

knowledge, keyword and keynote, mutuality of spirituality, Divineness, whereof imagining and likening unto, man finds his needfulness, dutifulness, peacefulness, helpfulness, sureness as certainty unto destiny.

"As of these presentments, amidst dissolutions of faiths and hesitancies of philosophy. Man finds his belief in Divineness infinitely resourceful, consoling, ennobling and enabling, confirming faith and justifying expectation, realization of destiny, eternal evolutionary process. Thus, as Rationality, Manifestation of Divineness, sole source of Authority, man has his inspiration and revelation, confirming faithfulness, assuring helpfulness unto destiny. A. C. M."

ESH-SHĀM.

A woman by her last-born's side
 Watched, at Damascus, heavy-eyed
 With weeping lest the child should die ;
 While through the windows open wide

The plashing of the fountain's spray
 Came with child-voices. At their play
 Her other children but most loved
 Was he who on his pillows lay ;

And still she watched when ran a maid,
 " Mistress, ill news ! " the damsel said,
 " The widow's son has sickened too
 And for his life they are afraid."

Then bowed the woman on her face
 And prayed that God would grant this grace :
 " Spare, Thou, the widow's son, O God,
 She has but one." But by the place

Where lived the widow, white-robed Death
 Had passed and ta'en the weak child's breath.
 Then God said, " Life and death are good
 In My pure hands. He suffereth

" No more who much had suffered Reap
 Thyself the grace ; thine own child keep
 Because in thy deep anguish thou
 For others' greater pain could'st weep."

The woman rose and looked upon
 Her child and knew the fever gone ;
 Straightway she called her maids around :
 " Praise God who giveth back my son ! "

EVELYN MARTINENGO CESARESCO.

BOOK NOTICES AND NOTES.

Watts & Co. of London are now publishing a series of books for the Rationalist Press Association, an institution which has become possible through the generous

foundation of an English rationalist, and is supported by liberal contributions. They have brought out a series of reprints, thus making some of the standard books of liberal thought, such as Darwin's *Origin of Species*, Renan's *Life of Christ*, etc., accessible to the people at a low price. One of their latest publications is *An Easy Outline of Evolution*, by Dennis Hird, Principal of Ruskin College, Oxford, and a well known author in England who has written *Toddle Island, In Search of a Religion*, etc. The book before us intends to be a popular statement of evolution, written for those who are not well acquainted with the main facts of its event. Details of the work remind one greatly of Haeckel's *Natural History of the Creation*, from which it produces many illustrations. It has been adapted for the purpose of giving a succinct and systematic account of evolution. The author explains that the doctrine of evolution does not explain everything. Still it has cleared up more mysteries of life than any previous view of the origin of things. As to the moral significance of the new world-conception that is at present dawning, our author says:

"It may be that the dreams of childhood will perish and the idols of youth crumble to dust, but the living truth abides. . . .

"In this redemption of mankind from the necessary but hideous ghouls of a savage past, lies the surest hope of man. At present no man can imagine what human life might become if men were free and reasonable, so that they could pursue truth and righteousness with open eyes and an unterrified conscience.

"Our methods of education might become true and scientific; . . . we might train an army of men and women to see the laws of the universe, and to reach the highest life in obedience to those laws. This would give us a true Sociology.

"Psychology can only be understood when based on Evolution.

"Even in art, education, ethics and systems, the survival of the fittest prevails, and a new order of life of greater stability, reason, co-operation and refined sympathy will yet become the common heritage of the race. Man does march from his savage past, and, as surely as he has learned to omit cannibalism from his banquet, so surely will he attain to a life of justice and brotherhood."

DID JESUS LIVE 100 B. C.? An Enquiry Into the Talmud Jesus Stories, the Toldoth Jeschu, and some Curious Statements of Ephidanius—being a Contribution to the Study of Christian Origins. By G. R. S. Mead, B. A., M. R. A. S. London and Benares: Theosophical Publishing Society, 1903.

The answer to the title question of this book, which the author answers as probably affirmative, cannot very well be established, but the natural problems which the author treats in the successive chapters are of great interest and betray a wide reading and a thorough knowledge of the Talmud and kindred sources that have reference to the legends connected with the stories of Jesus and the origin of Christianity. In several sections, especially with regard to the quotations from Livy, Pliny and Suetonius, the author shows good judgment. His reports concerning the prosecution of the Talmud are told in a very popular way and will not so easily be found elsewhere in such accessible form. The stories of Yeschu (Jeschu), the Mary stories of the Talmud, the Jesus stories and the Toldoth Jeschu, are rarely found except in scattering legends of Jewish literature. Though the author is not always reliable and is sometimes bold in his conclusions, the book is stimulating and interesting.

Professor Vant Hoff's lecture on chemistry, delivered at the University of Chicago, has been translated by Prof. Alexander Smith of the University of Chicago and published by the University of Chicago Press.

A most striking feature of the World's Exposition at St. Louis is the Open Air Ethnological Display under charge of the Department of Anthropology. In it there are gathered together a score of groups of interesting, barbarous and savage peoples from various parts of the globe. The tribes represented have been selected because of some special point of interest which they present. These different groups are living in houses of their own construction, are dressed in native costume, eat their accustomed food prepared by themselves, and pursue their usual avocation, and simple industries. There are fourteen tribes of North American Indians represented: Sioux, Pawnee, Wichita, Arapaho, Cheyenne, Pima, Papago, Maricopa, Navajo, Apache, Pueblo, Pomo, Kwakiutl, and Cocopa—the last from Mexico. From South America there is a capital group of Patagonians, the gigantic race of man. From North Japan has been brought an attractive group of the hairy Ainu; from Central Africa some Batwa pygmies and representatives of three of the neighboring larger populations. These groups are distributed over a considerable area of ground, and just beyond them comes the Philippine Exposition, with its hundreds of native Filipinos grouped into four villages—Negrito, Igorot, Visayan and Moro, where all the native life of these most interesting tribes is fully represented.

Such an aggregation of living ethnological material has never before been brought together. The Exposition has adopted a liberal policy in reference to its utilisation for purpose of study and investigation. Perhaps the first to take full advantage of the opportunity is Prof. Frederick Starr of the University of Chicago, who has arranged to conduct a regular class work on the grounds from September 1 to September 21, using this living and acting material for illustration. The full course will consist of eighteen days of work, three hours a day. At nine o'clock a lecture will be given upon a people; at ten upon a thing, art, industry, custom. At eleven a practical demonstration with a visit to the group representing the people studied. The work will be confined to the mornings, leaving the afternoons free for viewing the Exposition. No outside reading or study will be required. Students may take the full course, or any fractional part down to a single hour's lecture or demonstration. An examination will be given to those who wish on completion of the full work. Students regularly enrolled at the University of Chicago will receive a major credit for the satisfactory completion of the work. Charges are moderate. Full particulars will be given on application by Prof. Frederick Starr, University of Chicago. Readers of *The Open Court* will find this an exceptional opportunity to combine pleasure and instruction.