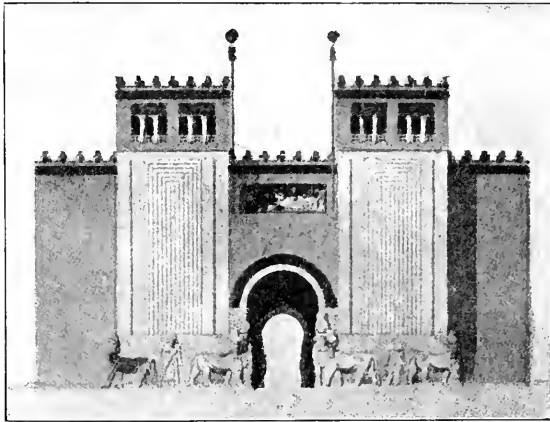


Fig. 33. PORTAL OF THE PALACE OF SARGON.

(Representing the nobility and simplicity of the Assyrian architecture.)

with the lion, not only on horseback (Fig. 21) and from his chariot (Fig. 22), but also in hand to hand combat (Fig. 23),—the King of Ashur measuring his strength with the king of the desert.

We catch glimpses of the preparations which were made for the royal meal (Figs. 26 and 27); we see the servants bringing hares, partridges, spitted grasshoppers, a plenitude of cakes and all manner of fruits, and carrying fresh branches for driving away the flies. We are even permitted to see on a bas-relief of the harem (Fig. 28) the king and queen quaffing costly wine in a leafy bower, the king reclining on an elevated divan, the queen seated opposite him on a chair, and clothed in rich garments. Eunuchs waft cooling breezes toward them from their fans, while soft music from dis-

tant sources steals gently upon their ears (Fig. 29). This is the only queen of whom we possess a picture. Her profile as it appeared years ago in a better state of preservation has been saved for posterity by a sketch made in 1867 by Lieutenant, afterwards Colonel, Billerbeck (Fig. 30). This consort of Sardanapalus was apparently a princess of Aryan blood with blond hair.

Many other things of interest in Assyrian antiquity have also been restored to our bodily vision. The prophet Isaiah (xlvi. 1) mentions the procession of the idols, and in Fig. 31 we actually

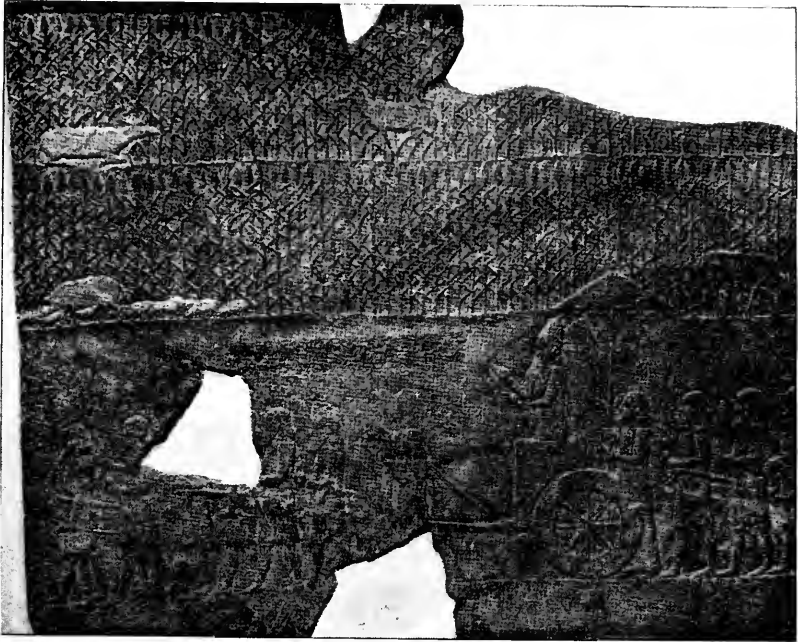


Fig. 34. IDYLIC SCENES FROM ASSYRIAN ART.

witness one,—with the goddesses in front, and behind, the god of the weather armed with hammer and bolts; Assyrian soldiers have been commanded to transport the idols.

We see in Fig. 32 how the statues of the gigantic stone bulls were transported, and catch in this way all manner of glimpses of the technical knowledge of the Assyrians. But our greatest and most constant delight is derived from the contemplation of their noble and simple architecture, as it is exhibited for example in the portal of Sargon's palace excavated by Botta (Fig. 33), or from

the magnificent representations of animals, replete with the most startling realism, which these "Dutchmen of antiquity" created. For example, the idyllic picture of the grazing antelopes (Fig. 13*a*;

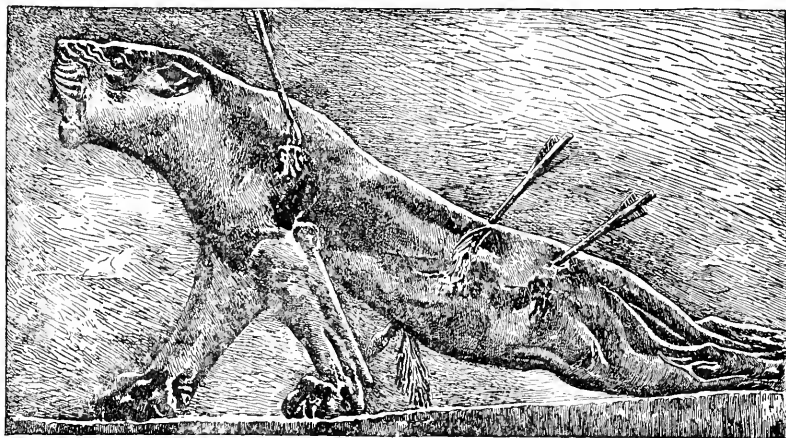


Fig. 35. THE DYING LIONESS OF NINEVEH.

also Fig. 34), or the dying lioness of Nineveh, so justly renowned in art (Fig. 35).

The excavations on Babylonian soil disclose in like manner



Fig. 36. HEAD OF A SUMERIAN PRELATE.
(A noble type from the dawn of human history.)

the art and culture of the mother country of Assyrian civilisation far back in the fourth millennium,—a period which the boldest flights of fancy would otherwise have scarcely dreamt of recovering.

We penetrate lastly here into the period of that primitive un-Indo-Germanic and likewise un-Semitic nation of Sumerians, who are the creators and originators of the great Babylonian civilisation, of those Sumerians for whom the number 60 and not 100 constituted the next higher unit after 10.

That Sumerian prelate whose magnificently preserved head (Fig. 36) the Berlin Museum shelters, may unquestionably be characterised as a noble representative of the human race in the twilight of history.

But gratifying and instructive as all these discoveries may be, they have yet, so to speak, the significance of details and externalities only and are easily surpassed in intrinsic scope and import by the facts that we shall adduce in the continuation of the present article which will appear in the May *Open Court*.

MISCELLANEOUS.

A NEW HISTORY OF MODERN EUROPE.

There are few signs more indicative of wholesome intellectual progress than the increased interest taken nowadays in the history of national development. The writing of history in the correct sense is a thing of very recent times, it may be said to be a product of the nineteenth century. What passed for history in the good old times was mainly the repetition of stories which might or might not be true. It is only in our days that scholars have been accorded facilities for critically examining state papers and testing in a proper manner the statements of contemporaries.

Herodotus and Tacitus passed for great historians in their time, and so they were in the sense that the man who sets out to tell a story must be able to make it readable, but no historian of to-day would be tolerated who would dare to take up into his pages the yarns which in the days of our fathers passed unchallenged.

It was a German, Niebuhr, who first taught Europe how to write history, and it is to another German, Alfred Stern, that we are indebted for the excellent history of modern Europe which is now appearing (from the press of Wilhelm Herz) in Berlin.¹

The value of critical historical research is particularly manifest in Alfred Stern's third volume, for it is the period when by the consent of the average reader Europe was outwardly uncommonly dead. The great Napoleonic era had closed,—war had apparently come to an end from sheer disgust of fighting, to say nothing of national poverty on all sides. The Holy Alliance had organised a secret trust for the purpose of suppressing every manifestation of public sentiment,—it was a period, throughout Europe no less than America, of internal improvement, of strictly minding one's own affairs.

It is a tame period to the reader who seeks in history only bloodshed and personal monstrosity,—but it is a most precious period to those of us who delight in tracing the growth of an institution or of a national sentiment through the many stages of its evolution. It is in those silent years after the Napoleonic wars that Germany laid the foundation of that Customs Union which has since developed into the Empire of 1871. It was in years of great national distress and poverty that the universities turned out professors and administrators who have enriched their country no less than the world in general by the copiousness of their knowledge.

¹ *Geschichte Europa's seit den Verträgen von 1815 bis zum Frankfurter Frieden von 1871.* Erste Abtheilung. 1815-1830. Vol. III.

It was in just those years of police dullness that liberty was born in the mind of the German public; while history was still, the people had time to think, and the revolution of 1848 followed naturally in the wake of a government which thought that benevolent despotism would reconcile a cultivated people for the loss of civil rights.

The history of Europe in the first half of the nineteenth century is one of the most suggestive studies we know of,—principally because questions of administration are so constantly discussed,—because the public mind of Europe is constantly debating the relative merits of republican and monarchical methods. Monarchy had triumphed in appearance,—but in reality its triumph had been purchased at the price of a substantial concession to the spirit of civil liberty.

Europe and America had little to say to each other in those days. In 1818 Spain sought to secure the aid of the Holy Alliance for the purpose of bringing pressure upon the Government of the United States, to prevent us from recognising the independence of the Spanish American republics, but in general Europe little dreamed that across the Atlantic was growing up a vast republican empire which was to serve not merely as a refuge to millions of oppressed subjects but to become in time a force with which every European power would have to reckon sooner or later, whether it wished to or not.

There is no romance like history, if you learn to read between the lines,—and therefore we render this tribute to Alfred Stern.

POULTNEY BIGELOW.

SOME RECENT FRENCH BOOKS ON PHILOSOPHY.

We have recently received from the large publishing house of Félix Alcan, of Paris, several books on philosophy which may contain materials of interest to our readers. The first is by M. Albert Leclère, professor of philosophy in the College of Blois, and is entitled: *Essai critique sur le droit d'affirmer*.¹ The book, which is of course not one intended for unlearned philosophical readers, is an attempt to establish a critical but dogmatic system of metaphysics on the basis of logic alone, by the use of the principle of identity. The author has modernised the doctrine of Parmenides and enumerated all the contradictions inherent in the idea of phenomena and in science considered as a knowledge of objective reality. He has drawn up in this manner a sketch of a system of metaphysics absolutely distinct from science,—a spiritualistic metaphysics which he contends yields directly a system of formal ethics and reconciles all the disagreements of philosophy, science, and religion.

The second work is by the well-known author, M. Félix Le Dantec, lecturer on embryology in the Sorbonne, Paris, and is entitled: *L'unité dans l'être vivant: Essai d'une biologie chimique*.² M. Le Dantec has made a considerable name for himself by his researches in chemical biology, which he has endeavored to raise to the rank of an exact science, eschewing all such theories as those of Weismann, which he claims are now discredited, and developing biological laws from the known facts of physics and chemistry. He remarks that if we were called upon to choose between two astronomies, one assuming the single but comprehensive principle of Newton and the other attributing to each planet the specific property of

¹ Pages, 263. Price, 5 francs.

² Pages, 412. Price, 7 francs 50.

performing the precise movements that it does perform, we should not hesitate to accept the first system of astronomy as the only one laying claim to the title of genuineness. Yet the world has accorded many favors to theories of the type of Weismannism, which, with its specific properties inherent in every single biological element, stands on the same plane with the above fictitious theory of astronomy. M. Le Dantec has certainly set himself a high scientific ideal in his labors, and if he can substantiate such contentions as that in which he declares that there actually exists a relation between chemical composition and specific form, his labors will have advanced the theory of biological explanation greatly.

Dr. Ermanno Giglio-Tos, of the University of Turin, in his *Les problèmes de la vie*,¹ a work written in French, has set himself a similar problem to that of M. Le Dantec, namely: the resolution of the problems of life from the point of view of the natural sciences. He claims that speculative biology has been tending fatally and exclusively toward teleology, and he is desirous of diverting it again into the paths of genuine positive science. He believes that the solution of the subtlest biological problems is in need of no hypothesis of special forces, but that the application of the general principles of the phenomena of inanimate matter are sufficient to explain the fundamental manifestations of life; he will have nothing to do with special biological hypotheses or with mysterious forces. The marvellous phenomena of life are, in his doctrine, the natural consequences only of chemical, physical, and mechanical phenomena, and their nature is far simpler than we imagine. Simple causes can produce phenomena of extraordinary complexity, and so it is with the phenomena of life. The developments of Dr. Giglio-Tos have taken a mathematical and physical form which will make a strange impression upon the majority of biologists. The present volume is but the first part of a general work of which the second will be devoted to ontogenesis and its problems.

The third volume from the press of M. Alcan, above referred to, is *Le problème de la vie*,² by M. Louis Bourdeau. The author has attempted to answer in this work questions concerning the nature of life, our whence and whither, the reasons for existence, etc., etc. He not long since published a work on the *Problem of Death*. His present effort is designed to be complementary to the discussions pursued in the former work. He believes that the import of these questions has been greatly slurred and obscured by metaphysics and religion, and that in the present age of critical reflection science alone should approach these problems. True religion, without any other revelation than the progress of positive knowledge, and any other miracle than the absence of miracle, is in duty bound to be scientific, just as true science is in duty bound to be genuinely religious.

Alcan has also issued a work by M. Renouvier, treating of the first principles of philosophy and entitled *The Dilemmas of Pure Metaphysics*. This book contains the gist of M. Renouvier's thought, which is the most important contribution that France has latterly made to pure metaphysics; but we shall forego entering into details here, as M. Arréat has exhaustively considered M. Renouvier's system in the present number of *The Monist*. (Paris: F. Alcan. Pp. 288. Price, 5 francs.)

Dr. M. V. Bernies is a Catholic scholar of learning and ability, and in his book, *Spiritualité et immortalité*,³ he has treated the problems of death and immortality with much fervor and elegance of literary form. He has also given his

¹ Turin: Chez l'Auteur-Palais Carignano. Pages, viii, 286. Price, 10 francs.

² Pages, xi, 372. Price, 7 francs 50.

³ Paris: Librairie B. Bloud. 1901. Pages, vii, 489. Price, 5 francs.

labors a scientific coloring, and has consulted and critically discussed the psychological and metaphysical literature of our day bearing on his topic. He is especially concerned with the metaphysical proof of immortality from spirituality, and believes that in the belief in life eternal we have not an affair of sentiment, but one that admits of sound metaphysical demonstration. He has accordingly proceeded psychologically and philosophically to establish that proof. The manifestations of our intellectual and voluntary activity are spiritual; therefore, the ultimate source of these operations is likewise spiritual; these are the phenomena, and consequently they presuppose a substance; whence follows the reality of a spiritual substance, of an indestructible and necessarily immortal self. His argument is founded upon the psychological study of the nature of human thought and the ego. Teleology is invoked only as the complement of the metaphysical proof. "

THE DESTRUCTION OF ANCIENT ROME.

At the southern extremity of the famed Palatine hill in Rome may still be seen the remains of the magnificent palace of the Emperor Septimius Severus towering in reminiscence of its ancient grandeur some 160 feet above the level of the modern streets. By measurements made to-day and compared with the descriptions and drawings of those who saw the Palatine in a better state of preservation, it has been estimated by archæologists that the original palace was 490 feet long, 390 feet wide, and 160 feet high. To-day it has almost completely disappeared, and only a few pieces of crumbling wall are left here and there against the cliff to tell the tale. "Who broke up and removed, bit by bit, that mountain of masonry? Who overthrew the giant? Was it age, the elements, the hand of barbarians, or some other irresistible force the action of which has escaped observation?" Who were, in fact, the destroyers of Ancient Rome?

Such is the fascinating question that Dr. Rodolfo Lanciani has asked in his work *The Destruction of Ancient Rome*,¹ and it is a question that he has answered in so interesting a manner that few who take up his book will lay it down without thorough perusal.

Let us endeavor to grasp the meaning of what the destruction and disappearance of the monuments of ancient Rome meant. The Circus Maximus was so large that it is said to have been capable of accommodating 485,000 spectators, and when Trajan gave up to the people his own imperial balcony its space was increased by 5,000 seats. Even the lowest and chariest limit assigned by archæologists to the seating capacity of the Circus is 150,000 spectators, and taking this lowest limit as our standard and allowing to each spectator an average space of only 20 inches, there must have been in the Circus Maximus more than 250,000 running feet of stone and marble benches. Yet, "not a fragment has come down to us, and we are left in complete ignorance as to the way in which so great a mass of solid masonry has disappeared."

Near the Pantheon of Agrippa in ancient Rome, there was once a famous colonnade; it disappeared; its site was unknown until 1891, when a marble capital of so great mass was discovered that the excavators were obliged to abandon it where it lay, on account of the danger of undermining the neighboring houses. Four of these capitals were discovered belonging to a colonnade shown to be more than 300

¹ *The Destruction of Ancient Rome*. By Dr. Rodolfo Lanciani, Professor of Ancient Topography in the University of Rome. New York: The Macmillan Co. Pages, xv, 279. Price, \$1.50.

feet long ; and each capital 6 feet high and 14 feet in circumference! So also the great marble and stone theaters of Balbus and Pompey, the great stadia and odea, with their enormous seating capacities, have all disappeared, leaving not a rack behind. Of the great villa of the Emperor Gordianus, two and one-half miles



SUBSTRUCTURES OF THE PALACE OF THE ROMAN EMPEROR SEPTIMIUS SEVERUS (146-211 A. D.).

(From Lanciani's *Destruction of Ancient Rome.*)

from Rome, with its colonnade of 200 columns, its basilicas, its imperial palace and gigantic baths, one bit of isolated ruin alone stands to mark the wilderness in which it is situated.

Dr. Lanciani grants that natural agencies have contributed their share to the

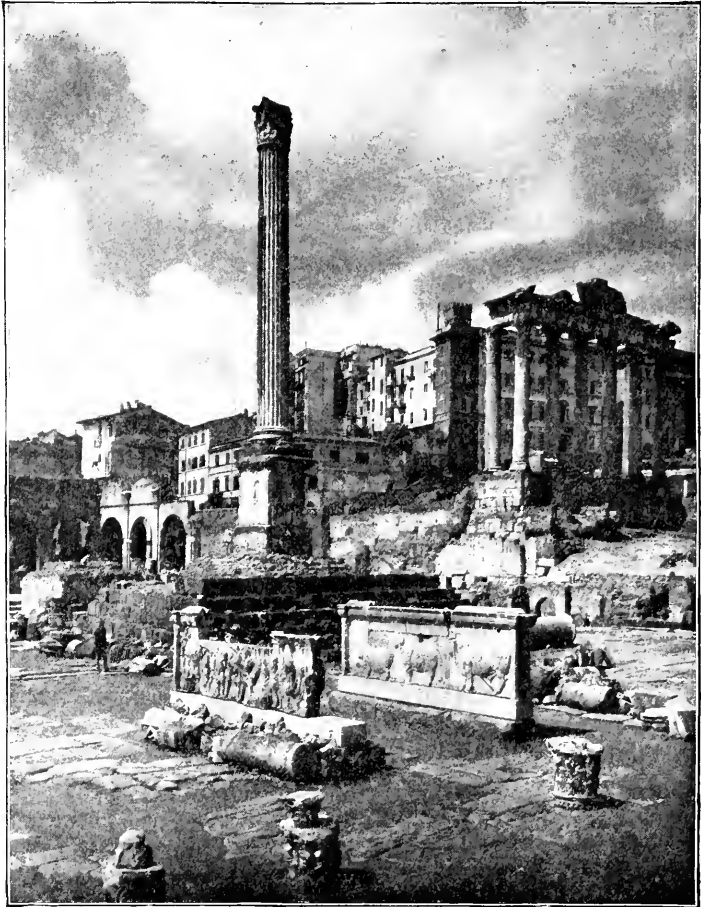
demolition of the ancient buildings, but of all the explanations proposed, all of which contain some elements of truth, he discards at the very outset the current view that the disappearance of the Roman monuments was due to the barbarians,—"as if the barbarians in their meteoric inroads," he says, "could have amused themselves by pulverising the 250,000 feet of stone or marble seats in the Circus, for example, or the massive structure of the villa of the Gordiani!" The barbarians carried off only such articles of value as could be easily removed, and "Rome long remained rich enough to satisfy their greed." During the sack of 410 A. D., Alaric and his horde of Goths remained in the city only three days, and restricted their attention exclusively to the most aristocratic quarter of the city,—the Aventine with its 130 palaces. The sack of Rome by Genseric and the Vandals in 455 A. D. was methodically and exquisitely conducted and on plans comparable almost to the recent European excursion into China, but it too was devoted largely to portable articles, and lasted only 14 days. Later, when the great wealth of portable articles had become exhausted, and the houses of the living were stripped of their valuables, the abodes of the dead, the Catacombs of the Christians, and the rich mausoleums of the emperors were attacked; *but it is known from historical evidence that the staunch buildings of the republic and the empire were not essentially damaged.*

In the sack of 455 A. D., "the temple of Jupiter Optimus Maximus could still be successfully plundered of moveable objects, and in 536 A. D. the garrison of the mole of Hadrian was still able to check an assault of the Goths by throwing down upon their heads the masterpieces of Greek art which still adorned the mausoleum." At the end of the sixth century, Procopius relates that many statues of Phidias and Lysippus could still be seen in Rome. In 630 A. D., Pope Honorius I. could still remove the valuable gilt-bronze tiles from the roof of the temple of Venus and Rome, for the adornment of the roof of St. Peters, which proves that even at that late time the pagan temple in question was still intact. In 663 A. D., when Rome was visited for the last time by an emperor, and that a Christian emperor, Constans, many valuable bronze statues and the bronze tiles of the Pantheon were removed.

As Dr. Lanciani remarks, it is difficult for us "to form a conception of the magnificence of Rome even in its decline," or of the tremendous tenacity with which its monumental edifices resisted the storms and ravages that passed over it. Twenty-seven years after the Palatine had ceased to be the site of the imperial government, and the city had received its death-blow by the transference of the court to Byzantium,—long, long after its moral and political strength had departed,—the visiting Eastern emperor, Constantius II., could be struck dumb with amazement at its architectural grandeur. Quite right, therefore, is Dr. Lanciani in his contention that, *so far as the barbarians are concerned, their part in the destruction of Rome is hardly worth considering* compared with the guilt of others, and by these "others" Dr. Lanciani means the Romans themselves, of the Imperial, Byzantine, Mediæval, and Renaissance periods.

Rome has had a remarkable architectural history. It was rebuilt several times during the Republic and the Empire, both for hygienic, political, and esthetic reasons. Vast conflagrations swept over it, sometimes much to its improvement. It has been with some justice contended that the Emperor Nero did not cause the great conflagration to be started out of sheer wickedness, but from a desire to carry out certain plans of improvement which were opposed by the priests and the owners of private property. The level of the city was many times raised, and the *débris*

of the ancient houses thus destroyed were scattered and *left where they had been destroyed*. This was especially so when the enormous public baths of the empire were built, and when the older buildings were simply buried. And just as we use the materials of our old houses to build our new ones, not thinking of the æsthetic loss involved in the utilisation of old boards and brick, so also did the Romans,—only with this exception, that their materials were different.

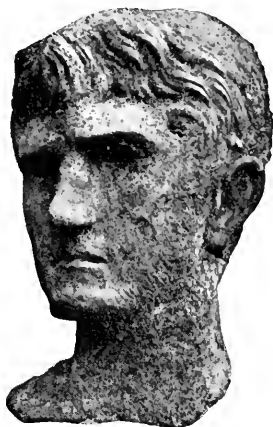


THE COLUMN OF PHOCAS IN THE FORUM (608 A. D.). REMAINS OF THE TEMPLE OF SATURN IN THE BACKGROUND TO THE RIGHT.¹

The Roman practice of building walls with architectural marbles, blocks containing inscriptions, statues, and other fine materials, goes as far back as the reign

¹From Lanciani's *Destruction of Ancient Rome*. The date of the erection of this monument marks the end of the ancient period and the beginning of the Middle Ages. The column, judging from its style, could not have been made at this period and hence must have been removed from a classic edifice or have been an old monument bearing another name.

of Septimius Severus (193-211 A. D.). One building in the time of Diocletian and Constantine has been discovered in which the walls below the surface were built of statues and miscellaneous fragments of marble, including life-sized or semi-colossal figures. Under Constantine, the dismantling of earlier buildings for the sake of their materials became a common practice, and the triumphal arch of Constantine himself affords a striking example of the way in which old structures were pillaged



1



2



3



4

BRONZE HEADS FOUND IN 1880 UNDER THE ENGLISH CHURCH, VIA DEL BABUINO.

1. Augustus; 2. Nero; 3, 4. Portrait head of the first century, name unknown.

(From Lanciani's *Destruction of Ancient Rome*.)

to erect new ones. The architects of Christian buildings especially had recourse to pagan sources for their materials. So methodical did this vicious practice become that although when the great imperial "Department of Marbles" (*La Marmorata*) suspended operation in the beginning of the fourth century, there was a

sufficient quantity of unused blocks of marble on the wharves of the Tiber to allow us moderns to draw upon it uninterruptedly since the twelfth century and still not exhaust its wealth,—nevertheless the Romans of later decades preferred to turn to the monuments, structures, and statues of the pagan period for materials for their buildings. *It was far less troublesome "to rob the splendid monuments of the Republic and early Empire of their ornaments already carved, and to transfer these to their own clumsy structures, than to work anew the materials stored at La Marmorata."*

In the latter part of the fourth century, according to Libanius, presents were made of a temple, "as one might give away a dog or a horse." When the craze for establishing places of Christian worship was at its height, not only civil but also pagan religious edifices were converted. "After 609 almost every available building, whether secular or sacred, was made into a church or chapel, until the places of worship seemed to outnumber the houses."

"The destruction of marble statuary may well be illustrated by the fate of the *pretiosissima deorum simulacra*, 'most precious images of the gods,' placed by Augustus in the comital shrines at the crossings of the main thoroughfares of the city, in the years 10-7 B.C. The number of these shrines—about two hundred in the time of Augustus—had been increased to two hundred and sixty-five in 73 A.D., and to three hundred and twenty-four at the beginning of the fourth century. They offered an almost complete chronological series of works of Greek plastic art to the appreciation of the citizens of Rome. What has become of all these 'most precious images'? If we consider that only one plinth and four pedestals of that incomparable series have come down to us, we cannot doubt that the three hundred and twenty-four 'most precious images' of Greek workmanship belonging to the comital shrines shared the same fate as those from the temples,—they were broken to pieces, and the pieces thrown into the lime-kiln, or built into the walls of new buildings, as if they were the cheapest rubble."

Foundation walls built up in part of statues and busts have been found by the score,—statues of Venus, busts of the Cæsars, bas-reliefs of the labors of Hercules, groups of the style of the Laocoon. "A replica of the Laocoon is known to be buried in the substructures of the church of S. Pudentiana, and a fine statue of colossal size under S. Marcello." One great Greek studio at Rome, which had been destroyed by fire or other violence of men, supplied immense stores for the masons of the neighborhood. The temple of Isis supplied marbles and stone to the whole neighborhood for centuries. As an instance of the destruction and dispersion of statuary, it need only be mentioned that the torso of the Farnese Hercules was found in the Baths of Caracalla, the head at the bottom of the well in the Trastevere and the legs at the Bovillæ,—ten miles from Rome. The greatest sport seems to have been derived from knocking off the noses, heads, and arms of statues. Most of the loose heads are rounded and smooth, having been apparently used by street idlers to play the popular game of *bocce*,—the early Mediæval Italian game of "duck on the rock." Some of the heads have a hook or ring in the crown, and were used as weights.

One of the most pitiable chapters of the destruction of ancient Rome is the devastation and desertion of the Campagna, which has turned one of the most magnificent and fertile plains of antiquity into an unhealthful and dangerous wilderness. But strange to say, this was not the work of the barbarians, as can be clearly proved. The Campagna consists of three strata, the uppermost being a vegetable soil, the middle being made up of building materials, the ruins of the

ancient villas and farmhouses, and the lowest, lying directly over the marble or mosaic floor, is composed almost exclusively of *roof tiles* or *roofing materials*. The inference from this is that whenever the villas perished, or from whatever cause, the first part to fall in was the roof, the remains of which lie upon the pavement. The walls must have fallen decades, if not centuries, later, because there is a thin layer of vegetable soil between the remains of the roof and those of the walls. And now comes the most important fact of all: When the roofs fell, whatever the cause of their falling one thing is certain, that *the marble statues adorning the villas were still in their regular position, and in some cases still standing on their pedestals*. The exquisite carved fountains, the herms at the crossings of the garden avenues, "remained likewise uninjured, and so they would have remained to the present day had it not been for the lime-burners of the early Renaissance, and for the contractors for the maintenance of the highroads, who in this respect have caused incalculable damage; *more works of art have been destroyed in the last five centuries than in all the centuries of barbarian plundering*. . . . When the statues fell, or were thrown from their pedestals, the floor of the villa was already covered with over three feet of *débris*. The statues therefore were still standing after the first barbarian invasions. Once for all, then, we may absolve the barbarians from the blame of a useless destruction or mutilation of classic statuary."

The marble-cutters and the lime-burners were among the greatest sinners. They have preyed for centuries on the monuments of ancient Rome, the former conducting an interprovincial and international traffic in marbles, the latter consigning everything to the kilns,—temples, statues, tombs, causeways, viaducts, and what not. Rome was drawn upon for the construction of many of the greatest cathedrals of Europe, and its own churches literally bristle with the hacked and reshaped remains of antiquity.

Following the degenerate Papal rule of 872–1085 A. D., and the merciless pillage of the Normans and Saracens in 1084 A. D., came the frightful sacking of Rome in 1527 by Charles the Bourbon, comparable only to that of the Gauls in 390 B. C. "One of the familiar lullabies sung to-day over the cradles of restless children begins with the words: '*Fatti la ninna, e passa via Barbone!*' 'Go to sleep, Barbone is gone,' the name Barbone, 'the man with the long beard,' having usurped that of the hated conqueror. So persistent is the memory of those days of terror!"

But the story is too long a one to tell in detail. And it is not our purpose to loot Dr. Lanciani's book of all its treasures, as his beloved city has been looted. It only remains to be said that our modern times have also gravely sinned. Dr. Lanciani says:

"If we could only wrest the secret of their origin from the marbles, stones, and bricks with which our palaces, our houses, and our churches were built and decorated in the period of the Renaissance, if the marble-dust with which the ceilings and the walls were plastered, and their stucco ornamentation modelled, by the cinquecento artists, could be again moulded into the statues and bas-relief from which it was obtained, our knowledge of the ancient City and of its treasures of art would be wonderfully enhanced. We cannot follow the record of this practice without a feeling of melancholy as we reflect upon the irreparable loss to culture and progress which the modern world has experienced in the disappearance of so many masterpieces in which were embodied the highest ideals of antiquity. . . . When we think of the wealth of marbles displayed in the public and private

buildings of Rome, and at the same time consider that every cubic foot has been obtained from the monuments of the ancient City, we gain a new insight into the magnitude of the building operations of the ancient Romans. We must remember, too, that the greater part of the ancient marbles used by modern architects and marble-workers was found either shapeless or in a form unsuited to the use for which they were needed, so that at least from a third to a half of the gross cubic contents has been lost."

T. J. McCORMACK.

A HISTORY OF THE ORIENT AND GREECE.

Modern American methods of text-book-making leave little to be desired from the point of view of mechanical aids and adornment, and there would appear to be no excuse if genuine educational results corresponding to the expense and pains spent upon the external features of these books should not be obtained from their employment. Dr. George Willis Botsford's new *History of the Orient and Greece*¹ is a book of this type, and if the student does not carry away from its perusal a thorough appreciation of the significance of Greek history and thought, it is certainly not the fault of the "helps" which both the author and the publisher have furnished, but must inhere in some deeper-lying defect. Nor could failure in this regard be laid to the doors of the author, who has brought a wealth of learning, insight and philosophic grasp to his work, albeit slightly strained and hampered in the effort to attain the requisite High School standard of simplicity.

The book is adorned with half-tone pictures of representative specimens of Greek and Oriental architecture, pieces of statuary, mausoleums, inscriptions, etc., and with photographs of modern sites of ancient towns and historical localities, of Greek scenery, etc. The pages are equipped with marginal annotations, with references to the Greek authors, dates, pronunciations of names, etc. At the end of each chapter the ancient sources are given and modern authorities cited; there is a wealth of ancient and modern literature indicated here that cannot fail to be inspiring. At the close of the book the events of the history are arranged in chronological order, and the bibliography of a small library on Greek history is given. The maps are a notable feature of the work, and considering their size are a distinct contribution to the pedagogical literature on this subject. For example, one gives the sites of the remains of the Mycenaean age, the suggested area of the Mycenaean civilisation and the centers where this civilisation was highest; another gives a picture of Greece at the dawn of history, showing the area occupied by tribes, the area occupied by cities, the sphere of the political leagues, the great states, the Delian league, the Asiatic city leagues, etc.; and another shows the Greek world in its full extent prior to the conquests of Alexander. The political maps are all good, and contribute greatly to the enlargement of the student's historical vision.

"The ancient Greeks," says Dr. Botsford, and all agree with him, "were the most gifted race the world has known,—a people with whose achievements in government and law, in literature, art, and science, every intelligent person ought to be acquainted. Not only is the story of Greece in itself interesting and attractive,

¹*A History of the Orient and Greece.* By George Willis Botsford, Ph. D., Instructor in the History of Greece and Rome in Harvard University. With Illustrations and Maps. New York: The Macmillan Co. 1901. Pages, lxx, 383. Price, \$1.20.

but the thoughts and deeds of her great men are treasures preserved in history for the enrichment of our own lives." Dr. Botsford has prepared the present book as an aid to the study of this important subject, and has striven to make it so fascinating that the young student will be impelled to pursue his inquiries and reading much farther. To render the position of Greek material and spiritual achievement in the history of the world more intelligible, he has prefixed to his narrative a rapid survey of the histories of Egypt, Assyria, the Medes, the Persians, the Phœnicians, and the Hebrews. This introduction, though brief, is competent and serviceable.

μκρκ.

PROFESSOR GUNKEL'S LEGENDS OF GENESIS.

To-night I have finished reading Gunkel's *Genesis*.¹

What a thoroughly wise and entertaining book; and what fine, glorious years are these, when ignorance and mystery are driven back to their dungeons; and brave scholars, with courage, with no malice, with kindly eyes and warm hearts come to us, with songs of praise on their lips, and say to us: "My brother, this is the truth that shall make you free. Read it, love it, and pass on the glad tidings to all who come after us."

I looked through the index. A perfect joy. Reveals the whole book. A reader with a memory could pass an examination long after the perusal of the book by glancing through this illuminating index. Perhaps it should contain references to the symbols "P," "J," and "E" that mean so much to the novice.

It is often said that the German scholar cares more for thought than style and is a hard man to translate. I know nothing of Gunkel's German, but this English is clarity itself. Great credit is due to the author or the translator.

D. W. WILDER.

HIAWATHA, KANSAS.

ITALIAN CHARACTERS.

Our esteemed contributor, the Countess Evelyn Martinengo Cesaresco, a descendent of an aristocratic English family and by marriage an Italian countess, here offers to the English-speaking world a book entitled *Italian Characters*,² which may fairly be called a tribute to her adopted country. It contains the life history of eleven Italian heroes who played important parts or distinguished themselves somehow through their patriotism and loyalty to the new ideal of a united Italy in the epoch of its unification and political resurrection. The authoress did not select those men who were the historical leaders, Victor Emanuel, Garibaldi, Cavour, Crispi, but stars of second magnitude, victims of the old misgovernment, heroes of endurance, who, however, considering the intrinsic worth of virtue, are not less praiseworthy and admirable,—Castromediano, Ricasoli, Settembrini, Giuseppe Martinengo, Manin, the Poerios, Azeglio, Mameli, Ugo Bassi, Nino Bixio, and the Cairolis.

¹ *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. Chicago: The Open Court Publishing Co. 1901. Pages, 164. Cloth, \$1.00 net (4s. 6d. net).

² The book has appeared in its third Italian edition. The English original is published by T. Fisher Unwin, London, second edition, 1901.

The authoress says in the preface: "My object has been to show the originals of my sketches, not classically attired on far-away pinnacles, but in their habit as they lived; to make them known as friends and familiars of the household. Some of them rendered help to their country which was rather essential than secondary; others only gave it the contribution of a high example. But it is well to remember that Italy was not made by two or three individuals of eminent talent; Italy came into being as a nation because in every province, in every city, there were Italians who preferred the wormwood of martyrdom to the bread of servitude."

She concludes: "My book, whatever are its shortcomings, was written *come amore spira*: a love not new, that will last while I live." P. C.

UPLIFT THE MASSES.

AN ANSWER TO THE QUESTION, "HOW WOULD YOU UPLIFT THE MASSES?"

I would uplift the masses to a life
 Of greater happiness, by giving them
 Better protection by the Law's strong hand,
 Speedier justice when they suffer wrong,
 Help in misfortune, sorrow, and distress;
 More of the precious knowledge that is power;
 More of the training that fits brain and hand
 To master Life's hard tasks and conquer peace.

And crowning all, I would uplift the mass
 Of the world's toilers, by the mighty power
 Of Faith and Duty realised in Deeds
 That make the lowliest toilers heroes true,
 As those whose fame-wreathed foreheads touch the stars.

CHARLES CARROLL BONNEY.

A NEW CATECHISM.¹

Mr. Mangasarian is the speaker of the Independent Religious Society of Chicago, and whatever flaws we may find in the details of his work we must sympathise with his radicalism and courage. The spirit of the book is characterised in the motto, which reads as follows: "We baptise the twentieth century in the name of Peace, Liberty, and Progress! We christen her—the People's Century. We ask of the new century a Religion without superstition; Politics without war; Science and the arts without materialism; and Wealth without misery or wrong!" Mr. Mangasarian quotes from Locke the following sentiment: "How a rational man that should inquire and know for himself can content himself with a faith or belief taken upon trust, or with such a servile submission of his understanding as to admit all and nothing else but what fashion makes passable among men, is to me astonishing."

The publication of the book is justified in the preface by the statement that

¹ *A New Catechism*. By M. M. Mangasarian, Lecturer of the Independent Religious Society of Chicago. Published for the Independent Religious Society of Chicago by The Open Court Publishing Co. 1902. Pages, 188. Price, cloth, 75 cents. Paper, 50 cents.

"the old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect.

"They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead!

"A New Catechism to express the thoughts of men and woman and children living in these new times is needed," and adds the author: "This is a modest effort in that direction."

To characterise the work, we point out a few passages at random, which may at the same time show in what respect the new *Catechism* needs amendment:

"Q. What is man?—A. A rational animal.—Q. How old is man?—A. Hundreds of thousands of years old.—Q. Who were his ancestors?—A. The mammalia."

We agree perfectly with the idea which Mr. Mangasarian means to convey, but it goes without saying that while man *is* a mammal, there are many mammalia which are not man's ancestors, and there are other creatures among the lower classes which are. The statement lacks precision.

"Q. What is Christian Science?

"A. The belief that a certain New England woman has recently received a special revelation from God."

While the *Catechism* is devoted more than is necessary to polemics, by stating why the Christian and Jewish faiths are unacceptable, it is by no means void of positive ideals, and with a reference to Giordano Bruno and De Tocqueville Mr. Mangasarian concludes his new *Catechism* as follows:

"Q. What, then, is the chief end of man?

"A. To seek the supreme wisdom by the reason, and practise the sovereign good by the will, and for the good of humanity."

It is not easy to write a catechism, for questions that should be simple need a good deal of maturation. That the present work answers to a great want in the circles for which it is written is best proved by the fact that within a few weeks after its appearance the book reached its second edition.

We hope that the *Catechism* will be more and more adapted to the needs of the Independent Religious Society, and that future editions will gradually remove the shortcomings of the first and second.

P. C.

THE SHAPE OF THE CROSS OF JESUS.

Crosses (*viz*, the martyr-instruments) were of all conceivable shapes,¹ but mostly simple poles or stakes. As a matter of fact all the Greek words for cross (*στεινρός*, *σκόλοψ*, *σκιπδόλαμος*) mean pole or stake (*viz*, simple beams), and the New Testament uses also the word "wood," *ξύλον*, obviously translating the Hebrew term for cross (צלב) which means "tree" or "wood." There is no positive evidence in the New Testament as to the shape of Christ's cross and almost all the Christian authors from the second century down to the present time in forming their opinion are swayed by mystic or dogmatical considerations.

Tertullian regards belief in any other form of the cross (save that of two intersecting lines) as heretical and deems it essential that Christ should have been cru-

¹ Josephus's description (in *Ant.*, XIII., 14, 2; *Bell. Jud.*, IX., 2 ff., V., 11, 1) will be remembered: further the passages in Seneca, *Consolations*, 20; Plautus, *Mostell.*, I., 1, 54, and II., 1, 13; Herodotus on Polycrates, III., 115, and on Persian crucifixions, III., 159; cf. also VII., 194, and IX., 112; Horace, *Epist.*, I., 16, 48; Propertius, III., 21, 37.

cified in such an extraordinary way (*tam insigniter*).¹ The symbolism of the figure of intersecting lines is as important to him as the fact of Christ's sacrificial death.

Lipsius, the first learned author who collected all references to the cross, exclaimed :

"There are all kinds of crosses, but on which form he has died who by his death was our life, I do not mean to question, so as to avoid even the semblance of my doubting or disputing the grave men versed in sacred things. I believe in the last one [viz., the *crux immissa*], which with its four ends comprises the entire world, not without mystery, because the Saviour was suspended dying for the whole world."²

Damascenus³ declares in favor of the four-armed cross because "the four extremities are joined in their center and contain the height, the depth, the length, and the breadth, or the whole visible and invisible creation."

It would lead us too far to adduce other arguments, for they are worthless and do not deserve consideration.

In contradiction to the traditional belief, the Rev. Herman Fulda⁴ claims that there is no reason to doubt that Christ died on the simple cross; but he assumes that when Christ is said to have borne his cross it was the pole of the cross, not the transverse beam.

It is well known (and Mr. Fulda himself grants it) that Roman slaves when doomed to die on the cross had their arms tied to the transverse beam (*patibulum*) and this beam (or *patibulum*) is itself called the cross.

In spite of the insufficiency of the arguments offered by the Church-fathers and mystics in favor of the four-armed cross, and in spite of Fulda's scholarly defence of the simple pole as the probable cross of Calvary, we believe that Jesus died on a cross like that assumed by tradition, viz., a Latin cross, so-called, a pole traversed by a patibulum.

When Christ is reported as having borne his cross, we must assume that his arms were tied to the patibulum after the Roman manner in execution. Being exhausted from a sleepless night and lack of food, Christ broke down under the burden, and a man passing by, Simeon of Cyrene, was pressed into service to carry the beam (the *patibulum* or *crux*) to the place of execution.

The main pole of the cross, which must have been a stout beam of more than twelve feet in length, must have been too heavy to be carried to the place of execution by one man, unless he were an athlete in training, and it seems that Jesus who was broken down by fatigue and hunger would have been unable to lift it, let alone to bear it, even though it was only part of the way. We have no positive informa-

¹ Lipsius, *De Cruce*, Ch. X., p. 22.

² Tertullian, *Adv. Marc.*, 3, 19.

³ *De Orth.*, libr. IV., Ch. XII.

⁴ *Das Kreuz und die Kreuzigung*, § 36, pp. 117 ff. This book is a very scholarly investigation written by a Protestant clergyman. Fulda having presented his reasons in favor of a simple stake adds (pp. 223-224): "Very early the Church began to make the death of Jesus the main work of its life [so Paul in Tim. ii. 8; Rom. viii. 34] and called the Gospel the word of the cross. Thus the symbolisation of the faith through the cross was suggested, and it cannot be denied that the customary figure of the cross, more complex and still simple, lends itself better for the purpose than the mere pole. . . . Thus I would not exchange the cross of the Church for the historically true cross, but I do not agree with Lipsius's saying: 'What shall become of us Christians if we are obliged to think of the figure of the cross under another form than the holy sign of the cross and had we to make it otherwise with our hands [viz., in crossing ourselves]?' Indeed, there is no science that so easily combines with the grandest subjects a clinging to the unessential and false as does theology."

tion that the main pole was ever carried to the place of execution, but there are scattered indications that it was erected before the arrival of the victim who was hoisted up on the patibulum and thus attached to it.

Accordingly we believe that Jesus carried the patibulum, not the whole cross, and even that a beam of about five feet proved too heavy for him. If, however, in the crucifixion of Jesus the patibulum was used, it is obvious that his cross must have had the shape of the Latin cross, so called.

While we dissent from Mr. Fulda on the question of the shape of the cross, we are inclined to side with him as to the nailing of the hands, and believe that according to the oldest Church tradition which prevailed among the Christians of the second generation who were still in connection with personal disciples of Jesus, the idea prevailed that the hands alone, and not the feet, had been nailed to the cross; for in John, chap. xx. 25, Thomas the doubter says: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." No mention is made of the print of the nails in the feet, neither in verse 25 nor 27 where we read that Jesus makes Thomas thrust his hands into his wounds.¹ Luke (xxiv. 39), belonging to a later age, represents the later belief according to which both hands and feet were pierced.

Further it is more than likely that ropes were used for tying Jesus to the cross, for when prophesying to Peter the same death (in John xxi. 18) Jesus says: "When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Plautus in his witty comedy *Miles Gloriosus* (II., 4) gives a humorous description of a slave frightened by the mere idea of the several details of his prospective crucifixion. He is told: "I believe you will have to walk out of the city-gate with outstretched arms when you carry the patibulum."² And when the slave shows his horror at the thought of carrying the heavy beam, he is comforted by the prospect that thereafter the patibulum will carry him. Forcellini (*s. v.*, patibulum) cites as a fragment from Plautus the passage: "With the patibulum I shall be led through the town and then be attached to the cross."³ P. C.

THE CRUCIFIXION OF DOGS IN ANCIENT ROME.

Pliny has preserved a strange report that in Rome dogs were annually crucified; while on the same day geese were carried around in a triumphal procession through the streets of the city. The latter were kept on the Capitol and fed from public funds as sacred birds, being called the "brothers of the sun and the cousins of the moon." The story is referred to by Cicero⁴ and also by the grammarian Servius.⁵ This strange custom is generally explained by the story of the siege of the Capitol by the Gauls, according to which the barbarians climbed the rock in

¹ Fulda in reply to the objection of one of his critics that æsthetical reasons and respect for social etiquette prevented the Gospel writer from mentioning the feet, says: "That would have been the most lamentable prudery . . ." Moreover, consider the symbolic act of Jesus washing the feet of the disciples.

² Credo tibi esse eundem extra portam disspesis manibus, patibulum quum habebis.

³ Patibulatus ferar per urbem, deinde affigat cruci.

⁴ *Pro Rosc.* Gloss. 20.

⁵ *At. Virg. Aen.* viii., 655.

the night, one of them just scaling the wall; and that they would have occupied the Capitol had not the sacred geese, by their cackling, awakened Manlius who rushed to the endangered spot and threw the enemy over the precipice. The dogs, having proved poor guardians, were henceforward doomed to the punishment of crucifixion, while a special festival was celebrated in honor of the geese.

It is more than probable that the story was invented to explain the custom, and that the custom is older than the story; for we are told that the sacred geese were fed on the Capitol because of their sacredness, and in spite of the rations being short while the Capitol was besieged. The Romans might have been tempted to kill the geese and eat them, but being naturally of a pious disposition they did not dare to kill the sacred birds, and their piety was rewarded by the vigilance of the geese. Even according to the legend the geese were regarded sacred before they saved Rome; and it is probable that dogs were crucified annually for other reasons.

We may safely assume that the crucifixion of dogs was simply the substitution of an animal sacrifice for a human sacrifice to the sun-god, such as was made among many primitive peoples in the age of savage institutions; and that this ritual act was combined with a procession of the geese as solar birds and emblems of immortality.

Geese represent the transmigration of the sun and the translation of the soul to other shores.

P. C.

A BUDDHIST CONVERT.

Allan McGregor was born in London in 1872, the son of a civil engineer. Having lost both his parents, his father in infancy, his mother when a boy of eleven years, he was educated at Bath, and the Colonial College at Hollesley Bay, Suffolk, England. He studied chemistry under Dr. Bernard Dyer, a prominent analyst of London, and also experimented to some extent with electricity. Being obliged to go to a southern climate on account of his health, he went to Ceylon and there became greatly interested in Buddhism. He met the prince-priest, the Rev. Jinavaravamsa, brother of the King of Siam, who had renounced the world to lead the life of a Buddhist monk. Allan McGregor lived for a time in a Buddhist temple in the Matara district, called Devagiri Vihara, under the tuition of Revata Thero, studying the Buddhist scriptures in the original Páli. On the eighth of December, he entered the Sangha as a Buddhist Bhikkhu. His speech delivered on this occasion is a remarkable piece of oratory, in which he relates his life's history and gives the reasons which moved him to abandon the religion of his childhood for Buddhism. He tells of his interest in the Christian religion when a child, of the dogmas that impressed him deeply, the doctrine of Hell, the threat made to unbelievers, the necessity of believing in miracles which he afterwards learned in school to disbelieve. The more he studied, the more untenable became his religion. His first acquaintance with Buddhism was through the pages of Sir Edwin Arnold's poem "The Light of Asia." When necessitated to go south, he purposely chose a Buddhist country, and he now expresses his satisfaction at having entered the noble eight-fold path which leads to peace. As a Bhikkhu, he assumed the name of Ananda-Maitreya.

Mr. McGregor (*alias* Ananda-Maitreya) seems to be a fervid and energetic man, and we may expect to hear more about him in the near future.

No one can read the communications of Allan McGregor without feeling that

unless the leaders of the Christian Churches give an ear to such men as Professor Pearson, the inroads of the other religions will be as serious as the increase of infidelity in Christian countries. We cannot serve God and Mammon. Either we must preach belief by submission to traditional dogma and abolish schools and universities, or we recognise the duty of free inquiry. Either we accept science as a divine revelation and acknowledge that the God of science is the true and sole God, or we bow down before the idols of the letter. We cherish the confidence that at last the time will come when a genuine love of truth will restore to life the dead bones of our Churches.

P. C.

JOHN P. ALTGELD.

John P. Altgeld, Ex-Governor of Illinois, died suddenly in his fifty-fifth year on March 12, after a lecture which he had delivered in Joliet. He played an important part in American politics and showed throughout his life an undeniable zeal for the uplifting of the masses and the improvement of the conditions of the poor. That his intentions were honest and noble, we have never doubted, yet we believe that he was mistaken in the means he adopted to help the people during the Bryan-McKinley campaign when he espoused the cause of free silver. The respect which his political enemies accorded him after death is the best evidence that his character deserves recognition. After all that has been said in criticism of him, he made a good governor, and he was a man who had the courage of his convictions. We publish below a laudatory poem on John P. Altgeld by John F. Weedon.

P. C.

THE LEADER LOST.

Hewn from a rock, steadfast and true and bold ;
 Checked but undaunted, foremost in the strife
 He stood, unswervéd by the tide of life
 That whirled and eddied round him. Heart of gold
 Untouched by petty spite. Unconscious he
 Of mean detractors bubbling up apace
 That breaking spat their spleen full at his face.
 And greater than his strength his sympathy.

Altgeld is dead, and down beneath the sod
 His lifeless clay lies deep. His memory lives
 Marbled in immortality and gives
 Courage and strength to those who live to fight
 For gentleness, for honesty, for right.
 His work is ended, and he rests with God.

JOHN F. WEEDON.

PROFESSOR DELITZSCH'S LECTURE ON BABEL AND BIBLE.

We have had the good fortune to acquire an early copy of the lecture on Assyriological research which Professor Friedrich Delitzsch delivered last January before the Emperor of Germany, at a regular meeting of the German Oriental Society, and which he was specially invited to deliver a second time before the Emperor of Germany in the royal castle at Berlin. The first installment of the

translation of his lecture appears in the present number of *The Open Court*, which has been delayed over a week to insure its speedy publication. Professor Delitzsch is one of the most eminent scholars of modern times, and one of the very foremost authorities on Assyriology. The present article therefore will give our readers an opportunity of acquainting themselves with the present state and the immense scope and import of Assyriological research, from the pen of one of its most accredited exponents. The publishers, J. C. Hinrichs of Leipsic, are to be congratulated upon the promptness with which they have put Professor Delitzsch's work¹ before the public. They also issue the proceedings of the German Oriental Society, which contain many other interesting and popular expositions of Oriental research. The illustrations which appeared in the original have in our translation been enlarged and greatly improved and their number considerably augmented, so as to afford as complete a view as possible of Assyrian art and civilisation.

THE MEMOIRS OF KAMO NO CHOMEI.²

Kamo No Chomei is a Buddhist recluse who lived and wrote in the beginning of the thirteenth century, and ranks in style as well as sentiment with Mediæval mystics and other pious authors. His booklet is entitled *Hô Jô Ki*, and means literally "The Memoirs of Three Meters," that is to say, it is the diary of a hermit who lived in a hut not more than three meters square. The title has been appropriately rendered by Daiji Ichikawa, his modern translator: "A Little Hut."

Kamo No Chomei describes in this booklet his life and philosophy. He contemplates the transitoriness of existence, which is a constant change like the current of water, full of froth and without rest. He further considers the dangers of human existence: fire, inundation, storm, famine, states of anarchy, earthquakes, epidemics, and other tribulations. True happiness can be found only in contentment. He explains why he left his home to seek peace; how he built his first hut, which, however, was abandoned because it was too large; and then he built his second hut, a portable room sufficient to accommodate him and an image of Amítâbha Buddha. The Buddhist recluses of his stamp did not trouble their minds with the question: What shall we eat, or what shall we drink, or wherewithal shall we be clothed? Kamo No Chomei lived on the berries which he gathered in the woods; and the same old dress, though faded and worn, served him as a protection. He visited neighboring shrines, e. g., one place where he pays homage to the great musician Semimaro; and another where the great poet Sarumaru Dayu lies buried. The beauty of the landscape is his joy; it is not private property, like the soil and other marketable goods. The loneliness of the mountains is such that the animals which inhabit the woods are not afraid of him; they approach his hut, and the deer of the forest are tame in his presence.

The seasons remind him of spiritual conditions: Spring is an allegory of Paradise: summer, with the repeated call of the cuckoo (the mysterious bird of the spirit land), indicates that man will have to travel through the dark path of the valley of death; in the fall, the cricket sings of the vanity and transiency of life; while the snow of winter, when it covers mountains and valleys, is like sin,—it increases and increases, and finally melts away.

¹ The original German may be obtained, bound, for M. 2.50.

² This article is a review of a German translation of Kamo No Chomei's *Hô Jô Ki*, which appeared under the title *Eine kleine Hütte*, von Kamo No Chomei, übersetzt von Dr. Daiji Ichikawa. Berlin: Schwetschke & Sohn. 1902.

His delight is music; he does not claim to be an artist, but following the instruction of the famous musician Gentotoku, he delights in playing on his instrument and singing pious songs. There are few persons with whom he exchanges thoughts; among them is a young man, the son of a forester, who lives at the foot of the mountain where his hut stands. The young man is sixteen, the recluse sixty; but they harmonise in spirit, and the youth learns of the religious wisdom of the hermit. Thus, his time passes in quiet happiness, and in a foretaste of the greatest joy that will come to him in Nirvâna: it is the salvation of his soul in which all his interest centers. His conscience remains clear, and he says: "All the world's glory and splendor is not worth as much as one single soul. Has the soul no peace, neither palaces filled with gold nor temples decorated with gems are of any avail; but I can live full of happiness in my lonely dwelling, in this simple little hut."

The memoirs of Kamo No Chomei conclude with a contemplation of the eternal light of Nirvâna. At his advanced age he feels his life drawing to an end. He fears that even the love of his hut may become dangerous to his longing for the eternal treasure of Nirvâna, and so he is bent on purifying himself of the last clinging to anything transient and mortal. The diary closes with a self-criticism, questioning himself whether the joy that his very poverty and renunciation had given him might not become a source of danger. He says: "My soul has no answer, but on my lips involuntarily trembles the name *Buddha*, and then I sink into silence. Written in the second Genreki (1212), on the last day of March, in my hut in Toyama, by a monk Renin.

Beyond the mountains the moon fades away,
Oh! had I the light which forever will stay."

P. C.

THE PLAY OF LIFE.

Born but to view the passing Show,
Within this world, and then to go,
Grim, silent, into darkness deep,
That wraps us in a dreamless sleep.

In youth, to join the moving throng,
With quickened hopes; desires strong;
And then, with noon-heats blinding glare,
To feel a piteous heart despair.

To watch a pageant made of shams;
A warfare waged with battering rams;
That crush with cruel force the heart,
As sadly we play out our part.

At evening, gray of purple shade,
A voiceless moor, where unafraid,
With fading eyes we turn to death,
Whose gentle hand shuts off our breath.

And this is Life! And Death? Ah, well,
'Tis we ourselves make heaven or hell.

And who knows what is shut within,
The space beyond this House of Sin?

Then, let us, faithful to the trust,
Of Life, play well, as play we must,—
And when the Prompter gives the cue,
Just do the best that we can do.

LOLLIE BELLE WYLIE.

BOOK REVIEWS AND NOTES.

THE AMERICAN FEDERAL STATE. A Text-Book in Civics for High Schools and Academies. By *Roscoe Lewis Ashley, A. M.* New York: The Macmillan Co. 1902. Pages, xlv, 599.

Six hundred pages would appear to be considerable space to devote to a high school text-book of civics, and Mr. Ashley's new book might be adjudged a more appropriate manual for a college than for an academy. But if it is voluminous it is also complete, and what with the references to the extensive literature on the subject and the various suggestions for work and study which it contains, it will not be found unwieldy; and besides, the author has indicated what parts of the book can be judiciously omitted. As to its general scope, it "is intended not only to describe the organisation and work of the different American governments, but to make prominent the relation of its citizens to the governments and to each other. It has been thought that this could be done best by considering the subject from the standpoint of the *State*: that is, of the whole body of citizens considered as an organised unit rather than from the point of view of government or of the individual citizen. This made it necessary, first, to explain some of the more important principles of political science with practical applications; second, to show how the American Federal State became what it is; third, to describe the national, state (commonwealth), and local governments; and, fourth, to give some idea of the policies of the State in regard to great public questions and of the problems that confront it."

THE TEACHING OF MATHEMATICS IN THE HIGHER SCHOOLS OF PRUSSIA. By *J. W. A. Young*, Ph. D., Assistant Professor of the Pedagogy of Mathematics in the University of Chicago. New York, London, and Bombay: Longmans, Green & Co. 1900. Pp., 141.

Much salutary and needed information on the educational problem may be derived from Dr. Young's book. Dr. Young has spent "nearly an entire academic year in examining the outcome" of the Prussian study of educational problems, particularly with regard to the teaching of mathematics. He finds that "in the work in mathematics done in the nine years from the age of nine on, we Americans accomplish no more than the Prussians, while we give to this work about seven-fourths (1.72) times as large a fraction of the total time of instruction as do the Prussians." This great disparity, not only in the department of mathematics but in all departments, is attributable to the fact that Prussia does not secure this greater quantity of instruction by requiring her teachers to teach more hours, but by providing more and better teachers, by paying them well, and by securing them against the possibility of disaster and misfortune in sickness and old age.

The requirements for teachers' certificates are severe; the applicants must have completed a course in the Gymnasium and have studied three years in a German university, taking a special state examination in addition to the school and university examination. After this examination, the candidate must devote a year to the study of the art of teaching, and still another to a trial year in the actual practice of teaching. Thus, a minimum of five years of special preparation is required of every one who would become eligible to an appointment as teacher in a Prussian high school. The incomes of the teachers as compared with those of non-pensioned teachers in America range in Berlin from \$1,088 to \$1,880; and considering the differences in the purchasing power of money in the two countries, the incomes will be equivalent in America to a range from \$1,451 to \$2,507 per annum,—for work corresponding to that done in the grades below the high schools (five years), in the high schools (three years), and in the freshman year in college.

The causes of the superiority of the Prussian system would seem to lie (1) in the central legislation and supervision; (2) the preparation and status of the teachers; (3) the methods of instruction. In all cases in Prussia "the actual authority, legislative as well as administrative, is vested in experienced educators." The course is continuous and under the same direction, and not as with us in three distinct and ununified systems.

The way in which reform is to proceed in this respect is very apparent from Dr. Young's work. μ.

For various reasons, but principally because it was a failure, and because it was associated with the name of a traitor, Arnold's expedition to Quebec has never received adequate treatment in the history of America. It has been reserved for John Codman, 2nd, to devote a volume of over 300 pages to the subject and to place it in its right historical setting. The author has had the advantage of having followed on foot or in canoes the army's course through the Kennebec, Dead River, and Chaudière regions, and his treatment of the subject, especially in its local coloring, may be expected to be authentic. The book is adorned with contemporaneous portraits of Arnold, Capt. Daniel Morgan, and Gen. Richard Montgomery. There are photographs of the remains of Ft. Halifax, a view of Mt. Bigelow, of the Falls of Sault on the Chaudière, etc. (*Arnold's Expedition to Quebec*. New York: The Macmillan Co. Pages, ix, 340. Price, \$1.75.)

Miss Jeanne G. Pennington has compiled another little volume for Fords, Howard & Hulbert's "Nugget Series." The title of the present volume is "Good Cheer Nuggets," or "Bits of Ore from Rich Mines." The writers from whom the passages have been chosen are Maeterlinck, Joseph Le Conte, Victor Hugo, and Horatio W. Dresser,—a rather odd combination, but none the less valuable. (New York: Fords, Howard & Hulbert. Pages, v, 112. Price, cloth, 45 cents; crimson leather, gilt edges, \$1.00.)

The *Gakuto* (The Beacon Light of Science) is a Japanese monthly which is devoted to the propaganda for a scientific world-conception. The January number contains the opinions of seventy-three Japanese scholars of prominence in reply to the editor's question as to what they regard as the nineteenth century master work. For the convenience of foreign readers the names of contributors are transcribed. It proves the influence of Western thought upon the Japanese mind and indicates the progressive attitude of the Japanese perhaps better than appears in their military success in the recent China war.

Prof. Hermann Schubert of Hamburg has discovered that on April 28, at 10:40 A. M., mankind will have to celebrate the lapse of one milliard minutes since the birth of Christ, or, to speak more accurately, since the moment with which the Christian Era began, viz., the first of January, of the first year after Christ's birth, counting from the moment at which we are in the habit of beginning the day.

Henri de Ladevèze is the *nom de plume* of a French gentleman who lives in Nice, France. We have just learned that he is not a Catholic, but a Protestant. He defends the Jesuits, he says, entirely from love of truth and justice. The article was written some time before the law *des Associations* was passed in France. It is owing merely to a fortuitous concurrence of circumstances, upon which the author tells us he now congratulates himself, that the publication of his article was delayed until the beginning of this year.

In connection with the discussions of the taxation question in the last number of *The Open Court*, it may be interesting for our readers to learn that an experiment which its founders claim is no longer an experiment has been made at Fairhope, Baldwin County, Alabama, of establishing a "Single Tax Colony," which is the only one at present existing in the world. The colony has been in existence seven years, and it is claimed by its members to be prospering. The Single Tax is applied by joint ownership of the land, and leasing it to individuals at an annually appraised rental which shall equalise the varying advantages of location and natural qualities of different tracts. This rent is in lieu of all other charges,—even the state and county taxes, on not only the land and improvements, but personal property as well, being paid out of it and the balance expended—as local taxes elsewhere are—for public purposes.

Prof. T. W. Rhys Davids, in his article "Recent Discoveries Concerning the Buddha," published in *The Century Magazine* for April, referring to the inscriptions found on a vase in the Buddha sarcophagus of the Sākya Tumulus, on Mr. Peppé's territory, mentions the interesting fact that the most ancient Indian script has been imported from the Sumero-Accadians. He says: "It has recently been proved that an alphabet, introduced from Babylon or founded on Babylonian script, was in general use in India, for inscriptions and short communications, at least as early as the seventh century B. C. The letters on the Peppé vase are closely related to, and some of them identical with, those on the Moabite stone, the discovery of which, on the borders of Palestine, made so great a sensation only a few years ago. This strange and interesting fact gives fresh support to the hypothesis, now rapidly gaining adherents, that all the forms of writing in the world may eventually come to be traced back to the inventive genius of that white race, older than the Aryans, whose blood flows in the veins of the modern Chinese."

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).

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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.

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