

Through the truth-slaying prayer
of the body estranged.
Where's then the Lord righteous
smiting these out of life,
And from license would hurl them?
Mazda, Thine is that Kingdom
where to poor and right-living
Thou dost give, Lord, the best?"

OBITUARY.

PIERRE LAFFITTE.

French newspapers announce the death of the official head of the Positivist religion, M. Pierre Laffitte, a venerable octogenarian. He was installed in his office by the will of Auguste Comte who died in 1857. Since then the Positivist school was split into two parties, one which accepted the religious institutions of their master, the other which repudiated the idea of a positivist religion. The latter saw in Comte's last period of life a mere aberration and recognised only his scientific achievements. They represent the large body of scientists and freethinkers and follow the lead of Émile Littré. The former constitute the Comtists proper, a small sect of worshippers of humanity with peculiar rituals, prayers, and festivals. They hold their meetings in the Rue Monsieur-le-Prince, where their leader gave instructions in philosophy, theoretical and applied ethics, sociology and the history of religion, explaining the doctrines of Moses, Buddha, Confucius, St. Paul, and Mahomet.

M. Laffitte held the chair of a general survey of the sciences at the Sorbonne and leaves behind the following works: *Dictionnaire d'ouverture*.—*Des leçons sur l'histoire générale de l'humanité*.—*Des considérations générales sur l'ensemble de la civilisation chinoise*.—*Les grands types de l'humanité*, and *Cours de philosophie première*.

M. Laffitte still enjoyed the satisfaction that in May, 1902, a bust of his master Auguste Comte, was erected on the Place de la Sorbonne which was solemnly unveiled under the auspices of General André.

JULIUS VICTOR CARUS.

Dr. Julius Victor Carus, Professor in the University of Leipsic, a distant relative of the editor of *The Open Court*, died peacefully at an advanced age, on March 10th last. If he had lived a fortnight and a day longer he would have celebrated on March 25th the 80th anniversary of his birth. He was the editor of the *Bibliotheca Zoologica* and the author of many books, perhaps the most significant among them being his *Geschichte der Zoologie* published in 1872, in which he gives a synopsis of zoölogical development from the standpoint of evolution,—an undertaking which, in spite of the great progress which has been made in this branch of science, still remains unique.

Julius Victor Carus was the son of Ernst August Carus, Professor of Medicine at the University of Leipsic. He was born August 25, 1823, attended the Nicolai School till 1841, then the Universities of Leipsic (1841-1844) and of Dorpat (1844), where his father had been appointed professor of surgery. In 1846 he became the resident physician of the St. George Hospital and in 1849 took his doctor's degree at Leipsic. He filled successive positions at Würzburg, Freiburg-Baden, and Ox-

ford, England, in the latter place as a curator of the Anatomical Museum of Christ Church College. In 1850 he spent the summer in scientific work on the Scilly Islands. Having returned to the city of his birth, he habilitated himself in 1851 and was appointed professor in 1853. In 1874 he took the place of Prof. Wyville Thomson as professor of zoölogy at Edinburg during the absence of the latter on the Challenger expedition.

In addition to his translations of Darwin and the *Geschichte der Zoologie* mentioned above, he wrote a great number of scientific works and articles, among which we mention only his interesting work *Zur näheren Kenntniss des Generationswechsels*—*System der thierischen Morphologie*.—*Icones Zootomicæ*.—



Ueber die Werthbestimmung zoölogischer Merkmale—*Ueber die Leptocephaliden*.—*Prodromus faunae mediterraneæ*. Since 1878 he also edited a magazine, *Zoölogischer Anzeiger*.

Professor Carus's interests were not limited to science. He was a lover of art and was for many years a member of the board of the *Leipziger Kunstverein*.

During the cholera epidemic in 1866 the city of Leipsic had entrusted to him the measures for disinfection and protection, and the Leipsic citizens attribute the fact that they were not visited by the epidemic to his skill and circumspection.

Dr. Carus was a very active man, and in his personal relations extremely affable. He is the translator of Darwin's works into German, and his translation is justly regarded as classical. His name and his labors were identified with the great English evolutionists from the earliest times, long before Darwinism had become popular. Professor Carus leaves a widow, Frau Alexandra Carus, *née* Petroff, three daughters, one son, and several grandchildren, the children of his youngest daughter, who is the wife of the Rev. Dr. John Lehmann of Freiberg, Saxony.

“THE CONDEMNATION OF CHRIST.”

To the Editor of The Open Court:

The paper on "The Condemnation of Christ" in *The Open Court* for April presents several new aspects of the Jewish question, and I have read it with deep interest. It is an invaluable contribution to the literature of the subject, and will enable readers to take more intelligent views of the subject. They may understand better the status and peculiarities of the two great sects that for the period dominated Jewish opinion.

It is clear, as the writer states, that the modern opinions respecting the Pharisees derived from the rebukes given in the Synoptic Gospels, have not been altogether just. They probably, like the rest of us, did not, in marked instances, live up to the high standard of their faith. Many of them were doubtless *hypocrites*—actors performing a part in the drama, rather than themselves the actual heroes. Yet we are told that the early believers at Jerusalem consorted with the Pharisees, and their teachers were recognised as belonging to that school of belief. Paul is recorded as declaiming himself a Pharisee and the son or disciple of a Pharisee, and James who was "zealous of the law" rebuked his brethren for showing special attention to rich men in the synagogue. Dr. Isaac M. Wise told me in conversation that he regarded Jesus himself as a Pharisee.

I beg leave to ask your attention to the etymology and true meaning of the terms Pharisee and Sadducee. I have been led to conjecture that the latter term was derived from the name of the priest-line of Zadok, and was applied to the Sadducees as being of the sacerdotal party.

The term "Pharisee" is, however, of greater significance. The Rev. C. W. King, in his treatise on *The Gnostics*, suggests the same origin as you have done in your footnote: "Hence, indeed," says he, "it is easy to perceive how much of the Zoroastrian element pervaded the Jewish religion at the time of the promulgation of Christianity, when its principal teachers were the Pharisees or 'Interpreters'; if, indeed, these doctors did not actually take their appellation from the word *Pharsi* or Persian." There is certainly much plausibility in the supposition, for some of the Zoroastrian doctrines appear to have been incorporated in Judaism, which had not been there before. As, however, punning and double meaning were not uncommon in ancient Semitic names, it is by no means impossible that the name "Pharisee" should have been adopted because it implied both a Parsi and a teacher.

The investigation, however, may be profitably carried a little further.

We read also of the Rechabites, the sons of Rechab. A slight knowledge of Hebrew literary usage will show that a parentage is not necessarily denoted, but simply community in social conditions. A little light is given in the second chapter of the first book of Chronicles. The "families of the scribes" are there indicated