

customs, in spite of a difference in dogma, is a counterpart of the Catholic Church, speaks of it as a similarity which missionaries could only explain by the theory of diabolical imitation."

Hildreth says: "... a similarity which the missionaries could only explain by the theory of a diabolical imitation; and which some subsequent Catholic writers have been inclined to ascribe, upon very unsatisfactory grounds, to the ancient labors of Armenian and Nestorian missionaries, being extremely unwilling to admit what seems, however, very probable, if not, indeed, certain,—little attention has as yet been given to this interesting inquiry,—that some leading ideas of the Catholic Church have been derived from Buddhist sources, whose missionaries, while penetrating, as we know they did, to the East, and converting entire nations, may well be supposed not to have been without their influence also on the West."

Mr. Haas continues:

"Prof. Rudolf Seydel has treated this problem in several of his books. The possibility of an influence of the Christian Gospels can scarcely be denied, and in fact has never been objected to by any one who is able to judge. That which above all seems to speak against the probability of this hypothesis seems to me that in the Christian literature down to Clement of Alexandria every mention of Buddhism is missing. So far we do not know the bridge over which the Buddha legend may have reached the Christians at the time when the Gospels were written."

We have to add here that Mr. Edmunds's articles on the subject which have appeared from time to time in *The Open Court* are in so far of great importance, that he limits his parallels to passages of Páli literature which is nowhere later than the second century before the Christian era. Other interesting material concerning this important problem is contained in our article on the Widow's Two Mites, which will appear in a future number of *The Open Court*. P. C.

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## ANCIENT HISTORY FOR BEGINNERS.

Dr. Botsford's school-histories of Greece and Rome formed but very recently the subject of our encomiums, and we have now to call attention to a new volume by this author, which in our judgment is even more admirable from the point of view of mere utility than its predecessors. Its title is *An Ancient History for Beginners*.<sup>1</sup> It treats as a unit of the history of the Orient, Greece, and Rome down to the founding of the Holy Roman Empire by Charlemagne (800 A. D.). Time out of mind these periods have been taught in detached form and their continuity wilfully slurred; the time is lacking in our secondary schools to devote an entire volume to each period or country; the plan has been tried, and the results have been nothing short of woeful: isolated, ham strung views of the world's men and events. Not only a knowledge of history but a broad and clear bird's-eye view of all of history is necessary to a rational and unbiassed life; and three books of the type of Dr. Botsford's present *Ancient History* or of Duruy's old *Moyen Age* (with modernisations) would afford a firmer foundation for sound social and historical judgments than twice as many works devoted to *disconnected* fields of modern and ancient life. Benjamin Franklin learned languages backwards, beginning with French and Italian, and ending with Latin; possibly history also could be studied

<sup>1</sup> By George Willis Botsford, Ph. D., Lecturer in Ancient History, Columbia University. With Maps and Numerous Illustrations. New York and London: The Macmillan Co. 1902. Pp., 494.

backwards, starting with our Spanish War, or, perhaps better, the Anthracite Coal Strike, and concluding with the Reindeer, Palafitte, and Hallstattian epochs; advocates even of the "sidewise" method have not been wanting. But begun, it should be finished; and it seems odd that the Committee of Seven of the American Historical Association should have been destined to wait till 1899 to divulge the need of a study of the connecting links of history, so sadly neglected, for example, in the early Middle Ages, the Byzantine and late imperial epochs.

Dr. Botsford's work is "adapted to beginning classes in the high school, and furnishes material for a year's work"; it is "intended for pupils who have never studied history before," the story being simply told, all unfamiliar terms explained, and proper names syllabified and accented on their first occurrence. "Myth. . . . receives due attention. . . . and the effects of geographical conditions and the causal relation of events are explained in an elementary way." Prehistoric conditions are briefly—perhaps too briefly—indicated; Egypt and the Asiatic nations (including China) receive rather scant treatment in some 37 pages; Greece gets 213 pages; and Rome from Romulus to Charlemagne, 216 pages. In all the external aids that modern photographic and cartographic art can supply the book is extremely rich and reflects great credit on author and publisher. The maps have been specially made for their purposes, and are themselves distinct contributions to the educational side of the subject, whilst the photographs of ancient art and architecture, of ancient landscapes, etc., etc., lend a life and charm to the book that cannot be underrated. We can, in fine, unqualifiedly recommend Dr. Botsford's work, both for school and home instruction. We only regret that several pages could not have been devoted to prehistory, on which even the bibliographies, otherwise excellent, give no references.

T. J. McC.

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## TWO PHILOSOPHICAL POEMS OF GOETHE.

TRANSLATED BY P. C.

(Under the title "God and World," Goethe published several philosophical poems from which Prof. T. B. Wakeman, President of the Liberal University of Silverton, Oregon, and editor of *The Torch of Reason*, has selected two for publication, adding thereto a literal translation. Mr. Wakeman, we ought to add, is an admirer of Goethe, whose poems he suggests should be studied in the original as a religious and ethical school-book, and the transliteration of the two poems in question is a chip from his workshop. At his suggestion, the writer has ventured to translate in verse the two poems entitled: "One and All" and "Bequest." The original texts are easily found in every German edition of Goethe's poems under the collective heading: *Gott und Welt*.)

It will be noticed that the first poem, "One and All," ends with the lines:

"And into naught we all must fall  
If e'er in life we shall remain ;"

while the poem "Bequest" makes the opposite statement, saying:

"No being into naught can fall ;  
The eternal liveth in them all."

This contrast is intentional on Goethe's part; he had written the poem "One and All" in a mood which Mr. Wakeman appropriately calls "Goethe's Nirvâna." But Goethe found himself misunderstood. A German naturalist association took the