

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

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

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

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

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

THE CRUCIFIXION OF DOGS IN ANCIENT ROME.

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

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

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

³ Patibulatus ferar per urbem, deinde affigat cruci.

⁴ *Pro Rosc.* Gloss. 20.

⁵ *At. Virg. Aen.* viii., 655.

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

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

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

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

P. C.

A BUDDHIST CONVERT.

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

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

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