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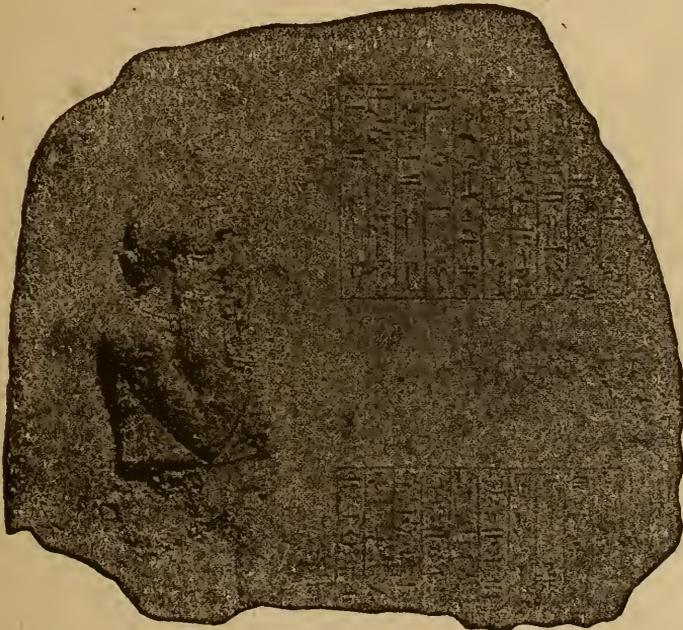
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The Open Court

A MONTHLY MAGAZINE

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

Founded by EDWARD C. HEGELER



A VOTIVE TABLET OF BABYLON.
On which is carved in relief the figure of Hammurabi.

The Open Court Publishing Company
CHICAGO

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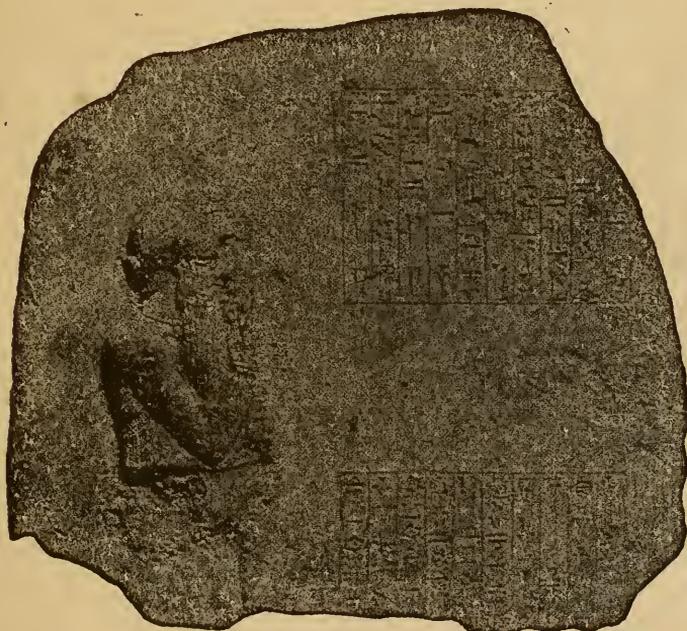
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CONTENTS:

	PAGE
<i>Frontispiece.</i> The Woman Taken in Adultery. By VASSILI D. POLIENOV.	
<i>Hammurabi and the Salic Law.</i> EDITOR	577
<i>The Decay of Aboriginal Races</i> (Illustrated). OSCAR LOVELL TRIGGS	584
<i>The Historicity of Jesus.</i> WILLIAM BENJAMIN SMITH	604
<i>Ahasverus Nearing the Goal of his Migrations.</i> AHASVERUS LVII	619
<i>The Adulteress Before Christ</i>	634
<i>Book Reviews and Notes</i>	637

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THE WOMAN TAKEN IN ADULTERY.
After a painting by Pollienov.

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HAMMURABI AND THE SALIC LAW.

BY THE EDITOR.

IN spite of all the differences between the civilization of ancient Babylon and that of the Teutons at the beginning of the Middle Ages there are remarkable similarities in their legal codes, and Prof. Hans Fehr of Jena has discussed the subject in a treatise on "Hammurabi and the Salic Law."¹ He calls attention to the agreement in form of expression which he calls the technique of the law. Both codes formulate the several regulations thus: If somebody acts in such and such a way he shall be punished in this manner. Both codes are officially declared to be established for the purpose of preserving peace, of preventing individuals from taking the law in their own hands, and of protecting the weak against the powerful; and finally both codes claim to be divinely instituted. Hammurabi speaks of himself as the one to whom Shamash, the sun-god and god of justice, has revealed the law. In the Salic law the people are represented as the power that constitutes the law through four selected men, but even here it is expressly stated that in declaring the law they are inspired by God (*inspirante deo*). These similarities are perhaps natural, but in addition there are others among which we may mention the ordeal, proving that the same kind of religious notions prevailed in both. We let Professor Fehr speak in his own words. He sums up the similarities as follows:

* * *

1. Both the Code of Hammurabi and the Salic Law are similarly elaborated in important points as far as legal technicalities are concerned; and consist of peace regulations founded upon the authority

¹*Hammurabi und das salische Recht. Eine Rechtsvergleichung.* Bonn, Marcus & Weber, 1910. Price 2.80 marks.

of the community. They contain rules which in the conception of the people, man himself is not capable of giving. Law is of divine origin and is under divine protection. Deity inspires the law-giver and by means of direct or indirect intervention helps to separate law from mere pretense of law. It urges the actualization among men of the law which has been given them.

2. The individual, the separate member of the nation, is held by a double bond, that of the family and of the community. He is bound to the family by blood and to the community by the idea of fellowship. From this close union, both human and legal, arises the idea of mutual protection and mutual responsibility. Family and community seem to be bonds which guarantee legal peace, and from this guarantee results the responsibility of the whole community for each individual. But the structure of the community is stronger than that of the family. The idea of the state cast in the background the idea of the family not only in the kingdom of the Babylonians but also in the less compact commonwealth of the Franks. Therefore certain misdemeanors led to the banishment of the criminal from the family circle. The crime severed the blood tie and destroyed connection with the kindred, who were forbidden henceforth to protect the exile.

3. In both systems the sensuous factor in the law is strongly developed. The abstractly defined idea of law is in many respects foreign to the highly cultured Babylonians as well as to the simple Salians. Many legal proceedings and situations demand an external expression comprehensible to the people. Here we have the principle of publicity. Thus bargaining before witnesses takes place; thus symbols change from the hand of one party in a contract to that of the other; thus marks assign the proprietorship of a thing to a certain person or a certain household. So are law and its consequences connected with sense-perceptible transactions.

This is true in another respect. When an injury has been committed, the law does not always look for the inner reason, the guilt, but fastens on the outer shell, the perceptible result. The one who brought about the result must atone for the wrong, not the one who was guilty of the deed. Both nations contend for the spirit in preference to the letter of the law, in that they grant full scope to the principle of obligation as against adhering to the consequences; and here the Babylonians stand on a much higher plane than the Franks. But a dualistic conception of the apportionment for injury and the responsibility for misdemeanors controlled the thought of the people in both countries,

4. The idea of property is clearly defined; in civil law it forms the basis of every regulation. The most conspicuous objects of law, the things which could be said to be owned, are distinguished by Babylonians and Salians alike as movable and immovable property. The law is dependent upon the form and character of the things and originated the statement, among others, that real estate is acquired by a solemn procedure but chattels without ceremony. The actual impossibility of delivering over a piece of ground like a movable object aroused the demand for a ceremonious process of law founded upon the symbols of tradition, and the same symbol, the staff, though equipped with different functions was employed in both countries.

Self-defence was systematically forbidden. The firm and growing power of the state would not admit such an interference with the peace guaranteed by its law. In the same way arbitrary or personal seizure without the intervention of a judge was impossible. Yes, even the same consequence was affixed to illegal seizure: The creditor lost his debt and was compelled to return the seized goods.

5. Missing chattels were recovered by lawsuit. The Babylonian legal process and the Frankish procedure betray a surprisingly similar stamp in their fundamental features as well as in a number of details. Both may be divided into a judicial and extra-judicial part in which the latter intends to bring about the establishment of a judicial court. The illegal possessor of goods is to be compelled to answer for himself before the judge. The grievance is one of a mixed character. Criminal and civil elements are combined in it. It is partly directed to the discovery and punishment of the one who defrauded the rightful owner and who is treated like a thief; and partly devoted to the restitution of the article. Accusation and the system of evidence are built upon the idea of publicity wherein the German treatment still excels the Babylonian in concreteness. However the sense element is usually more strongly developed in the lower grades of civilization.

6. The family has a patriarchal organization. There are no positive traces of a former matriarchy.

Whereas the Babylonian and Salic regulations for the family, as far as we can know to-day, are widely divergent, still three important legal institutions are shown to correspond. The deprivation of family rights (*Entsippung*) on account of misbehavior, the common responsibility of the family (*Gesamthaftung*) with reference to property and personal rights, and communism (*Gemeinderschaft*). The last-named institution originated in the idea that the family wealth represented an economic and juridical unit in the possession

of the head of the family. And this idea of unity is so strongly developed that in many instances heirs do not proceed to a division of the property when the head of the family dies, but remain together with undivided common interests as a so-called community. This communism restricts the individual's ability to dispose of his property so that no member can freely dispose of his own share. Only gradually with the weakening of the solid structure of the family in both nations does the idea of division creep in. The interest of the individual rises triumphantly above the interest of the family. The welfare of the individual pushes the welfare of the family in the background.

7. Marriage is monogamous. Neither people know anything of a group marriage; genuine polygamy is seldom found among the Franks and probably rarely also among the Babylonians. On the other hand the Babylonians show evidence of a virtual polygamy in a union with a secondary wife, an arrangement entirely unknown to the Salians, which approached polygamy if not juridically yet from an ethical and industrial point of view. Here and there concubinage is recognized. The legal status of the children of concubines was however an unfavorable one in so far as the offspring of a bondswoman retained the position of the mother and hence were also slaves.

An actual marriage of full value was accomplished by purchase. The woman, or at least the power over her, was the object of the contract of sale. Marriage by violence, perhaps never carried on among the Babylonians, did not lead in the case of the Franks to a complete marriage. Peaceful neighborly relations led to a peaceful marriage agreement. With both peoples this was divided into two parts, into the legal act of betrothal and the nuptial ceremony. At the latter took place the actual transference of the bride to her husband. As wife she came under his control. If in these relations the woman was looked upon rather as the victim of an outside power than as a self-acting personality, the position of the widow who wished to remarry (and this was allowed both by Babylonians and Salians) was far better; she could engage herself according to her own inclination.

Although in both countries the husband's power was developed very differently yet in neither could it ever rise to the the power of life and death. The guardian rights (*Munt*) of the husband met an impassable barrier when it came to the life of the woman.

Marriage between bond and free was a recognized relation, and thus slaves received a limited legal consideration.

8. Marriage did not unite the property of the two parties into one possession. It exercised absolutely no influence on the relations of the property of man and wife. The property remained separate, and the husband only took charge of the property of his wife for the purpose of management and investment. From this arrangement arose the system which to-day we call "tenancy in common" (*Verwaltungsgemeinschaft*). Both codes consider the purchase price and the dowry as a present from the bride's father to the bride, or a special gift of the husband to his wife, appearing in the Frankish customs as the morning gift. Considered in the light of the history of civilization, the function of the purchase price with both the Babylonians and the Salians is the same. From an actual purchase sum which the bridegroom paid the bride's father it became a gift from the husband to the wife, a gift which was to serve as a provision for her in the case of widowhood. In this respect the Franks were far in advance of Hammurabi's period in civilization, for it was not until a hundred years after Hammurabi's reign that the Babylonians attained this higher conception.

The close connection between the woman's property and the children resulting from a marriage is expressed in the law of implication (*Verfangenschaftsrecht*). Making the property of the woman independent goes back to the thought of preserving this property for the children. Thus when the marriage was broken by death of either husband or wife the woman's property remained, to be sure, in the hands of the survivor but was placed in trust for the children and was therefore withdrawn from the disposition of the husband. A widow had the right of approval (*Beisitz*).

9. Although the penal systems exhibit wide divergencies in fundamental matters, yet even here we find agreements of an important kind.

Both peoples were dominated by a dualistic conception. In Hammurabi the thought of public punishment was uppermost while with the Salians it was that of private reparation. But with the Babylonians we find indications which point also to a private reckoning for misdeeds while with the Franks we see the beginnings of a public penal system.

The idea of retaliation, the fundamental principle of the Babylonians, may also be seen among the Salians in special cases, although probably introduced there by foreign influences. The possibility of commuting by money the most severe sentence, even that of death, was widespread among the Franks and not entirely foreign to the Babylonians. Neither in Mesopotamia nor in the Salic realm did the

people form a united community. On the contrary it was broken up into castes, and in the penal code caste distinctions became distinctly noticeable. In general it was true that the crime must be atoned for in the highest castes by a more severe punishment.

10. In the treatment of special misdemeanors a distinction was made between larceny and petty larceny. The agreement extends so far that the particular objects (hogs, cattle, sheep or ships) which constituted an offense of petty larceny under the Salian law were likewise counted as petty larceny in Babylonian law when the victim was the temple, the court or a high official. Forcible entrance into a building was punished as burglary whether robbery was actually committed or not.

Little can be said about the legal protection of the body against injury. It is specially mentioned again in this connection that the one who commits the injury must pay the cost of remedies in certain cases.

Adultery could be committed only by the woman. In the husband it was no crime. Accordingly both Babylonians and Franks placed only the wife under obligation to preserve her marriage vows. Her violation counted as a crime against the husband to whom belonged respectively the pardon (Babylonian) or punishment (Salic) of the guilty woman.

With both peoples honor was a legal matter requiring the protection of law. Injury to the honor by word or by deed demanded speedy reparation. A series of rules had for its special object the integrity of woman, yet the honor of the woman in many relations suffers injury more quickly and is more difficult to reinstate than that of the man.

Finally, false accusation, whether rendered innocently or against the accuser's better knowledge, received its punishment if a serious crime was charged.

11. Both Babylonian and Salic legal process is founded on the principle that questions of fact are revealed by formal proofs.

Definite measures of legal evidence were prescribed. If these succeeded the proof was successful, otherwise not. Such a system of evidence is most closely connected with the idea that deity demands the actualization of law among men, and therefore takes part in the trial.

Thus we find employed as evidence ordeals or the judgment of God, the oath (sometimes with relation to the parties in a trial and sometimes to witnesses), and documents. The judgment of God rendered an irreversible decision, but this is not the case with the

oath. Counter-evidence is admitted against the oath. The familiar statement in modern law that the defendant receives the benefit of the doubt, was true neither in Babylon nor among the Franks. On the contrary a release from the charge was demanded of the defendant either by oath or by judgment of God, or sometimes the plaintiff was permitted to bring evidence by witnesses. A dualistic principle lay beneath both processes. Reparation was forbidden to the offender caught in the act. Here again the idea of publicity plays its part. It made the criminal act irrefutable. Hence the offender so caught was considered convicted.

THE DECAY OF ABORIGINAL RACES.

BY OSCAR LOVELL TRIGGS.

IN all the countries of the Pacific area settled and dominated by Europeans, the native populations for a considerable period have been decreasing in numbers. Conditions of decay exist not only in those countries where the whites and blacks met at sword and spear point, but also in those lands where the blacks are the white man's ward and where every effort is made to preserve racial integrity and to check decline. The aboriginal races are everywhere threatened with extinction and in all probability in fifty or a hundred years the lands once thickly inhabited by colored peoples will have seen the last of their kind.

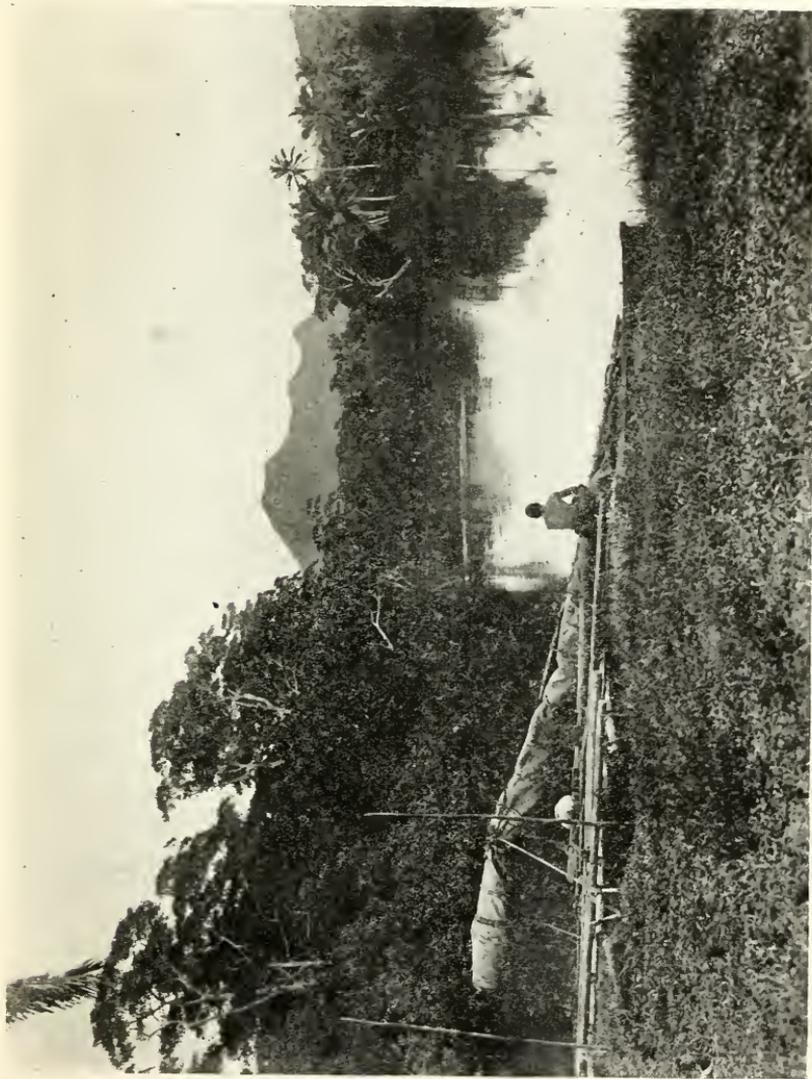
No very satisfactory explanation has been given as to the causes of this decline. There is a most extraordinary diversity of opinion concerning it. From missionary to planter a hundred answers will be given to the enquiry: Why is the native population in your district decreasing in numbers?

The death of a race is not a matter we can view with complacency, especially when we are so largely responsible for it. What is our race that it should blight whatever it touches? Are there malign influences surrounding the white man—vices and diseases that even against his will destroy those upon whom he lays his terrible hand? Where are the social physicians who will cure the black man's malady and prevent his death?

Or is his death inevitable? Is he his own worst enemy? Is his death decreed by that Mother Nature whose children we all are? Has this species of the genus *homo* been tried and found wanting? Does the earth belong to the peoples who use it to the best advantage? In the economy of nature must it be that a race which does not serve the ends of progress shall fall out of the running?

Such questions and many more—moral, economic and scientific—rise in the mind at the mention of the subject.

Few indeed are the countries without a "colored problem." Africa is the black man's continent, but even there the colored races are not safe. In Mexico and all South American countries settled by the Latin races—who have, as compared with the English, little

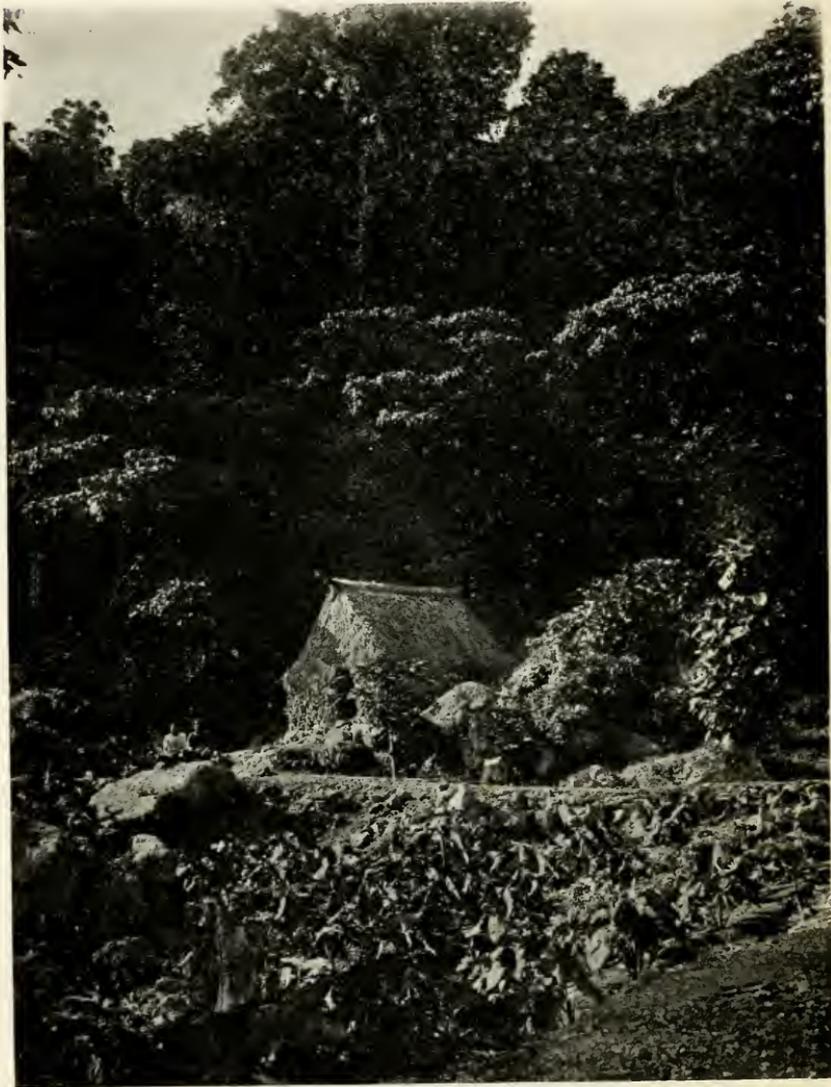


A SCENE IN FIJI.

pride of blood—the racial situation is complicated by miscegenation. The United States has the problem in a double form, in the Indian, the nation's ward, rapidly becoming extinct like the buffalo he hunted in the happy days of his independence, and in the negro, who flour-

ished marvelously under slavery, but who is now treading the apparently inevitable road to decline.

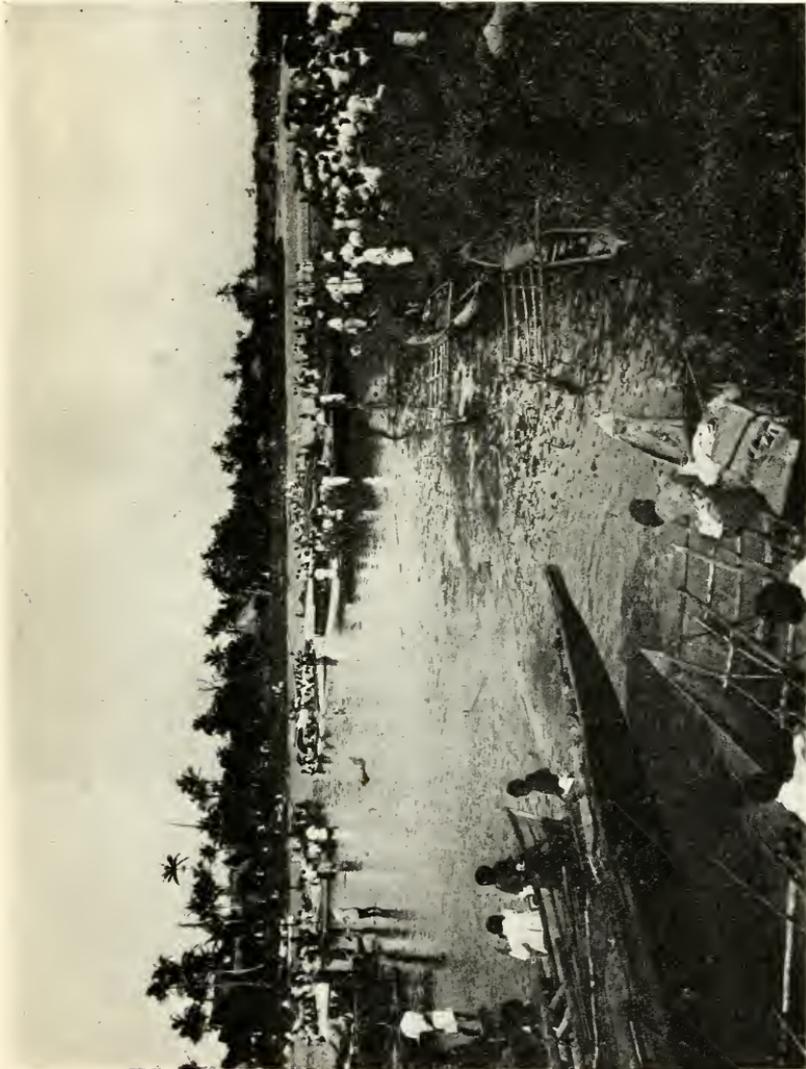
In Australia, New Zealand and the islands of the Pacific the



A FIJIAN HOUSE AND GARDEN IN THE BUSH.

problem is relatively simple. The facts are obvious, the main data have been gathered by governmental commissions, and the different colonies are alive to the situation.

For convenience and the sake of simplicity a single area in the Pacific field has been selected for study—that of Fiji, where the problem exists in its simplest form, as the natives are nominally



ASSEMBLY OF NATIVES ON THE REWA RIVER.

Christian and the government has definitely set itself the task of preserving the race committed to its care.

In Fiji there are evidences of an early existence so far civilized that it was at least possible for the native race to increase. It is believed that the decline of the race in stamina set in some time be-

fore the advent of Europeans early in the nineteenth century. It is certain that the racial decline was accelerated from the time the first European trader touched the island-group. On the surface every condition seems to have been and to be favorable for the continuation of the race. Christianity was introduced by 1835. Fiji became a colony of the English crown at the invitation of the chiefs in 1875. Missionary and governor have been friendly. No warfare has been waged against the native. His lands have not been confiscated. The blessings of Christianity, the *Pax Britannica*, and European civilization have been given him. He is to-day protected against the



MORNING MUSTER ON THE PLANTATION.

The overseers are whites, the laborers Hindus and natives.

ravages of disease and is being instructed in matters of sanitation and diet. And yet the race is disappearing—a charming, handsome, splendidly formed race is disappearing—apparently submerged beneath the very civilization that would uplift it.

What are the facts of the decline of population in Fiji? Records of population have been made there only since 1875, the date of cession to the English crown. On that date the native population was officially estimated at 150,000. Guesses as to population made by travelers and missionaries previous to that date range from 150,000 to 300,000. In 1875 an epidemic of measles swept away 40,000 of the people, the census of 1879 showing a native population

of 111,924. There was a slight increase by 1881 (as is common after a great loss of life by wars or epidemics), but by 1891 the



GATHERING BREAD FRUIT.

population had declined to 105,800, and by 1901 to 94,397. It is now estimated at about 85,000 in which males exceed females in the proportion of 8 to 7.

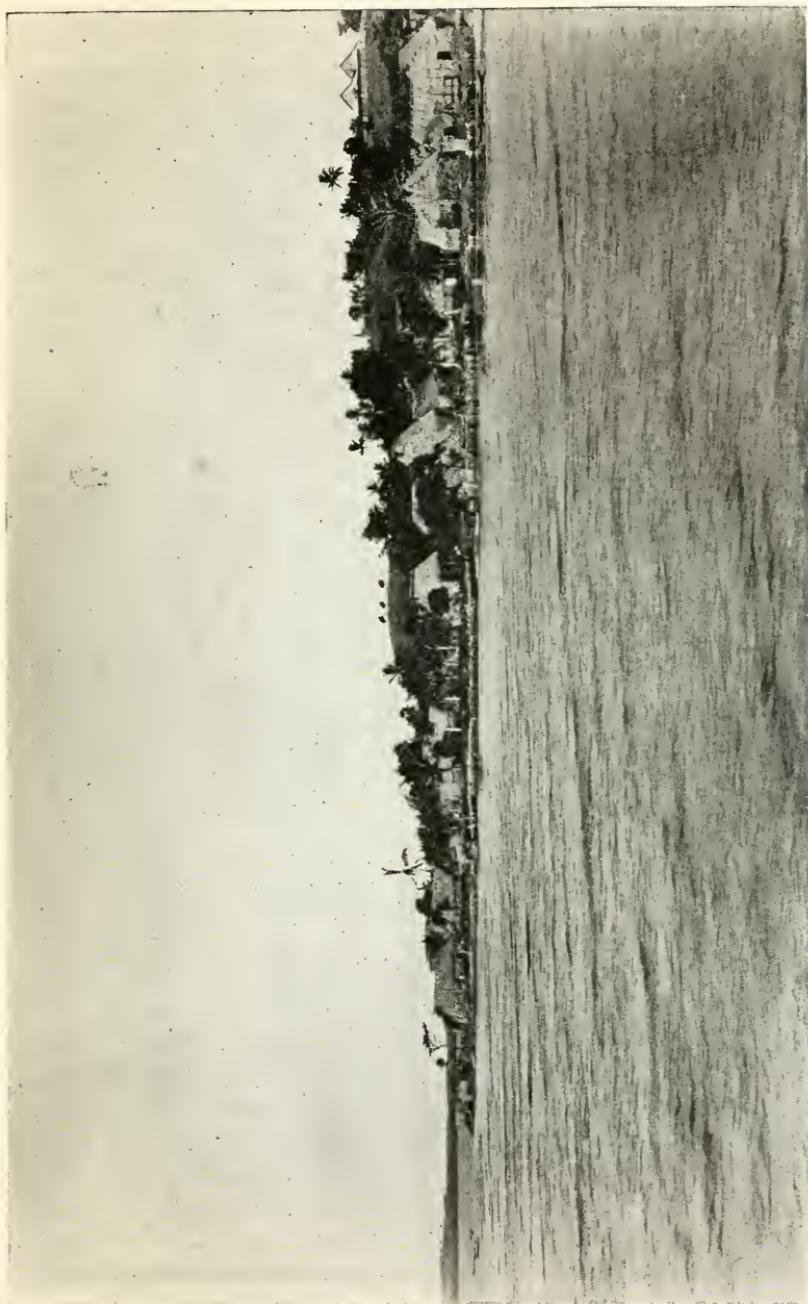
Following up the statistics of birth and death, the fact is disclosed that the loss in population is not due to a falling birth rate, but to mortality, chiefly of infants under one year of age. The mean annual birth rate for eleven years from 1881 to 1891 was 38.48, which is larger than that of England by 3.18 and of France by 12.58. But this remarkable fecundity is met by an enormous death rate varying from 35.15 to 59.03, or a mean of 42.76 for the eleven years noted above. Of the deaths more than one-half are deaths of children under ten years of age, and more than two-fifths are of children under one year. The race is declining not from inability to procreate, but from loss of power to resist disease and compromise with death.

Excessive deaths in certain years have been due to epidemics; measles in 1875 resulting in 40,000 deaths; whooping-cough (now very common) in 1884, resulting in 3000 deaths; dysentery (the prevailing disease probably brought in by the first white men who reached the islands) in 1885, resulting in 1000 deaths; influenza in 1891, resulting in 1500 deaths. These are to the Fijians new diseases, to which, therefore, the race has not yet been physically habituated, and against which the people must now struggle with constantly diminishing vitality.

In assigning causes for the race's loss of vitality, we must not overlook the probability that the Fijian race has passed its prime, and that decline is inevitable. Races may sicken and fall into decline like individuals, and for that matter like any species of plants or animals in nature. The earth is full of records of life-forms worn out and discarded. Life is by adaptation. Vital races prove their fitness for existence by their powers of adaptability. First they endure change of circumstances and then use circumstances to their advantage. Other races have faced changes and been harried by disease and have lived. As a race, the Fijian has probably passed its crisis and lost its capacity to adapt itself to its environment.

Nevertheless, much blame, if not all, attaches to the European, who accelerated—if he did not introduce—the decay of the native race, first by his vices and diseases, and next by his mistaken policy of civilizing the savage. To consider this class of causes we may now turn.

When the European first met the Fijian the latter was living under a more or less highly elaborated, social, economic and political system of his own devising. He had reached the stone age in evolution and was using primitive weapons and implements. In his tropical country food grew to his hand and the rivers and seas



NATIVE VILLAGE AT BAU.
Former seat of Fijian empire.

swarmed with fish. His life was communal and tribal, under hereditary chiefs, and tribes were constantly at war with one another. Cannibalism was practised to some extent. The Fijian was religious according to his light. The chief constituted the state, and controlled the people by "club-law." As with all primitive peoples the members of the tribe were controlled also by the iron rule of custom and ceremonial usage. The family was polygamous and women occupied a servile position. The system, such as it was, was complete, and to it the native's life was adjusted.

Now to this race in the age of stone comes the European, im-



A FIJIAN SCHOOL WITH ENGLISH AND NATIVE TEACHERS.

measurably superior both in point of age and attainments. A wise forethought might have prevented what took place, but perhaps this was too much to expect. The white man came in three guises and in three periods: first as trader and settler; second as missionary, representing not only the religion but the social ideas and standards of the superior race; and then as governor and judge.

From the first white traders and settlers the Fijians acquired nothing that was good for them: fire-arms, fire-water, and the white man's vices and diseases. These they might have survived had they been left to themselves, but they were now confronted by forces they could not resist, and which, doubtless, they will not survive—

forces springing from the ideas, sentiments, standards and civilization of a race alien and superior, a race whose very superiority spells death to the inferior.



A HINDU FAMILY AND CABIN.

The plantation work is done mainly by nearly 26,000 Hindus indentured by the government for this purpose. The cabin in the illustration is built of strips of corrugated iron.

With the best intentions in the world, the missionaries—and they are here considered not as sectarians but as the social agents of civilization—engaged in the work of reclaiming the savages of the Southern Seas from their savagery. By them the native system was broken up and the European substituted. They set themselves particularly to change the native order in five respects: to stop warfare, to clear the mind from superstition, to change the communal state, to abolish polygamy, and to emancipate women. Looked at from the sociological point of view, it is within the truth to say that everything done to these ends by the missionary for the benefit of his charges was done in reality to their racial disadvantage. The very goodwill of the teachers became the weapon by which the health of the native race was destroyed. In changing the native system the reformers were unwittingly robbing the race of its chance to perpetuate itself.

For a period of fifty years the European missionary worked his will upon the natives. The manner in which the superior code of Christianity operated to devitalize the race may be considered under the five heads noted above.

The European found the native engaged in intertribal warfare. So ages ago the European fought and passed on to higher combats. Just as now the European engages in competitive commerce, so then the savage lived by warfare. War was his occupation, his recreation, his school—the means by which his intelligence was developed and kept at strain. Waged with weapons too primitive to be very destructive of life, war energized the warrior, furnished the basis for those distinctions between men, without which growth is impossible, and cultivated the social feeling by upholding before the individual the interests of the clan.

When war stopped the natives stopped. By the division of labor incident to primitive life, woman was the worker, and now the warrior, except for certain communal services, had nothing to do. To him thereafter life was intolerably dull, and he became what he is to-day, indolent, improvident and apathetic. The very tools of husbandry which the European put into his hands have been used to increase his all too ample leisure. Civilization made the Fijian a sickly idler.

It is never wise to disrupt violently a nation's superstitions. Doubtless the Fijians did many things which a higher intelligence would pronounce absurd. Superstitions, however, are forms of social control, and in some instances the superstitions of the Fijians were connected directly with their welfare as a race. Thus symp-

toms of disease were regarded as manifestations of occult agencies. Fear of witches led the natives to sweep their houses and villages, the presence of offal and dirt being an invitation to an enemy to work his spell. When this superstition vanished the villages went unswept, and there was no authority to compel sanitation, for by the same change the power of the chief was lessened. When ancestor worship was destroyed the last prop of the chief was taken from him, and the state, except for immemorial custom, ceased to be.

The Fijians still remain communists, but the system is badly



THE CATHOLIC CATHEDRAL AT SUVA.

The stone was brought from Sydney.

mutilated. The spectacle is presented of a race moving on the stumps of a former system, with certain props of an alien and artificial character to sustain its progress. The European lives and rules as an individualist, his home being in truth his castle. The Fijian lives communally, and has no conception of home or privacy. In the conflict between the two systems, the Fijian held his own, but not without much mutilation of it.

In the communal system the chief was important in a number of ways. He ruled by his birthright (which was communal in a sense, in that the chief represented the blood of the common ances-

try in its purest form), and he represented the common good. He exercised the authority of the community, and at his command the



A NATIVE VILLAGE COMMUNE.

members of the tribe performed communal service, such as making roads, building houses and boats, planting gardens and weeding the village "square." To compel obedience, the chief was permitted to



KING CAKABAU, THE MOST POWERFUL CHIEF OF FIJI.
He was king of Fiji at the time of session to the English crown. His tribal dialect became the modern written and spoken language of Fiji.

inflict physical punishment and to condemn offenders to death. The chief's club provided the stimulus of fear necessary to give the Fijian incentive to move at all.



PRINCESS ADI, GRANDDAUGHTER OF CAKABAU.

She resides at Suva and is a woman of strong character and marked intelligence.

The Europeans interpreted the chief to be a petty tyrant, and to give his abused subjects the benefits of individual liberty as con-

ceived by them, they curtailed the power of the chief. Thereafter the communal rites were performed heedlessly. The people planted less food, they neglected their villages, and instead of liberty indulged in license. At the same time the exactions of the chief, being disconnected with service and responsibility, became actually tyrannical. So a double evil was incurred. At the present time the Fijian is neither an individualist nor a communist—he is without a governing principle in his life.

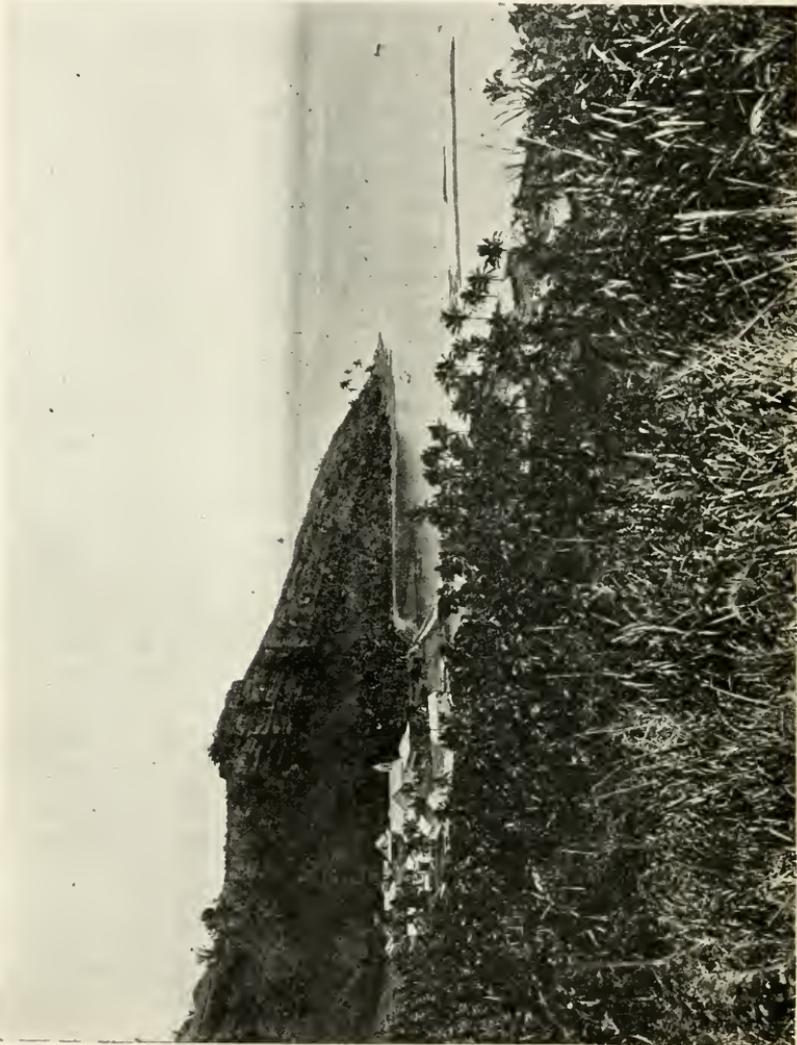
Under this head also may be considered the attempt of the missionary to impose upon the natives the European practice as to home and family. Husband, wife and children constitute the English monogamic home. The Fijians house was a single room too open for privacy. The Fijian was polygamous, living in the tribe, not the family, and to his children he was comparatively indifferent. Curiously the effort to introduce the “home” led to the decay of social morality.

In the ancient days chastity was the rule of the sexes; it was preserved under penalty of death. At night the girls slept with their mothers, and the boys went to the common house set apart for that purpose. The young men, taken up with training as warriors and seamen, were rarely profligate. In the “family” as constituted by the reformers the sexes were brought into closer connection and the “home” became anything but what the reformers intended. Sexual license, under “missionary monogamy,” and as permitted by a code much milder than the ancient “club-rule,” is to-day practically universal.

Polygamy was, of course, to the missionary a special offence. In heathen times polygamy was regarded as honorable, convenient, profitable and as to the chief indicative of wealth and power. It was socially honorific. With reference to economic conditions—the system of food products and the work of women in the gardens—and with reference also to the bearing and rearing of children, polygamy was advantageous to the race. It was advantageous also in respect to the physical improvement of the race, for it exercised a selective control over mating whereby the strongest men mated with the most prolific women. Those who practised polygamy were the ones best able to maintain their wives in food and comforts. The mothers in their turn, being freed from all other work during the four years allowed to nurse a child, did raise their children to maturity.

Monogamy presupposes a high stage of racial development and an advanced economic system. Even now Europeans are imperfectly monogamic, and it is known that the first white settlers in

Fiji fell in with the Fijian polygamic ways with considerable alacrity. By the missionary polygamy was looked upon with complete disapproval. It was the "source of female degradation, domestic misery and personal suffering." The directions given by the Wes-



A ROMAN CATHOLIC MISSIONARY STATION.
Native village and coco palms in the foreground.

leyan Missionary Society to its missionaries included the following: "No man living in a state of polygamy is to be admitted to membership even on trial, who will not consent to live with one woman as his wife, to whom you shall join him in matrimony or ascertain that

the rite has been performed by some other minister; and the same rule is to be applied in the same manner to a woman proposing to become a member of the society." By this rule of the church the practice of polygamy was abolished.

To what gain may be judged by considering the fact that under monogamy the Fijian mother was actually placed in the worst possible position for the rearing of children, inasmuch as her work increased manyfold, and she was obliged to shorten the nursing period. The injurious nature of this latter change is indicated by the fact that the Fijian has no substitute for mother's milk. Being overburdened and not properly cared for, the monogamic mother, while giving birth to a greater number of children than formerly, brought few to maturity. Another evil was that on the abolition of polygamy the young girls were freed from the repression formerly exercised over them, and began indulgence in sexual irregularities which are among the special causes of modern day infecundity and race failure.

The emancipation of woman was another cause dear to the European. It is true that in ancient times woman in Fiji occupied a servile position. She was the worker as man was the warrior and protector. It is true that she had little freedom. In countless ways she was hedged about by custom so as to prevent any exercise of individual choice or expression. But in those times also the women were genuinely moral. The purity of her relations with men was preserved, the penalty for unchastity being death.

She was "emancipated," but nothing was done to fill up the time formerly occupied with servile tasks, with suitable feminine interests and occupations. As with the men, life became intolerably dull, and for excitement the woman turned to sexual intrigues. With the abolishment of the ancient penalties attached to sexual immorality, there were no restraints upon such indulgence. Since her emancipation sexual depravity of every kind has enormously increased, accompanied by organic weakness and loss of stamina in offspring. It is a fact that the moral qualities of Fijian women are most defective in those districts where their position in the social scale is highest. The position of women has therefore been unfavorably affected by emancipation.

In all the cases cited the sociological error consisted in enforcing the social laws of an advanced civilization upon a people not prepared to receive them. In every case the changes wrought have been prejudicial to the welfare of the people. If the Fijians had been left in their own system as the Dutch Reformed Church

found it possible to leave the natives of Java, whom it converted to Christianity, the disaster noted might have been averted.



NATIVE CANOE UNDER SAIL.

With outrigger.

The problem of the colonial government in Fiji since 1875 has been a difficult one. The Fijian was neither savage nor civilized.

The old order was broken up; no new life had been created. With a wisdom born of much experience in dealing with native races, the English government adopted for the native a policy of non-interference, building its own administration upon what was left of the old order, adopting freely the communal system and even acknowledging in certain back districts the polygamous relations. Leaving questions of education and religion to the churches in possession of the field, the government has attended to the material and physical welfare of its charges. It has policed the islands, established courts of justice, and developed trade. For thirty years, however, the decay of the race has gone steadily forward, although it is claimed that for a year or two the rate of decline has been retarded if not checked.

If the Fijian race is to be saved, the colonial government must now go to one or the other extreme of policy. It must either continue its policy of non-interference, even to repealing its laws against adultery and fornication—for what is “illegitimacy” so long as a race lives! Or else it must go to the other extreme; assume complete supervision over the natives, and breed and raise the race definitely with reference to higher standards.

Sociologically that is moral for a race which favors life; that is immoral which leads towards death.

THE HISTORICITY OF JESUS.

BY WILLIAM BENJAMIN SMITH.

TO-DAY a book on the Historicity of Jesus¹ has certainly the merit of being timely. In recent years the gravest doubt has been cast upon the well-nigh universally accepted dogma of the human life of the Galilean Jesus, and there is certainly wide room for the production of proofs of that dogma, proofs more cogent than any yet adduced. Not only room, but indeed urgent demand. Of course, the most obvious and approved method of dealing with such doubts is to ignore them. This method has been very widely adopted, even by the highest authorities, and has indeed been publicly recommended by the very highest as the only fitting and effective procedure. We have been told almost in so many words, that persons who raise such doubts, who do not perceive intuitively the correctness of the dogma in question, who see the historical process in some other light than does the German theological, in particular the "liberal," professorate, have really no right to be heard or even to speak in such matters. Hence the present well-nigh unexampled muzzlement of the European press, which reduces freedom of speech to the merest mockery. From Germany, from Norway, from England, from Scotland, as well as from America come regrets from high-placed university professors and distinguished men of letters that it is discouragingly difficult, if not practically impossible, to bring before the public any reasoned "unprejudiced" presentation of the matter in dispute, at least any at all favorable to the radical contention. Said one German editor, in rejecting the manuscript of an excellent scholar and author, "I do not wish to disturb the religious slumber of the people." In the March number of the Dutch

¹ *The Historicity of Jesus, A Criticism of the Contention that Jesus never Lived, a Statement of the Evidence for His Existence, an Estimate of his Relation to Christianity.* By Shirley Jackson Case, of the Department of New Testament Literature and Interpretation in the University of Chicago. The University of Chicago Press, Chicago, Illinois.

Theologisch Tijdschrift appears an elaborate article in German on the Pauline testimony, establishing the conclusions already reached in *Ecce Deus* (pp. 148-163). The author, Schläger, explains that he had in vain sought to find a German periodical that would publish his article, which is able, temperate, thorough, erudite, in every way unexceptionable, save that it favors the new criticism. An illustrious biblicist writes that any public discussion of *Ecce Deus* seems at present unadvisable, so impossible is it to hope for any open expression of assent even from the most thoroughly convinced German theologian.

Can this throttling continue? To be sure, the wisdom of the ostrich is wonderful and admired of all men; no doubt it is very judicious to crawl under the bed during a tempest of thunder and lightning. Yet under some circumstances, even such drastic prudential measures may prove unavailing. By some unforeseen chance the detested doctrine may leak out, it may reach the mind and even the heart of some earnest popularizer, and suddenly a continent may be shaken with discussion, or, as Harnack puts it, some "uninvited dilettant" may "disquiet all Christendom." When the public mind is in a highly inflammable state, even a single vagrant spark may enkindle a conflagration that not even the whole press of Europe can smother with brochures. So at least it seems that Prof. Shirley Jackson Case has thought, and he has therefore wisely determined to come out into the open, well knowing there is nothing hidden that shall not be revealed. In the book in hand he casts aside all the cautionary counsels so generally followed, he admits that the question of historicity is a real one, that it has received no adequate treatment from the liberal criticism, that it can no longer be waived aside with the conventional air of superior wisdom, and he accordingly devotes a volume to its discussion. The author has undoubtedly brought skill and learning to his task. His footnotes, designed for the scholar rather than for the general reader, offer a long list of titles and bear witness to a wide acquaintance with the relevant literature. It is particularly pleasing to note the recognition accorded to Bruno Bauer, for more than half a century the *bête noire* of criticism both conservative and liberal, rarely enough mentioned and then only that he might be despised. Professor Case has laid aside the habitual sneer of his predecessors and not only treats Bauer with respect, but would even seem to accord him almost the first place not merely chronologically but also logically among the "extremists." He says, "Bruno Bauer, as we have already observed, was gradually led to his conclusions by his critical examination of the gospels and

the Pauline epistles. Consequently the formulation of a new theory of Christian origins was the last stage in his work. To-day this process is usually inverted. The radicals come to the study of the New Testament with a fixed notion of the way Christianity arose, hence they are not greatly concerned with the Christian literature except to demonstrate that its content can be explained in accordance with their hypothesis" (p. 66).

It seems a pity that one could do justice to the dead only at the cost of injustice to the living. I presume not to speak for others, but as a characterization of my own methods and way of approach to the problem, the quoted statement is simply the *truth completely inverted*. It was only by a long series of Bible (particularly New Testament) studies, begun in early college years and maintained with steadily increasing interest, under guidance of the same order of lights (the liberal critics) that Professor Case so enthusiastically follows, that I was finally brought to recognize the blind alley into which they lead, to see the utter impossibility of explaining by means of the liberal theory *any* of the pivotal facts of proto-Christianity, such as the *primitive worship of Jesus as God*, the *mission to the Gentiles*, the *extremely rapid diffusion of the propaganda*, the *preaching of Paul*, and the *absence of the human personality* (the liberal Jesus) from old Christian literature. The only "fixed notion" brought to the "study of the New Testament" was exactly the "fixed notion" that Professor Case has himself always brought and still brings and will alas! perhaps forever bring, the "fixed notion" of the pure-human Jesus as the fount and origin of Christianity, a "fixed notion" derived precisely whence he has derived it, from the study of liberal (particularly, German) criticism. My present position was gained only by abandonment of Professor Case's own "fixed notion," by reluctant recognition of its total inadequacy. Any one that has read either of my German books must perceive that this abandonment was necessitated by persistent probing of the New Testament. Such at least is the impression made on the unsympathetic mind of such a scholar as Fiebig, else he would not have applied the term *rühmlich* to those New Testament studies. At any rate this general state of case is clearly set forth in the *Vorrede* to *Der vorchristliche Jesus*, so clearly, one would think, as to forestall intentionally any such error as Professor Case's and to make his representation peculiarly puzzling. If now it be replied that the words are, "To-day this process is *usually* inverted," not *universally*, and that room is left for a trifling exception, the answer is that such a reply is not satisfactory, that it does not mend matters, but makes

them worse. For the reader could not be expected to know the facts in the case, nor to make the proper exception; he is left with an impression that is distinctly false.

Returning from this disagreeable digression we may remark that the recognition of Bauer, however pleasing, is by no means so just, not to say generous, as that of Schweitzer (who does not agree with Bauer) in his "Quest of the Historical Jesus," by whom the stone that the builders rejected is unhesitatingly placed at the head of the corner. Read the emphatic paragraphs at the close of his eleventh chapter (pp. 159, 160). "The only critic with whom Bauer can be compared is Reimarus." "Bauer's 'Criticism of the Gospel History' is worth a good dozen Lives of Jesus." "Since Paul, no one has apprehended so powerfully the mystic idea of the supersensible *Body of Christ*." Such is the estimate, partially expressed, of the scholar that has mastered the literature of the subject (up to 1905) more comprehensively than has perhaps any other. Like Faust's punishment the judgment of posterity comes late but in ample measure.

Professor Case has intended to give a complete statement of the matter in hand, omitting no important phase of the great controversy. It seems strange in view of such an avowed purpose to find that many of the most highly significant considerations thus far advanced have not been mentioned at all. He has indeed thought it worth while to name the present writer some dozen times sporadically, whose contentions he has also sometimes accredited to others who had themselves adopted them, strangely enough preferring to quote his compatriot at second hand. Yet of only the first third or fourth of *Der vorchristliche Jesus* does he betray any knowledge; of the rest, which critics of the first rank have regarded as "particularly hard to refute" and as perhaps "the most valuable part of the work," he makes no mention. Nor does he seem to have met in its full force a single argument even of the portion he has considered. The only point whereon he has "dwelt thus at length" (pp. 102-110) is the witness of Epiphanius, on which the German critics have also labored most, not indeed as "representing the most substantial data," but because it was easiest here to raise a cloud of dust and to darken counsel by words without insight. With respect to these manifold and mutually contradictory "theological attempts" to explain away the Epiphanius-passages, it will be enough to quote the judgment of an opponent, Bousset (*Theol. Rundschau*, October 1911, p. 373), that they "must all be accounted failures." His own attempt does not come up here for consideration. After repeated readings it still

seems hard to make out just what our author does think on the subject, save that surely Epiphanius could not have testified against liberalism and Professor Case. Here are some of his main statements. "Epiphanius's thought is often very hazy, but on this subject he is perfectly clear. There was among the Jews even before the Christian era a heresy of the Nazarees; then came the Christian movement, which at first was known as the sect of the Nazorees and which finds its proper continuation, as Epiphanius takes great pains to prove, in the Catholic church; and finally there was a third class, who took upon themselves the primitive Christian name of Nazorees but who adhered so rigidly to Judaism that Epiphanius curtly remarks, 'they are Jews and nothing else.'"

"Whether there was ever such an array of sects bearing a similar name. . . . may be questioned. . . . But one thing at least is clear. His statements about Nazarees, Nasarees, Nazorees and Nazirees involve no ambiguity whatever as to the date of Christianity's origin. The traditional date is the only one suggested. Those who argue for a pre-Christian Jesus can find nothing for their purpose except the bare mention of the early existence of a Jewish Nazarite heresy. To prove the reliability of this statement, and to show further that the sect was 'Christian' in character, is another matter. Epiphanius supplies no argument for this. He does not even so describe the Nazarees as to suggest characteristics which show them to have been precursors of the Christian movement."

Such is Professor Case's treatment, and the reader may judge of the "total absence of bias," the "wholly unprejudiced spirit" of this "complete and unprejudiced statement," qualities indeed that one is sure to expect in theological works that stoutly uphold far-descended traditions. However, it seems a little queer that while discussing this Epiphanius-passage at such length he should forget entirely to remind the reader who first called attention to the passage, whom in fact he means by "those who argue for a pre-Christian Jesus." Why such a vague circumlocution in such a compact volume? The only justification lies in the odd *habit* of our author to avoid as far as possible the ill-omened name of the writer of *Der vorchristliche Jesus*. Aside from this very small but significant trifle, the main thing is that the ingenuity of Professor Case, no less than that of his German predecessors, shows itself impotent in presence of the "*Epiphaniusstelle*." In fact he makes no definable attempt at explanation. Apparently he admits the "early" (meaning the *pre-Christian*) "existence of a Jewish Nazarite heresy" (meaning *Sect of the Nazarees*, as elsewhere he grants "even before

the Christian era a sect of the Nazarees"). He also questions the attempt of Epiphanius to distinguish the "sects bearing a similar name." Herewith then he seems to concede practically everything in dispute. If the Nazarees were pre-Christian (as he apparently grants),² if Nazarees and Nazorees were only variants of the same name (as he seems to concede), as the manuscripts amply testify, and as common sense requires, then what remains? Irresistibly the proto-Christian movement is thrown back beyond our era, because Nazorees was an early name of Christians as Case admits and Acts attests (xxiv. 5). What then is meant by saying "His statements about Nazarees *et al.* involve no ambiguity whatever as to the date of Christianity's origin. The traditional date is the only one suggested"? This sounds very much like a lawyer who should admit that his client had been caught *in flagranti crimine*, and yet contend lustily that this cast no suspicion upon his innocence and no doubt upon his title to the stolen goods. To be sure, Epiphanius does not suggest any but the traditional date. But who ever hinted that he did? It is the traditional date that he strives so desperately to rescue. It was not necessary for him to suggest any other. *The pre-Christian date suggests itself* irresistibly in the admissions of Epiphanius. This Bishop of Constantia is a special pleader. He has studied most deeply and diligently about the Jewish sects and fortunately has learned too much. To his own confoundment he has discovered the pre-Christian Nazarees. What shall he do with them? A wiser man would have kept still as a mouse, but never the Bishop. He is too proud of his discovery. He must tell it abroad. But he "was swayed by a tremendous zeal for orthodoxy" (as Case declares, p. 106), "And for all the wealth of Indies would do nothing for to hurt her." Moreover, like modern liberals, he honestly believed the impossible, that he could in some way divide and conquer, could distinguish the Christian from the pre-Christian by a single vowel, could talk so long and so confusedly that the reader would finally lose the thread of thought and accept "the traditional date" out of mere exhaustion. This method of talking against time promised well, and even to-day the liberals seem to have found nothing better, but it cannot finally prevail. Ever more and more clearly come out the two cardinal and regulative facts, first pointed out (1904) by the present writer, that the Nazarees were certainly

² And as only deeply interested prepossession can any longer doubt. For Epiphanius is not only "perfectly clear," not only peculiarly well-informed, but he is testifying *against* himself, *against* the orthodoxy he loved with such infatuation; hence the unequivocal statement of this most learned of heresiographers must be taken not merely at its face value but at a very high premium.

pre-Christian and must not be distinguished from the Nazorees of the New Testament. It is puerile to make a mountain out of the molehill of difference between *a* and *o*, between forms that are interchangeable in manuscripts; as well distinguish between *lacruma* and *lacrima*, between *cpistula* and *epistola*, between *Vergil* and *Virgil*, or between *Leibnitz* and *Leibniz*. It is idle to say that Epiphanius insists upon the distinction. Of course he does: he had to do it; for he "was swayed by a tremendous zeal for orthodoxy," and orthodoxy was and is in extreme peril from his indiscreet discovery and publication. His confusion and contradictions spring from the same source and are just as natural as the confusion and contradictions that Bousset so regretfully acknowledges in Wernle, Weinel, Schwen, Schmidtke and the rest, to mention only Germans. All these "theological attempts must thus far be accounted failures," for they merely obscure the issue and hide the two hinges on which the whole controversy turns and to which not one of these many "attempts," not even this latest of Professor Case, can pretend to do any manner of justice.

The other less detailed treatments in this book are so inadequate that it seems strange that the author could himself have felt any satisfaction in them or have allowed either himself or his publisher to say that "the negative arguments are very carefully examined," when in fact the great majority of the most important have not been examined at all, not even mentioned, and even the few lightly taken up have been as lightly laid down again. The most serious treatment, that of the Epiphanian passage, we have just found to be without cogence or coherence, but the most serious defect of the whole book is its failure to take any notice of Drews's *Christusmythe, II. Teil*, or of Smith's *Ecce Deus*. Even most unfriendly critics declare these to be the most important appearances in the recent debate, while the more sympathetic are unreserved in their estimates.³ Our author has read *Ecce Deus*, for he refers to it repeatedly, though not controversially, and presents an excessively meagre summary on page 50. But he nowhere essays any reply to the arguments advanced in that book. He does indeed seem to allude to the chapter on the "Silence of Josephus and Tacitus," only however in order to introduce a strange error into a footnote, p. 87: "This view (that the Tacitean passage has been interpolated) is mainly a reiteration of the doubts of Hochart." As I have studiously avoided reading

³ Compare e. g. the reviews by Hertlein, Meyboom, Reinach, Ransom, Toy, Windisch, and others, note also that Bolland in his latest and greatest work *De groote Vraag* (not mentioned by Professor Case) adopts freely the results reached in *Ecce Deus*.

Hochart, and as there is not to my knowledge a single one of his arguments in my article, the reader may form his own judgment in the premises. On page 56 another highly characteristic footnote informs us that "W. B. Smith seems at present to be vacillating on this question: cf. *Ecce Deus*, p. 150." Of course it is not expected that the reader will actually "confer" with the page 150 or with any other page of *Ecce Deus*. He who by accident does so will not find there any faintest shadow of vacillation. The passage in question reads thus:

"What? Is not First Corinthians still earlier than Mark? We need not raise the whole Pauline question. That is quite another matter. For the purposes of this investigation (and only for these purposes) we may admit freely that this letter *as a whole* proceeds from Paul and is older than Luke and even Mark. This admission, however, implies not even for an instant that *this particular passage* is older than all the synoptics or proceeds from Paul. For it is surely a well-known fact that the original New Testament scriptures have been subjected to revision, redaction, and interpolation." Follows then an elaborate argument to show that in any case, whether the epistle as a whole be Pauline or un-Pauline, the passage in question (xi. 23 f.) presents a later secondary point of view in comparison with the earlier original view of chapter x. 16, 17. Any discussion of "the genuineness of the principal Pauline letters" is omitted with perfect logical propriety, not in vacillation, but simply and solely because it would be irrelevant. Such "vacillating" might be imitated by certain liberal critics, though it might reduce in some measure the gaiety of nations. This same minute treatment of the "Pauline witness" (*Ecce Deus*, 148-163), with which Heitmüller now seems to be in essential accord (see his *Taufe und Abendmahl im Urchristentum*, 64-69) and which Schläger has fully confirmed (*Theol. Tijdschrift*, 1912, II, 136-157), wherein I have consciously taken from no man, is once again delicately and appreciatively footnoted on p. 73 in the words, "W. B. Smith also falls into line here."

Mere trivialities these, yet they indicate better than aught else the spirit of the book in hand. Dismissing the ungrateful task of noting them we must now recall attention to the fact that Professor Case omits all discussion of the very *heart* and *nerve* of the most recent contention concerning the origins of Christianity. Fiebig has declared that the two questions raised by *Ecce Deus*: How far must the Gospel narratives be interpreted symbolically? and how far must proto-Christianity be understood as a monotheistic movement directed against polytheism? are now instant and call for decision.

That Professor Case should never mention them is a queer commentary on the profession: "No phase of any consequence in the history or in the present status of the problem has been ignored." It might seem that words are still used sometimes in a Pickwickian sense.

On the other hand our author has given ample space to Jensen and Robertson, not to mention Kalthoff, Lublinski, Niemojewski, and others. This it may be well to have done, but not to have left the other undone. As one of his sympathizers remarked about this book, "He shows great skill in selecting his opponents." Herein let it not be said that he "falls into line," but he marches in line with his European peers, all of whom, from Weiss to Weinel, from Jülicher to Wahrschauer, fall afoul of the writers named above and thrice slay the slain with pathetic unanimity and gusto, and like Case with this scrupulous tithe of mint, anise and cummin they quiet their consciences and think to absolve themselves from all weightier matters of discussion. "But what good comes of it at last?" is a very pertinent question for little Peterkin. Why "handle" these detachments so "mercilessly" while the main mass of the army moves on undisturbed?"⁴

In spite of the few shortcomings thus far noted and even in spite of some others, the book has decided merits, of which perhaps the chief is the summation (pages 269 f.) of "the evidence for Jesus's existence." It is too much the custom of the historicists to hide their light under a bushel, to hint vaguely that they have untold treasures of argument carefully locked up in safety deposits, the nature and extent of which they do not care to reveal. The present writer has tried repeatedly to get a peep at these garnered stores, but vainly thus far. In the *Theologische Revue* the learned Catholic, Kiefl, declares of *Ecce Deus*, "However trenchant and manifoldly correct the critique of the author is, yet the proof of his counter-hypothesis remains defective." At what point "defective" is not said, but the chief complaint is that Schmiedel's Pillars are so elaborately treated while the "other evidences" are rather ignored! But what are these "others"? The reviewer gives no indication. Schmiedel himself has declared that aside from such Pillars there exists no other clear evidence that Jesus as a man ever

⁴ On p. 71 we are taught that "Smith's conclusions as to the Epistle to Romans have suffered severely under the criticism of Schmiedel." This information will be a delightful surprise to all readers of the only two articles in point (which Professor Case does not mention) in the *Hibbert Journal* (January and April, 1903), especially, I trow, to Professor Schmiedel himself. The capital "conclusion" that "Rome" is interpolated in Rom. i. 7, that in the elder form the "Epistle" was addressed to "all those in love of God," is now admitted fully both by Harnack and by Zahn.

lived at all (*Das vierte Evangelium*, p. 17). Hence the logical pre-eminence of the Pillar-passages. When some one produces "other evidences" of equal clearness, they will certainly receive equal consideration. Meantime to pursue the fleeting semblances of logical argument through the pages of Weiss, von Soden, and the rest is like chasing down a will-o'-the-wisp; to wander through their imposing syntactical structures is like threading one's way through the streets of Cloud-Cuckoo-Town.⁵

Wendland does indeed give an audible hint in his review of Reinach's *Orpheus* (*Theol. Literaturztg.*, 1910, No. 21, 644): he would rest the historicity on "the Aramaic basis of the Synoptics and the fact of a mission independent of Paul." Here are two arguments, quite independent mutually. Unfortunately it is hard to make a syllogism out of one premise, and in neither case does Wendland give any hint of what is the other premise; so we are left quite at a loss. In this perplexity it is a great relief to come upon Professor Case's summary, which declares: "The New Testament data are perfectly clear in their testimony to the reality of Jesus's earthly career, and they come from a time when the possibility that the early framers of tradition should have been deceived upon this point is out of the question. Not only does Paul make the historical personality of Jesus a necessary preliminary to his gospel, but the whole situation in which Paul moves shows a historical background in which memory of this individual is central. The earliest phases of Gospel tradition have their roots in Palestinian soil and reach back to the period when personal associates of Jesus were still living; while primitive Christology shows distinct traces of Jesus the man of Galilee behind its faith in the heavenly Christ. The disciples' personal memory of this Jesus of real life is also the fountain from which the peculiarly forceful type of the new community's vitality takes its start."

⁵ E. g., "So it follows that in interpreting Jesus the category of supernaturalism is felt by many to be an inadequate way of picturing his worth, and this is not because he has lost significance but because the category has done so" (p. 313). How careless of the Category to lose its significance! "What! Lost your mitten? You naughty kitten! Then you shall have no pie." *En passant*, Category would seem to be almost as important in the Critique of the Pure-Human as in the "Critique of Pure Reason." With its artful aid you need no longer wonder whether Jesus actually raised a literal Lazarus from the dead; you need only select a Category under which adequately to represent him and picture his worth. It would be easy to fill volumes with choice cullings from the works of leading liberals, wherein vagueness and nebulousness of thought (so-called) are pushed beyond the bounds of cometary tenuity, but this expression would seem to do injustice to the comet, which is not all tail, but has a nucleus. Truly says Homer, "This way and that, wide is the range of words."

This seems to be a fuller and clearer statement of the "other evidences" than is elsewhere to be found in the same compass, and hereby Professor Case has made the public his debtor. A few observations may be permitted.

1. It seems noteworthy that the Pillars shine by their absence only. Professor Case would seem to regard them almost as lightly as Schmiedel regards all such "other evidences." This seems very remarkable, for Schmiedel is not alone in pinning his faith to the Pillars. Witness, e. g., Meltzer's *Zum Ausbau von Schmiedels Grundsäulen* (1911).

2. The favorite argument from the unique, incomparable, and quite uninventible Personality is likewise slurred, if not indeed wholly omitted. This seems even more remarkable still, for this has undoubtedly hitherto been the trump-argument of the liberals.

3. The assertion that "the New Testament data are perfectly clear etc." ignores the whole symbolic interpretation set forth in *Ecce Deus*. If this interpretation be in large measure correct, then the New Testament data would seem to be perfectly clear in their testimony *against* the historicity in question. Unless the error of that interpretation be shown, this leading argument in Professor Case's summary falls to the ground, and what is said about "the early framers of tradition etc." loses all its meaning.

4. What is said about Paul is not correct; it is rather the very *reverse* of the truth. See *Ecce Deus*, pp. 148-163, and Schläger's article already cited.

5. As to tradition rooting in Palestinian soil, this argument like Wendland's, tries to stand on one leg, which is uncomfortable for an argument. The only plausibility of such syllogisms lies in suppression of the major premise. When this is stated, it will be found either false or unrelated to the conclusion. As a matter of fact we have no reason to suppose this Christian movement originated in Palestine or in any other one place. The pictorial representation in the Gospel was *staged* in Palestine, and for the reason stated in Matt. iv. 15, 16, to fulfil the prophecy about the arising of the light on "Galilee of the Gentiles." Nearly all the topical references of the Gospels are derivable directly or indirectly from this *motif*, and it is noteworthy how much of the Gospel picture remains in the air without a local habitation and sometimes without even a name. In the Gospels the Judean ministry is an afterthought not present in the Logoi-source (Q), as Harnack now concedes, and is a highly elaborate reflection from the mirror of prophecy, sacred and profane.

6. "When personal associates of Jesus were still living" assumes everything in dispute, as indeed is elsewhere done in this book.

7. The closing sentence about "personal memory" sounds like a rather grudging concession to the old Personality-argument and is quite too vague to form any basis of discussion. That the *absence* of any such "personal memory" is a distinctive mark of the early preaching, is the conclusion reached in *Ecce Deus*.

In view of all the foregoing it seems doubtful whether the historicists will in general be grateful to the Chicagoan for his statement of the case.

But our author is not content with a discussion of the historical question. He treats of the dogmatic significance of the Jesus for Christianity and religion in general.⁶ He would answer the question "What think ye of Christ?" We are interested in his own answer rather than in that of others, whose views he is at so much pains to present. Precisely what he thinks is not easy to make out: there is room for error in the most painstaking exegesis. He who expounds others clearly may not clearly expound himself. It would appear, however, that for Professor Case Jesus was a man, and nothing but a man; all trace of any peculiar divinity is erased from the picture entirely. Of course, he was a superior man. In what the superiority consisted, it would seem very hard to say. Again and again we are assured that Jesus had some very close communion with God, nothing however inimitable or unattainable by any of us sons of God. "The fundamental item in all Jesus's religious experience appears to be his abiding consciousness of fellowship with the Father." His program of salvation is accordingly said to be almost fatally simple: "become sons of God in childlike trustful fellowship, and under the inspiration of this fellowship live the life of unselfish service" (p. 297). Ethically and socially this Jesus seems to have given nothing new to the world. "Jesus lays down two controlling principles for the guidance of conduct; God is to be loved with full devotion of heart, soul, and mind, and one's neighbor is to be loved as oneself" (p. 301). It

⁶ As do so many Germans, wherein they seem to be parleying for the most honorable terms of capitulation.—When "liberals," "though they stoutly defend Jesus's existence on historical grounds," yet "grant that Christianity would not collapse if belief in Jesus's historicity had to be surrendered"; when they gravely ask, "Is belief in the historicity of Jesus indispensable to Christian faith?" it is plain that they are setting their house in order and preparing to turn over the keys at a moment's notice. One is reminded of Byron's famous line but slightly varied:

"And vowing they would ne'er assent, assented."

seems queer that our author should write "lays down" when he means *quotes* (from the Law, Deut. vi. 4, 5, Lev. xix. 18). Common sense must pronounce this characterization to be pragmatically worthless, if not false; it is so vague as to be no characterization at all. But this very vagueness, however disastrous, is perfectly natural and more than justified. There is not recorded among "New Testament data" a single deed or a single word that the critic can refer with certainty or even great confidence to this "historic Jesus." Plainly then it is quite out of the question to find any clear intelligible characteristic of such a "personality." Professor Case has seized upon this sense of oneness with God, not because he has any proof of it in the New Testament or elsewhere, for he offers none and has none whatever, but because it seems to him to become well "the Historical Founder of Christianity"; whom the shoe fits, let him wear it. We would not undervalue any such sense, but will any one claim for an instant that it is attested for Jesus in any such manner or degree as, e. g., for Spinoza "the God-intoxicated man," of whom Schleiermacher said, "the Divine Spirit transfused him, the Infinite was his beginning and his end"? Yet we do not worship Spinoza nor any of his peers as the founder of a religion. This character-analysis given by Professor Case seems to be little less and little more than the figment of a pious imagination.

More interesting by far are the omissions of the Chicago professor. Naturally he has naught to say of the miraculous element in the Gospels. It is plain, however, that he discredits the same *in toto*. According to him we have not to deal with a Resurrection but with a "resurrection Faith"; the disciples never saw the Risen One—there was no Risen One to see—but they had "vision experiences." It is amazing how lightly our author skims over the thin ice in this deep-water region, but there can be no real doubt as to his meaning and conviction. For him the whole so-called miraculous element in the New Testament is at the very best merely fanciful. For him the structure of the Christian faith rests upon some kind of *lusion*, whether *illusion*, *delusion*, or *collusion*, or a merger of all three. It goes without saying that he nowhere gives any justification for this element or this basis. The great facts of proto-Christianity, the worship of Jesus and the mission to the Gentiles, receive no hint of explanation at his hands; they tower before us wholly unconnected with Professor Case's historical theories, utterly isolated and as destitute of relations as Melchisedec. Nor can any one perceive any motive for the fabrication of the Gospel wonders. Understood literally (as our critic understands them) they

could prove nothing until they were themselves proved, and being mere fictions they could never be proved at all. For Professor Case this miraculous element is far worse than the Old Man of the Sea for the Gospel, which may well exclaim, "Who shall deliver me from this body of death?" It is hard indeed to see how he can read the Gospels with even the least patience, and how he can expound them is a mystery. None of this however is the fault, it is all only the grave misfortune, of Case,—to be wedded to a *passée* and faded theory that has too long outlived its usefulness.

When we now pass to the closing chapter on "Jesus' Significance for modern Religion," we find it still harder to be sure of our author's position. He is evidently greatly concerned to show that there is really such an abiding significance, but in finding any adequate reason therefor he seems to fail utterly. Indeed, the problem he sets himself is absolutely insoluble. The "historic Jesus" of the liberals was at most and at best simply an exceedingly pious man, possibly possessed of a genius for godliness, like John Wesley. All attempts to find something "unique" in this pure-human Jesus have always issued and must always issue in miserable fiasco. You do not seek behind the stove what you have not put there yourself. The liberal imagines a "unique" quality in his Jesus and then turns over every verse in the Gospels to find it there. It is still true, the lament of Werenfels:

"This is the book where each his dogma seeks,
And this the book where each his dogma finds."

We have no reason whatever for supposing a pure-human Jesus superior to hundreds or even thousands of others whose names adorn the annals of our race. We might admire, reverence, even love his pure-human character, and if we only knew with some degree of certainty something that he said or did, we might draw inspiration from his life. But precisely the same and even more may be said of many far brighter stars in the firmament of authentic history. Undoubtedly also many thousands, even millions, have actually drawn hope, courage, inspiration, from the life of Jesus, but it is the divine Jesus of orthodoxy, not the pure-human Jesus of liberalism. Much as the liberals may descant upon their *Jesus-bild*, and desperately as they may strive to find it full of marvel and inspiration, I must be allowed to doubt whether a single one has ever found in it either the wonder or the uplift that he so earnestly desired. In spite of all their perfectly honest professions and intentions, the religious soul must still say of the liberal critics, "they

have taken away my Lord, and I know not where they have laid him." *Experto crede*. The greatest of the liberals are coming to recognize this fact. Witness the words of Wellhausen at the close of his *Einleitung*: "For what has been lost with the Gospel, the historical Jesus, as basis of our religion, is a very doubtful and unsatisfactory substitute" (p. 115). Witness Bousset who speaks of the "transient" and the "eternal" in the personality of Jesus (reminding one of Kant's "empirical" and "transcendental" Self), who treats of Jesus as a "symbol" of the divine and so seems to Wobbermin to deprive him of all "significance as the source of our religion." Indeed it becomes every day more unmistakably clear that, as the orthodox Dunkmann affirms, "It is all over with the historic Jesus." Such a Jesus could henceforth be nothing more to us than Socrates or a hundred others; being a mere figment of the liberal imagination, he has lived his little day. But it is by no means all over with the real Jesus, the Jesus of the Gospels, the Jesus of proto-Christianity, "the God Jesus" of Origen. The complete triumph of monotheism is the avowed mission of his "everlasting gospel" borne through mid-heaven on the wings of an angel crying to all nations, "Fear God and give him glory."

It seems strange then that the liberal critic who teaches the pure-humanity of Christ, who "preacheth another Jesus," a "different spirit" and a "different gospel," unknown not only to the church for 1800 years but still more unknown to the primitive Christians, apostles, and evangelists, who rejects all and several the teachings of all the creeds and the far sublimer faith of the "monotheistic Jesus-cult" (Deissmann) antedating all creeds, that *such a one*, no matter what his learning, ability, or integrity, should pose as the Defender of the Faith that he has himself destroyed. Ajax did indeed shield valiantly the fallen Patroclus, but it was Hector, not Ajax, that slew him. Stranger still, in this case the defense of the corse is an heroic effort to keep it dead. It is directed against the friends of the fallen, who come not indeed to anoint "the body of the Christ" unto sepulture, but to reanimate it, not with any pure-human nor even half-human half-divine life, but with a life all and solely divine and immortal as the Deity Supreme.

AHASVERUS NEARING THE GOAL OF HIS MIGRATIONS.

A PRESENTATION OF THE RELIGIOUS PROBLEM IN MODERN
JUDAISM.

BY AHASVERUS LVII.

RELIGIOUS narrowness has always been an implacable enemy of art and poetry. Hussites and Puritans destroyed the most beautiful monuments of medieval art in their blind fanaticism against what they termed idolatry. Medieval monks used the most valuable manuscripts of classic writings as parchment good enough for "The Hours with the Holy Virgin" or similar books of devotion. Early Christians destroyed ancient temples together with the most artistic specimens of ancient sculpture. Missionaries in Germanic and Slavic countries or the conquistadores of Cortez obliterated every vestige of ancient culture and thus deprived the world of an inestimable treasure of information on ancient civilization. Undoubtedly when the Jews conquered Palestine they raged with the same fierceness against the relics of old Canaanitish art and religion.

In the same way the narrowness of the medieval church caricatured the beautiful myth of Ahasverus, the restless wanderer who longs for death, but to whom this salvation is denied. The tale of Ahasverus who dashes himself into a raging fire or down steep precipices, uselessly trying all methods of ending his life yet not able to die, is an allegory of what our experience teaches us daily in the lives of individuals dragging out a useless and burdensome existence in hospitals, in penal institutions, in hovels of misery, and on beds of terrible suffering. Similarly Ahasverus is an allegory of a cause that has outlived its purpose and continues to exist as a curse to its supporters. Unfortunately Christian fanaticism in the Middle Ages added two features spoiling the beauty of the myth. It makes Ahasverus exist as a warning example for good Chris-

tians and a testimony to the truth of the fundamental dogma of Christ's divinity, and it makes Jesus, who on the cross prayed, "Forgive them for they know not what they do," a vindictive fanatic.

Suppose that Ahasverus, of whom no mention is found in the Gospels or in any literature up to the thirteenth century, were a historic personality. Suppose an ignorant cobbler in Jerusalem, to whom naturally the vote of the Sanhedrin was a divine command, just as an order of the Bishop is to the Irish peasant, or the ruling of the Pope to the Tyrolese mountaineer—suppose this poor cobbler saw in Jesus, as he could not otherwise, a dangerous infidel destined to corrupt the whole nation and to deprive it of its divine protection. Suppose he said harsh words to one who was a martyr for a nobler conception of religion. Would he be different from those who condemned John Huss or Savonarola to the stake, or from those who jeered at John Brown when he was led to the gallows?

This is a side remark which has little to do with the question. The main issue is of an entirely different nature. For centuries it was an unsympathetic or hostile outside world which saw in Judaism an Ahasverus, a cause long dead and still persisting in living, or pretending to live and suffering justly in consequence. Its lot was like that of a monarchical party in a republic. Now it is different. For a century the feeling within Judaism has been that the allegory of Ahasverus is a photographic presentation of Judaism and its conditions. Perhaps nobody has presented it in a clearer way than did Heinrich Heine, the brilliant Jewish genius, himself an Ahasverus, vacillating between proud self-assertion and cowardly mimicry. His statement, "Judaism is no religion, it is a misfortune," expresses a sentiment shared by a great many members of his church, people, or race—whatever the unique organism may be called. An idea of the number of his sympathisers may be formed from the statement made by Michael Beer, the brother of the famous composer Meyerbeer, a talented poet who died in the prime of manhood, in a letter to Heine, written from a French seashore resort. "Yes, dear Heine," said he, "if I could wash off my Judaism in the ocean, but no ocean has water enough to cleanse us from this stigma." This is the cry of the Jew, longing to be a member of human society without constantly being classified as a Jew. It is far more frequent than outsiders will suspect, who may be misguided by a more or less self-deceptive, hypocritical gasconading.

Theodor Herzl, undoubtedly the most popular name in the Jewish history of the last decade of the nineteenth century, the founder of modern Zionism and the advocate of the reassertion of

the Jews as a nation, preaches merely a gospel of despair. Jews ought to assert themselves as Jews, because it will not help them if they try to be absorbed by humanity. In his tragedy, "The New Ghetto," the hero, a rather remarkable, almost prophetic presentation of the author's life, dies from wounds received in a duel, which he fought with one who insulted him as a Jew. His dying words are: "Tell my people they shall go out." How they shall go out the dying man has no time to tell. Nor had the poet who wasted his life on a bewitching utopia.

In the same fragmentary way the same topic is treated by Herzl's compatriot, the highly gifted Vienna poet Arthur Schnitzler, in his novel, "The Way Out." He does not indicate where this way out can be found for Ahasverus, the Ahasverus of our days, the Ahasverus of the fifty-seventh generation, but every one of his characters is groping for it. Every one of his characters, physicians, politicians, bankers, and authors are sighing the sigh of Ahasverus. Their greatest trouble is that they feel that their life as Jews is a penalty, a life sentence imposed upon them, a yellow badge, not of cloth worn on their garments as their ancestors were compelled to wear, but a yellow badge all the same. They feel that they stand for no positive program, as one of their most talented men, the German author Berthold Auerbach, has expressed it, when he makes one of his Jewish characters say, "The modern Jew is not so much a Jew as he is a non-Christian."

A negative program is hardly a program at all, as we can see from the slow growth of the liberal churches. Their condition is exactly the condition of modern Judaism with the difference that the latter has the racial element to prevent its followers from desertion and often to compel them to self-assertion. The difficulties of modern Judaism are in the main those of all religions. The God who created the world meets with an unanswerable question mark in Kant's philosophy, in the theory of evolution, and in the discoveries of geology. The God who rules the universe is again question-marked by the Copernican system, which altered so completely our conception of heaven and earth. Belief in the Bible as the revealed word of God finds again its obstacle in historic and philological criticism, as it developed within the last century. Finally heaven and hell, the most powerful arguments in favor of any religious organization, have not merely the Copernican system with the philosophy of Spinoza and Kant and inexorable historic criticism against them, but above all the arguments of the apologists of so many centuries. In all these respects Judaism has to share the difficulties of other

religions, but in addition it has some of its own. Because its professors are a minority, their faith suffers from lack of prestige, and their religious practices are in conflict with the most imperative demands of public and private life.

A fine psychological observation of the Talmud says that one should not belittle the pagan religion in the presence of a proselyte of the tenth generation. There is naturally a sentimental attachment to our own past, as well as to the views of our ancestors, even when we have completely outgrown them. Thus the Jew will find something poetic in his rigorous laws regulating diet or Sabbath observance, although he may have ceased practising them long ago. They are connected with the dearest memories of his childhood, with his veneration of his father, and his love for his mother. He will remember how happy he was in the days when life presented no puzzle, when every question had its definite answer, either in what he knew, or believed he knew, or in his confidence that others knew what he was lacking. Undoubtedly the Christian feels the same way unless he is still in the early stage of scepticism, which fills the man with iconoclastic prejudices, and consequent lack of appreciation of the poetry of the past. Yet the sentimental Jew who has outgrown his traditional views will at best say that the Judaism of his early youth tried to teach him that two times two are five, while Christianity may appear to him as teaching that two times two are five and a half. The Christian will reverse the simile, and his is the advantage of having the majority behind him.

The spiritually emancipated Jew remembers the prayer of his childhood in which he asks for the favor of God who has promised to keep his covenant with Abraham, Isaac, and Jacob. He finds now that if the venerable patriarchs, who have been dead for thirty-odd centuries, are not a mere production of mythical fiction, they can not furnish him any claim on anything he desires, and that praying as he did, he drags God, the wise and just, down to the level of a whimsical tyrant or a shrewd politician who bestows preferment on the ground of the petitioner's backing. Still the same Jew in all likelihood feels that the formula, "We ask for Jesus' sake," is still more illogical. He asks for a favor on the ground of the unjust execution of a well-meaning, noble-hearted social and religious reformer. Why not ask for John Huss's sake, for Savonarola's, for Giordano Bruno's sake, for Mary Fisher's, or for John Brown's sake? At any rate it is a question whether two times two are five, or two times two are five and a half. The latter is somewhat more remote from the truth, but both are equally false.

In European health resorts we often see the weird figure of the Polish Jew, dressed in his gaberdine, conspicuous by his long beard and the side curls of his hair. It is the fashionable Jew from lands of Occidental civilization who is provoked at this spectacle, which he thinks—and in all probability correctly—drags him down in the social estimation of his neighbor. To the Polish Jew this costume is a sign of loyalty to his ancient faith. It is his interpretation of the divine command: "Ye shall be unto me a peculiar people," and as such is laid down in the authoritative codes of Jewish law, although even the most observant Jew of western Europe, not to speak of America, has quietly dropped this and similar laws as obsolete. This emancipated Jew, however, takes no umbrage at the appearance of a monk or a Catholic prelate who self-consciously parades the dress, or some conspicuous insignia of his ecclesiastical station. He does not even feel offended at the appearance of a Quaker, whose costume is an exact analogy of the traditional Jewish robe. The reason is obvious. The Franciscan friar, the nun, and even the Quaker, are parts of the large and powerful Christian community. The Jew is a member of a small minority. Therefore in wearing a Jewish costume he brands himself as an inferior, while the Christian clergyman wears the uniform of a great army, respected for its power all over the world.

A still greater difficulty arises from Jewish religious practices. The observance of dietary laws is not merely an inconvenience requiring self-abnegation, it is also a sort of self-ostracism. The Jewish banker—such specimens are very rare in civilized countries—who takes part in a banquet of a bankers' association, and lets all dishes pass him, with the exception of fruit or ice cream, feels humiliated by this conformity with the requirements of his religion. The conscientious Catholic who, participating in such a banquet on a Friday, abstains from meat, does not experience the same feeling of ill-case. He is one of two hundred millions, and in many countries his religion holds the reins of power. To this is added the conflict with practical requirements. The Sabbath law is a serious obstacle in industrious and active communities. In many instances it is even a plain impossibility. The Jewish newspaper man, police official, railroad conductor, hotel keeper, and letter carrier, can not possibly observe the Sabbath. The Jewish merchant, barber, or huckster, is almost prevented from complying with the Sabbath requirement, and the more energetic is the community in which he lives, the more this difficulty increases. Consequently, even if he is entirely uninformed on the metaphysical side of the religious prob-

lem, he is conscious of the hopelessly wide chasm which yawns between his life and the theory which he professes.

By drawing a line through the map of Europe from the mouth of the Vistula River extending to the eastern shore of the Adriatic, we can divide the Jewry of Europe into two camps. The one west of this boundary line is in a process of hopeless disintegration, while the other still continues in its ancestral conditions. There are of course exceptions to this definition, for we still find amongst the western Jews some who cling with enthusiastic loyalty to their inherited religion, while even in the darkest Orient (not excepting Palestine, the catch-basin for all religious eccentricities) specimens of advanced thought, including Voltairian hatred of all religion, are exceptionally found. The situation of western Europe is far more emphatically duplicated in the United States, the only important center of Jewish population outside of Europe, while northern Africa and the settlements in Asia may be generally classed with Eastern Europe.

This condition of slow disintegration of Judaism began with the French Revolution, when the removal of Jewish disabilities coupled with secular education began to undermine the venerable fortress of the Jewish religion. As long as the Jew lived in circumscribed areas, closely huddled together with his people, observance of his religious practices was a requirement of his social standing; and his life, almost exclusively that of a small shopkeeper and a hawker, had for centuries been accommodated to the requirements of his faith. The Jew who lived in an Alsatian village, pursuing the occupation of his ancestors for centuries, visiting villages and towns in his neighborhood to buy cattle, to sell dry goods, to attend fairs and the like, used to come back to his village on Friday to attend the synagogue on Sabbath, and if he had any social ambitions, they were perfectly gratified by a dinner of the charitable society of his place, or by attending a Jewish wedding, and his highest ambition for public life was that of holding a position as warden of his synagogue. As soon as these disabilities were removed and the people from such a village moved to Paris or even to Strassburg, they found themselves facing obstacles which had been unknown to them before. Their occupation was not adapted to the observance of their traditional laws, and the society into which they were thrown demanded an entirely different mode of life. In some instances, perhaps in the majority of cases, the first generation would still cling to their old habits, but the succeeding generation, not imbued with the force of religious sentiments and old habits, drifted away. Thus we can

see that all over western Europe, as well as in America and even in the European settlements in important trade centers of the Orient, Sabbath observance is an exceedingly rare phenomenon.

With this emancipation, the estrangement from public worship goes hand in hand. A man who in his younger years was in the habit of attending the worship at the synagogue regularly, when the Sabbath was to him a day of rest, might after he ceased observing the Sabbath in a great many, perhaps in the majority of instances, still manage to spare an hour or two from his business in order to attend the synagogue. His son, who from early youth never acquired that habit, did not feel the necessity, and thus the great majority of the Jewish population in large centers are more or less estranged from that expression of religious feeling which is found in attendance at public worship. It has been figured out by statistics, which are as complete as we can have them under the present circumstances, that seventy-five percent of the Jews of New York are not connected with any synagogue. This figure may perhaps have to be reduced, for a great many Jews who are not members of a synagogue may still attend services on the two great holidays, New Year and the Day of Atonement, and in all likelihood give their children some modicum of religious education, and require the services of a minister in case of death or at a wedding. At any rate the religious life which finds expression in attendance at public worship or in the observance of the religious law, which in the case of Judaism is most evident in the observance of the Sabbath and dietary laws, is a hopelessly rare phenomenon in all large cities of Europe and America, and inasmuch as the tendency of the Jews as a mercantile people is to move into large cities, this condition can only become more and more pronounced in the direction of a further estrangement from religion.

Another important feature which works against the maintenance of religious life in Judaism is the departure from the former spiritual life, particularly from the old system of education. In olden times a Jewish child received an exclusively religious education. The boy when he was five years old, and often at an earlier age, was taught to read Hebrew, and as soon as he had mastered the alphabet was initiated in the Bible and Talmud. The education of girls was very much neglected and, where any attention was given to it, was confined to just as much Hebrew as was necessary in order to follow the services of the synagogue. Then their education stopped. The boy who gave promise of mental attainments continued to study rabbinical literature, and in later life he either entered the business

of his father if the son of wealthy parents, or if he married into a wealthy family for which Talmudic attainments were a great recommendation, he was placed in business by his father-in-law. Otherwise he became a rabbi. In very great exceptions he would take up the study of the medical profession, the only one open to the Jews. As the right of residence, and in many instances even the right to practise medicine, was limited to the ghettos, such cases must have been very rare, and even in these rare instances the studies were considered a practical attainment, like a commercial education or training.

With the beginning of the new era, which set in even before political rights were given to Jews, secular education began to spread and with it came naturally an estrangement from the old spiritual life. The Jewish boy attending a secondary school soon found out that he was considered a sort of semi-savage, and he threw himself into that new life with a vigor, as is always the case with those who by untoward conditions are retarded in their mental development. A strong illustration of this point is seen in the case of Isaac d'Israeli, who, becoming imbued with a taste for literature, drifted completely away from the fold of Judaism. This of course was not true in every case, but even in those cases where the cultured young man still retained his love for Judaism, the attractions of Shakespeare, Locke, or, as the case may be, Schiller, Goethe, Voltaire and Rousseau, proved greater than of the Talmud with its intricate discussions of questions that had lost all vital interest. In this way a wide gulf was formed between the past and the present, and the habits of thought, which up to the end of the eighteenth century were altogether molded by religious views, became more or less amalgamated with that of the environment, or to put it more strongly, the spiritual life of the Jews became secularized.

The chasm between the life of the Jew of to-day and that of his grandfather or great-grandfather can best be illustrated by individual typical instances. In the first half of the eighteenth century there lived in Ferrara a practicing physician, Dr. Isaac Lampronti, who is the author of a most stupendous rabbinic encyclopedia, dealing with all the intricacies of rabbinical law. What this means the uninitiated reader will easily learn when he is informed that Lampronti devotes an essay, filling some thirty closely printed pages, to the discussion of what grace is to be said when one takes a cup of chocolate. The reader uninformed on rabbinical law, and he is by no means confined to the non-Jewish camps, must understand that rabbinical law prescribes a different kind of grace for each class of

food. If we compare this Dr. Lampronti with a Jewish physician living in the same country one hundred and fifty years later, and for this purpose we shall select the celebrated Cesare Lombroso, we can see at once the wide gulf between Judaism of the nineteenth and twentieth, and Judaism of the eighteenth century. These conditions are still more pronounced in northern and western Europe, for these countries were far behind Italy in their secular culture, as far as their Jewish communities are concerned. It was under the influence of the rationalistic ideas dominating the last decades of the eighteenth and the early decades of the nineteenth century that the governments introduced compulsory education among the Jews. The representative spiritual leaders of the latter in large Jewish centers such as Frankfort on the Main, Prague or Berlin, opposed this idea with all their might. Still more was this the case in eastern Europe, in the old Polish countries and in the Orient. Even now the battle is not over. The representatives of strict orthodoxy in Palestine, as well as in North Africa and in Turkey, put all possible obstacles in the way of the missionary work carried on by the Alliance Israelite Universelle, and similar societies. A typical case is that of the struggle of the Alliance to open a school for secular instruction in Tripoli 1876. There the local rabbis would under no condition permit the establishment of even an elementary school. The progressive element appealed to the chief rabbi of Jerusalem, Abraham Ashkenazi, who rendered a decision that as long as the instruction was limited to the acquisition of a European language which helps a man in his earning capacity there could be no objection, but no geography, history, or any other heretical science must be taught. In Jerusalem to-day one who sends his children to a kindergarten, is deprived of participation in the alms sent from abroad for distribution among the poor. One can hardly blame these fanatics for their attitude because they know, or rather, instinctively feel, that from the moment secular education enters a community, the religious life becomes adulterated.

The surest way to measure the weakness of religious life is naturally the examination of practical observance. It has been figured out by careful calculation that at the most generous estimate there are only five percent of Sabbath-observing Jews in the city of Berlin, with its 140,000 Jewish people. Somewhat better are conditions in London with its large foreign population recruited from the Polish ghettos, but even there, optimistic estimates place the Sabbath-observing population at twenty percent. More unfavorable are conditions in America, particularly when we do not take as basis

the ghetto industries and sweatshops in which Jews predominate. If we limit our observation to the native and naturalized element, Sabbath observance is so rare that it could only be expressed in mills or perhaps in tens of mills. Undoubtedly the same conditions prevail when we take devotional exercises or the observance of the dietary laws into consideration. The orthodox Jew never neglects to perform his three daily devotions, which in the morning are particularly solemn by the use of a scarf in which the worshiper wraps himself, and by the use of the phylacteries. The age of thirteen was quite a solemn epoch in a boy's life, for then he was given his phylacteries which he was henceforth to use every morning in performing his devotions. It is safe to say now, that in the lands of western civilization only a small fraction of the boys are initiated in that practice, and only a negligible quantity of these continue it after reaching manhood. In the eighteenth century a man like Moses Mendelssohn, whose name stands as a symbol for the introduction of modern culture into Jewish life, would not even drink a glass of wine, which his friend Lessing had touched. Theoretically Mendelssohn had outgrown the belief underlying such observances, but in practical life ancient traditions clung to him as closely as the physical traits which made him a Jew. In modern days it is safe to say that the number of households in which the dietary laws are observed—speaking of course of countries in which the Jew lives on a footing of political and civic equality with his neighbors—is insignificantly small, and even in a considerable fraction of those which for sentimental reasons continue to observe the dietary laws, the individual members of the household disregard these laws with perfect equanimity when away from home.

While it is comparatively easy to form an idea as to loyalty to Judaism when we observe the conformity to religious practices, it is exceedingly difficult to form an opinion on loyalty expressed in convictions. The non-Jewish reader will realize this from his own experience in ecclesiastical circles. How many of those who are church members, who attend church services fairly regularly, and even take a leading interest in church affairs, are spiritually identified with church teachings? How many of those who had their children baptized actually believe that unless this ritual were complied with, their offspring would suffer the pains of hellfire for eternity? Within the Jewish church conditions are not different, but there is another difficulty from which most of the Christian churches are free. The Jew has no pope, no church council, no catechism, no synod, in fact no universally recognized ecclesiastic authority. What

he believes is his own business, a matter between himself and his God. The safest guide to the conception of what Judaism as a church teaches is the prayer-book in which are recorded the religious conceptions of the community, as they have developed through centuries.

Taking this prayer-book as the basis for our investigations, we find that the modern Jew is as far from his official creed as he is from the catechism of the Roman Catholic church. The guiding thought of the prayer-book is that Israel has been scattered throughout the world as punishment for the sins of the fathers and that this temporary condition will come to an end when all Israel will turn to the Father in heaven, or at the time of the fulfilment, which God alone knows, and then the scattered remnants of the chosen people will be brought back to the land of their fathers. There the Temple of Solomon will be rebuilt in all its glory, the descendants of Aaron who are still privileged characters in the synagogue, will be reinstated in their sacrificial duties, and the whole sacrificial cult will be reintroduced, thus again as in former years effecting its work of atonement for the sins of the individuals as for those of the community.

Outside of a few mystics no Jew in lands of civilization takes this view seriously. It is safe to say that even the emotionally religious Jew would shrink in horror from the idea that the killing of bullocks and rams and lambs, the sprinkling of their blood, and the burning of their fat, should form an edifying spectacle for him. It is true that within the last century some progressive rabbis and scholars have tried to prune these ideas from their prayer-book. The result was an emasculated ritual which by its inconsistency and its thin air religion leaves the worshiper absolutely cold. The worst feature of it is the substitution of an adulterated idea of the mission of Israel. This is no more, as Isaiah and Zechariah have predicted, a repatriation of Israel with an addition of peoples from the four corners of the earth who shall come every Sabbath and every new moon to worship the Lord of Hosts on the holy mount in Jerusalem, but it is the rather platitudinarian idea of making the belief in one God universal. Whether the manufacturers of such a revised creed were conscious of the fact that monotheism, at least in the conviction of some people, is compatible with the trinitarian idea, and that even the consistent Jewish monotheism would still leave open the question how this God created the world and how he stands in relation to the individual who offers petitions to him, is hard to

say, but it is sure that the critical examiner of this revised creed will find no answer to such questions.

In addition to this central idea, the question as to the inspiration of the Bible must stand foremost. Judaism, lacking a central church organization and concerned almost exclusively with the definition of ritual practices, devoted little attention to the clear presentation of this dogma. Still every synagogue retained the reading from the Bible as the most solemn part of its service. In almost every synagogue this part of the worship is performed with great solemnity. The Pentateuch, written on scrolls of parchment, bedecked with embroidered covers, and ornamented with silver and jewels, is taken out from a shrine, carried around the synagogue in solemn procession, opened and elevated before the devout worshippers, and read after an offering of thanks to God, who "has chosen us from all nations and given us his law." Thus in the main the inspiration dogma of the synagogue is the same as that of the church, with the exception that the New Testament is not included in the canon of inspired writings.

Modern historic criticism has played havoc with this theory. It is recognized that in these inspired writings there are scribal errors, which often make the text unintelligible. It is recognized that in the Pentateuch there are different sources of legislation, centuries apart. It is recognized that some elements are adaptations of myths which were taken over from Mesopotamia, and it is admitted that some of the laws, such as death penalty for Sabbath breaking, are repulsive to the ethical conception of modern man. It is further recognized that some Biblical books, like the Song of Solomon or the Forty-fifth Psalm, are erotic poetry without religious significance; that others, like the Book of Esther, present a narrow chauvinistic conceit; others, like Job, are agnostic, and again others, like Ecclesiastes, are directly materialistic. The author of the last-named book boldly states that he does not know whether the "soul of man goeth upward and the soul of animal goeth downward."

Thus we arrive at another dogmatic difficulty, which is common to both Judaism and Christianity, the question of life after death. The Jew in this respect has an advantage over the Christian, because his Bible, with the exception of one passage in the Book of Daniel, does not teach bodily resurrection, and even the idea of a future life in which the good are rewarded and the wicked punished is not found in it. It might even be stated that, leaving the scepticism of Ecclesiastes and the agnosticism of Job out of consideration, the constant dwelling on prosperity and long life as reward for good-

ness proves that the Judaism of the Bible did not teach a life after death in the only sense in which this would be of interest to the religious mind. On the other hand it must be admitted that the testimony of the Talmud and of the New Testament and the teachings of the ritual, clearly make the belief in heaven and hell an integral part of the present Jewish religion. It may be said even more emphatically that modern Judaism, in its adaptation to the requirements of the age, has made the belief in a future life the central thought of religion, just as it is the case in Christianity. The best proof of it is the service for the dead, which having developed in medieval times evidently under the influence of the Roman Catholic church is the most popular part of the religious devotion in modern times. The Jew, if he is only slightly connected with the synagogue, will not miss attending it in the year of mourning following the death of a near relative, when he recites the Kaddish prayer which is a rather bombastic eulogy of God with prayer for the realization of the kingdom of heaven. Similarly he will attend the special services for the dead held on certain holidays; and in the large cities of Europe where the synagogue accommodations are insufficient, special overflow services are held on those days. To the great mass of worshipers such compliance with tradition is simply a habit, to others who feel that their general mode of thought is quite remote from that of the synagogue, attendance at such a service means an emotional expression of their affection for their deceased parents. Few, if any, closely examine themselves as to the real meaning underlying their attitude. It is safe to say that if they were asked whether they believe in a heaven where those who abstained from forbidden food and any labor on the Sabbath day are rewarded by having a good time, "eating of the Leviathan with garlic sauce," as Heine puts it, and drinking of the wine which has been stored up from the crop harvested between creation and the days of Noah when man first began to use it, they would laugh at the idea. They would also indignantly repudiate the thought that one who smoked a cigar on the Sabbath—an offence considered a blasphemy amongst the orthodox—will go down to a place many miles below the surface of the earth and be roasted there for eternity, or at least for twelve months. Such notions the liberal Jew would say are childish, but if he were asked what he would substitute for them or whether there was any logic in the belief in heaven without its indispensable counterpart, hell, he would be unable to give a satisfactory answer.

Now the question arises, what keeps the Jew a Jew, if in thought

and practice he is consciously widely separated from those traditions which he knows to be an indispensable feature of Judaism? In answering we must exclude the masses of Jews in uncivilized countries, and the few specimens in the western world who do not consider it even necessary to reply to such a question. Lessing's "Nathan the Wise" contains the sympathetic figure of the friar who in his simplicity says, "If I were not obedient without asking questions, would this be obedience?" Similarly Samson R. Hirsch, the literary champion of uncompromising orthodoxy in lands of western civilization, said in the introduction to his apology for Judaism, that the revealed will of God is sufficient reason for all our religious life and thought. There are other people guided by an emotional attitude to things religious. One might say they think with their hearts. Religion appeals to us, they will say, as a beautiful elevating sentiment, and while in regard to details we are not always able to answer the questions, the fundamental idea of a God governing the world is perfectly satisfactory to us, and is a stimulus to make us live a good and useful life. Many others—and I am afraid they form the vast majority of the cultured Jews—take Judaism simply as a fact from which they can not escape, and it must be admitted that they are right. Michael Beer, whom we quoted in the beginning as one who regretted that he could not wash off his Judaism in the ocean, expressed a truth to his friend Heine, whose life shows the strongest evidence of this theory. Heine did try to wash off his Judaism by embracing the Protestant church and by going even so far as to publicly deny that he had ever been a Jew, and yet he, one of the greatest lyric poets of German literature, is denied a monument in the city of his birth, and the one monument which a generous admirer succeeded in placing in a remote corner of New York, was twice mutilated by vandals. Why was this done? The only answer is that he is hated as a Jew. A similar instance is furnished by the life of Disraeli. If the religious side of the question were considered, Disraeli, the son of a father who was only a nominal Jew, and himself educated as a Christian, should not be classed as a Jew. Yet even a liberal like Gladstone, who shocked the friends of his youth by voting for the admission of the Jews to Parliament, speaks of his political opponent as one who displays the vindictiveness typical of his race. Even way back in medieval times, when anti-Jewish feeling was largely based on religious hatred, we hear of Pope Anacletus II, who had to suffer from prejudice because he was a great-grandson of a converted Jew. It is difficult to explain this complex phenomenon of animosity against the Jew which is found in Chris-

tian as well as in Mohammedan countries, and to a certain extent was even noticeable in the Hellenic world of Alexandria as well as in Rome.

My idea is that the main psychical force which accounts for this phenomenon, is the snobbery inherent in all mankind, which hates where it can not despise, and despises what is different from itself, and this sentiment is intensified by a religious fanaticism and maintained by this mental inertia which accepts views and prejudices of the past without questioning. Be it as it may, the fact remains that this hostile attitude which does not allow the Jew to get rid of his Judaism, which sees the Jew, and only the Jew, in him, even when he rises high above mediocrity, as poet, artist, or statesman, is the strongest cement to solidify social consciousness amongst the Jews. A fine psychological observation of the Talmud says that the ring which Ahasverus handed to Haman had greater effect on preserving Judaism than all prophets and prophetesses with their preachments. Individual Jews have often been absorbed by their environment. The main condition is and was that they should not soar above the average. No one can trace to-day the descendants of those who embraced Christianity a century ago. A student of genealogy recently found out that one Count Fries, who belongs to the exclusive circles of German aristocracy was a descendant of a Berlin banker, bearing the typical name of Daniel Itzig. If Count Fries or his sister, who is a Countess Coudenhove, were to land in New York to-day, all the exclusive clubs of the metropolis, or of Newport, would throw their portals wide ajar to receive such a distinguished guest, while these very same portals would remain tightly closed to such a respectable, generous, and even wealthy Jewish banker, as Daniel Itzig was. Open the gates to Daniel Itzig, let the King of Persia hand the ring to Mordecai instead of Haman, and the king's namesake, the cobbler of Jerusalem, will find the coveted resting place which has been denied to him for almost twenty centuries.

MISCELLANEOUS.

THE ADULTERESS BEFORE CHRIST.

Russia is a peculiar country, comparatively unknown to the other Aryan races, and we may say that to a great extent Russia is herself the cause of this lack of appreciation. The severe boundary line, their high tariff, enforcement of much red tape in crossing the frontier, the differences in government, in customs and language, have isolated the inhabitants of the Moscovite empire as efficiently as if they were living within a Chinese wall cut off from the rest of the world. But to a great extent we must also bear the blame, and, I will add, we lose not a little by not knowing this eastern race as well as we ought to. No doubt the Russians are behind the rest of Europe and North America in many respects in civilization, institutions, and otherwise, but they have also their virtues, the acquisition of which would help to broaden our own views. We will here speak only of Russian art.

The music of Russia is known to be unusually deep and emotional. Her composers have made the classical music of Germany their own, and have developed it in a peculiar way which is typically Slavic. Russian architectural style has a charm of its own, and Russian poetry almost defies translation. What a variety of style there is! Within the domain of the novel Russia has produced a Gogol, a Dostoievski and a Tolstoy, and painting too can be favorably compared with the works of art in other countries. As an example we publish as a frontispiece to the current number, a painting by Vassili Dimitrievitch Polienov, entitled "The Adulteress before Christ," and accompanying these lines we insert below some other representations of the same subject. How sweet and sentimental are the paintings of Italian, German and French masters! How devoutly submissive and penitent are the women of western European art compared to this vigorous heroine of the Russian painter! What defiance is in her eyes, and how much more character is expressed in her hypocritical accusers. Polienov represents the climax of a dramatic scene, the import of which is indicated by the attitudes of Christ himself and of the villains who are compelled by his authoritative decision to give up their prey.

We notice that the scene is laid before the temple of Jerusalem, and the artist has made his study on the spot. In our opinion he has missed the right reconstruction of the temple, but possibly he has done so for artistic reasons, and moreover he would scarcely have all the materials at his disposal when painting this great work of art. The trees are exactly as they grow on the temple area, and there is a stone which has been discovered among the

ruins of the temple debris. It contains the injunction against Gentiles not to trespass on the temple enclosure, declaring that if they should be slain they would have only themselves to blame, thus allowing the Jewish fanaticism to have its own way on the holy ground. The Latin version of this injunction has not been found but Polienov inserts it on the other side of the great staircase. This staircase is the main error in the reconstruction of the temple. It can not have existed, and the injunctions against trespassing were inserted in the balustrade which surrounded the platform or *chil*.

The following data with regard to the artist's life we owe to Mrs. Frances C. P. Corse of St. Petersburg. He was a historical genre and landscape painter, born in St. Petersburg in 1844. He received his education in the Petrobavodsk gymnasium and afterwards in the university. He studied in the Imperial Academy of Art where in 1869 he received the second gold medal



CHRIST AND THE ADULTERESS.

By Tintoretto.

for his picture "Job and his friends," and in the following year the first gold medal for "Christ raising the daughter of Jairus," which picture, with two others, is at present in the Academy. In 1872 he was sent abroad by the Academy and painted in Paris the "Arrest of Countess d'Etremont," by virtue of which he was admitted to the Academy in 1876. In the Russo-Turkish War he was commissioned by the Crown Prince, later Alexander III, to paint scenes from the war. After this he moved to Moscow and in 1884 he visited Egypt and the Holy Land. He has several pictures in the Tretiakoff gallery in Moscow and two in the Alexander Museum in St. Petersburg, a portrait of Alexander III, and the "Woman take in Adultery." The latter was painted in 1888, exhibited in the same year and bought by the emperor. His subjects are mostly biblical.

The Royal Academy of Venice possesses one of Tintoretto's presenta-

tions of the adulteress before Christ, which is counted as one of the best of this Venetian master, and he has painted the same subject repeatedly. It is of special interest because it characterizes the times, and exploits before our eyes the aristocratic circles of Venice. Among the portraits here immortalized we find Titian, and in the right corner Tintoretto himself. We call special attention to one of the characteristics of Tintoretto, which is his masterly treatment of the hands and the gestures expressive of the sentiments of the several persons. In addition we might add what does not appear in a photographic reproduction that the charm of the colors belongs to the best that was produced during the Renaissance.

A Hungarian Counselor, M. Marcel d'Nemes, of Budapest, has in his art collection another picture representing the same subject in a similar treatment



THE WOMAN TAKEN IN ADULTERY.

By Titian.

by the same artist. Even many of the individuals in the group are identical with those in the one here reproduced, but the two central figures are somewhat different. The Christ is a more positive character and occupies the position of prominence in the center, and the model here used for the adulteress is utilized in the Budapest picture for that of a mother among the group of persecutors while the victim is of a fairer type but still gentle and submissive.

Titian's adulteress is as beautiful as any of Titian's heroines, but in his presentation of the whole scene is more like a display of living pictures, and the figures and details are as if intended for a theatrical show. Even the cords with which the woman is bound indicate that the act itself is not to be taken seriously, and the pleasant expression in her face anticipates nothing so horrible as the danger of being stoned.

BOOK REVIEWS AND NOTES.

EAST LONDON VISIONS. By *O'Dermid W. Lawler*. London: Longmans Green & Co. Pp. 305. Price 6s. net.

The pseudonym under which this author writes is an anagram of his name Edward Willmore, preferred originally because of the autobiographical character of the book. The element of autobiography is not in literal exactness of external incidents so much as in its portrayal of the author's own early attempts at the solution of spiritual difficulties. The book has something of the character of a novel and much of the fascination of one, but the *dramatis personae* are allegorical and form an elaborate symbolic system to which Mr. Willmore expects later to furnish a key in order to show the important world-meanings involved. In his preface he says that "the significance of the story with its visions will best be understood when it is considered as an essay of values, an attempt to show the supremacy of the Christian religion, though not as commonly understood." A glimpse of his method and purpose may be gleaned by the following paragraph from the preface: "The writer portrays the conflict between a new soul and an old world, and the efforts that that soul makes to construct some spiritual floating ark, or even only seaworthy life-belt, against the deluge of scepticism that threatens to submerge the highest landmarks of the modern world. In his life, indeed, he is at first entirely unpractical, and an example to avoid. But he seeks for Truth. The type of Truth afforded us in these pages is undoubtedly the Star Lady. Her Christmas candle in its toy-candlestick is possibly some forgotten aspect of the light of Christianity itself. She offers him food—truths which at first he is unprepared and unworthy to accept. All things fall into wreck. He declines the ardent advances of the Lady of Venice, a voluble yet secondary character, typifying the world of affluent commerce and civilization, which he may accept largely on his own terms, even to modify, will he but make the compromise and forego Truth. Sophonisba—symbol of humbler toil and content—for her too he is unfitted, has really no love for her, but only velleity; though she (and this is again significant) announces with simple directness her own love for the Star Lady, who is Truth."

Still these explanations can not give any adequate conception of the charm of personality and descriptive detail which the pages contain. Many bits of East London life and atmosphere have the literary quality and richness of flavor of those of De Morgan and Arnold Bennett. The almost poetic charm of the book combined with its evident sincerity of purpose has made for it a wide circle of friends both in England and in this country. Prof. C. J. Keyser, of Columbia University, takes occasion to refer very incidentally in a lecture on mathematics before a congress of mathematicians to "the brilliant author of *East London Visions*."

Mr. Willmore has some very insistent ideas of religious reform and desires to form an organization. To this end he has written a second book more popularly didactic, which will appear soon under the title *The Call to Life*. He addresses public meetings in the streets of London in his spare time and here he has been successful in discovering sympathetic spirits who will soon form the nucleus doubtless of a large organization. Their *Credo* they call "The Bond of Truth" and in its message of love, helpfulness and service it is good for all to read: "Our creed, or belief, is contained in the words 'Our

Father.' God is, at the least, 'The Power not ourselves that makes for righteousness.' The Bible is not the Divine account of man, but priceless human accounts of the Divine. Bibles are still to be written. God's Word is within us. There ought to be no paid ministers. Any man or woman who wisely helps others is a minister. Religion means the organization of life—putting human life in order, as it ought to be. It consists in practical justice, kindness, unselfishness. The true church includes various committees for mutual help. We look forward to the manifestation of Christ (a spiritual ideal) in the sense of a nobler humanity. For this ideal we ought to work, and sacrifice ourselves, and prepare a house for the Son of Man. By house is meant environment. We have nothing to do with other churches or political systems, but we respect all sincere people. There is a judgment in Eternity. Each person is judged by character. Each must render an account. Freedom means discipline, rectitude, the service of the Lord. There is no other freedom." ρ

AUTHORITY. By *A. v. C. P. Huizinga*. Boston: Sherman, French & Co., 1911.
Pp. 265. Price \$2.25 net.

The Rev. A. v. C. P. Huizinga here explains the functions of authority in life in its relation to legalism in ethics and religion. He condemns the opposition to authority as voiced by the representatives of the Religious Liberals who convened in Boston in 1907, where Dr. George A. Gordon declared "The loss sustained by the Christian world through the reign of authority is incalculable." Dr. Gordon demanded for a true development of inner life the absence of outward restraint. He demanded that we must strike out along our own lines, if we are to be true to ourselves. The very idea of personality, of responsibility, of private initiative, of individual significance, the entire personal equation opposes itself to any pressure of external restraints.

Our Mr. Huizinga stands up against this individualism and proclaims an authority which is ultimately the authority of a personal God who makes known his will in revealed religion. In his announcement of the book, our author says that "God is made to appear in revelation as the final authority in all the forms of truth in which our faith may abide:" The truth appears to lie between the two extremes.

There is most certainly a cure above the demands of the individual and the personal equation should be subject to the eternal laws of nature, but the authority in science as well as in ethics is not of an individual or personal kind. It is the authority of both, which religiously speaking is the only true God, and if there were an individual God being he would be superior to any ego deity which governs the world as a king rules a country. Mr. Huizinga is decidedly right as to the extreme conception of the pragmatic individual now so common in our days, but he is decidedly one-sided in the way in which he so easily accepts the traditional conceptions of a revealed religion where the nature of authority is regarded as of a personal nature.

To characterize the author's position we will quote from his chapter on Roman Catholicism, "Cardinal Gibbons says in 'The Faith of our Fathers': 'It should be borne in mind that neither God nor His Church forces anyone's conscience. To all he says by the mouth of his prophet: "Behold I set before you the way of life and the way of death" (Jer. xxi. 8). The choice rests with yourselves,' he is addressing only the non-Roman Catholic. For as a

Roman Catholic bishop wrote to a Calvinistic friend of mine: 'The Catholics,' it has been said, 'rely on the inspired men, not on an inspired book.' And the canonicity of the Holy Scriptures is held to rest solely on the authority of the Roman Catholic Church."

Cardinal Gibbons discusses the standpoint of Protestantism in the following manner:

"Let us see whether an infallible Bible is sufficient for you. Either you are infallibly certain that your interpretation of the Bible is correct or you are not. If you are infallibly certain, then you assert for yourself, and of course for every reader of the Scriptures, a personal infallibility which you deny to the Pope, and which we claim only for him. You make every man his own Pope. If you are not infallibly certain that you understand the true meaning of the whole Bible—and this is a privilege you do not claim—then, I ask, of what use to you is the objective infallibility of the Bible without an infallible interpreter."

We agree with the author that pure subjectivism such as represented by paganism which gives to the personal equation an undue prominence is wrong and insists on the objectivity of an authority, but this objective authority is the authority of science as stating with careful investigation the facts of any case under discussion in formulas, the so-called natural laws, or in the outcome of correct reasoning, such as we have in mathematics, arithmetic, geometry and logic. The authority of the multiplication table is intrinsic, and does not rest on the personal authority of the teacher or even of an individual God. In fact the multiplication table itself is part and parcel of the divinity that sways the world.

κ

SOURCE OF THE CHRISTIAN TRADITION. By *Edouard Dujardin*. Translated by *Joseph McCabe*. Chicago, Open Court Publishing Co., Pages 307.

This is a critical history of ancient Judaism, thus recognizing only the one source for Christian tradition. It is prefaced by a brief note on Jewish history and literature which contains a map of Palestine and a chronological and synchronic scheme illustrating the history of Judaism. The work is divided into three parts of which the first, "The Law," treats of the early days of Jewish history, the Esdras school, and the Pentateuch; the second, "The Prophets," treats of the birth of prophetism, Jeremiah, Ezekiel, the two Isaiahs and the imperialist revival; and the third discusses "the Apocalypses" from the early hymns in the synagogues to the time of the Dispersion. A series of brief appendices covers certain details which would have interrupted the unity of the text. The topics include the name "Israel," the Samaritan Pentateuch, the "imperialist" theory of the composition of the Mosaic books, the Pentateuch "Documents," Simeon the Just, etc. The volume was translated for the Rationalist Press Association of England.

ρ

Mr. Charles Kirkland Wheeler, the author of *A Hundredth Century Philosophy*, has criticized Kant in a book entitled *Critique of Pure Kant, or A Real Realism vs. A Fictitious Idealism, in a word the Bubble and Monstrosity of the Kantian Metaphysic*. Kant is dead and Mr. Wheeler is his grave

digger. We wonder that Kant whose "utter absurdity" and "utter silliness" is here determined could ever have risen into prominence. It is to be feared that other thinkers have misconstrued Kant and have put some sense into his philosophy which either is not there or Mr. Wheeler has been unable to discover. It would be pathetic to think that Mr. Wheeler would have to wait for the hundredth century until his philosophy will be accepted by the world.

The frontispiece shows the portrait of Mr. Wheeler in his study and he appears there as a sympathetic person with a kind and mild expression, abundant white hair and white whiskers of English cut. The peaceful character of his exterior does not show his vigorous philosophical iconoclasm. κ

The Bhaga, the most important book of Brahmanism, the Song of the Blessed One, or in Sanskrit Bhagavadgita, has been frequently translated and reproduced in almost all languages, especially in English and in German. The task is a very difficult one on account of the ponderous terms of Brahman religion, and the interpretation of the philosophy back of it.

An important addition to the literature of the Bhagavadgita, is the new translation which has been made by the most prominent Vedanta scholar of our age, Prof. Paul Deussen, whose German translation has been published by F. A. Brockhaus of Leipsic, under the title *Der Gesang des Heiligen* (price 3 marks, bound 4 marks). The book is comparatively small for it consists of 132 pages and is not burdened by long philosophical explanations. The preface offers only the most incidental explanation of the Brahman religion as expressed in the Vedanta. κ

Among the University of Michigan Studies there is a Humanistic Series which has its place in the body of human knowledge, although the subjects treated seem in this busy rushing age to belong to the realm of the unessential. Some of the titles in the series for 1911 are as follows: The Myth of Hercules at Rome, by John Garrett Winter; Autobiographic Elements in Latin Inscriptions, by Henry H. Armstrong; A Study in Latin Abstract Substantives, by Manson A. Stewart; The Usage of *Idem*, *Ipse* and Words of Related Meaning, by Clarence L. Meader. ρ

In a short work entitled *La Réincarnation, la métempsychose et l'évolution physique, astrale et spirituelle* (Paris: Dorbon Aimé, pp. 250, price 3 fr. 50) Dr. Papus (Dr. G. Encausse) undertakes to discuss the phases of reincarnation "from the passage of physical cells into other physical bodies to the return of the immortal spirit into a new body." The book is written from a purely occultist and theosophical standpoint. ρ

Correction: Mr. Arthur MacDonald, of Washington, D. C., writes us that in his article on "The Mentality of Nations" in the August *Open Court* the heading of the last column of Table 2 should read, "Number of Persons to Each Copy per Issue of Newspapers and Periodicals." This should also be the heading to the last three items in the last column of Table I.

OUR OWN RELIGION IN ANCIENT PERSIA

Being the Presentation of the Zend Avesta as the foremost
Document in Biblical Research

BY

DR. LAWRENCE MILLS

Professor of Zend (Avesta) Philology in the University of Oxford

Cloth, \$5.00

Pp. 200

“What is here intended is to call attention to the little-known, though long since reported fact, that it pleased the Divine Power to reveal some of the fundamental articles of our Catholic creed first to Zoroastrians, though these ideas later arose spontaneously and independently among the Jews; secondly, I wish to emphasize the peculiar circumstances of this separate origin among the Jewish tribes of the Exile; and, thirdly, I wish to show that the Persian system must have exercised a very powerful, though supervening and secondary influence upon the growth of these doctrines among the Exilic and post-Exilic pharisaic Jews, as well as upon the Christians of the New Testament, and so eventually upon ourselves.”—*Preface.*

“Many interested but necessarily hasty readers of the Zend Avesta overlook the fact that in the ancient documents comprised under that name we have works of many different ages; and even scholars eminently endowed with the critical faculty as applied to other specialties sometimes fall into a similar error, and ignore a characteristic which the Avesta possesses in common with nearly all other writings of its description; for they sometimes turn over its pages without perceiving, or seeming to perceive, that from leaf to leaf matter comes before them made up of fragments nearly or quite dissimilar, and sometimes separated as to the dates of their authorship by many hundreds of years. They are accordingly apt to make themselves merry over absurdities which prevail in the later, but still genuine, Avesta, as if they were peculiar to the original Zoroastrian writings.

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