

After all that has been said, the reader may safely conclude that the modern meat-inspector had for his prototype, not the Babylonian *baru* or the Roman *haruspex*, but the primitive unconsecrated and probably unlicensed butcher. With proud consciousness, the modern meat-inspector may rightly proclaim himself, not the counterfeit, but, by virtue of the lineal descent of his function, the prototype of the heathen diviner. True, the modern meat-inspector did not go back to the age of the Semitic and Sumerian hordes, or even to that of the Aryan migrations, to learn his disease-preventing profession, as did the *baru* and the *haruspex* to learn theirs. But for him there was no occasion to follow the trail of "all people living in a stage of primitive culture." The Talmudical and Rabbinical inspector of the organs of the animal killed for human food was always near at hand to suggest, and to demonstrate the benefit of, the system of careful scientific inspection for hygienic purposes. In short, the modern meat-inspector is the collaborator of the time-honored Rabbinical inspector whose preceptor was the God-given instinct of self-preservation and whose object always was the prevention of disease among his fellow-beings.

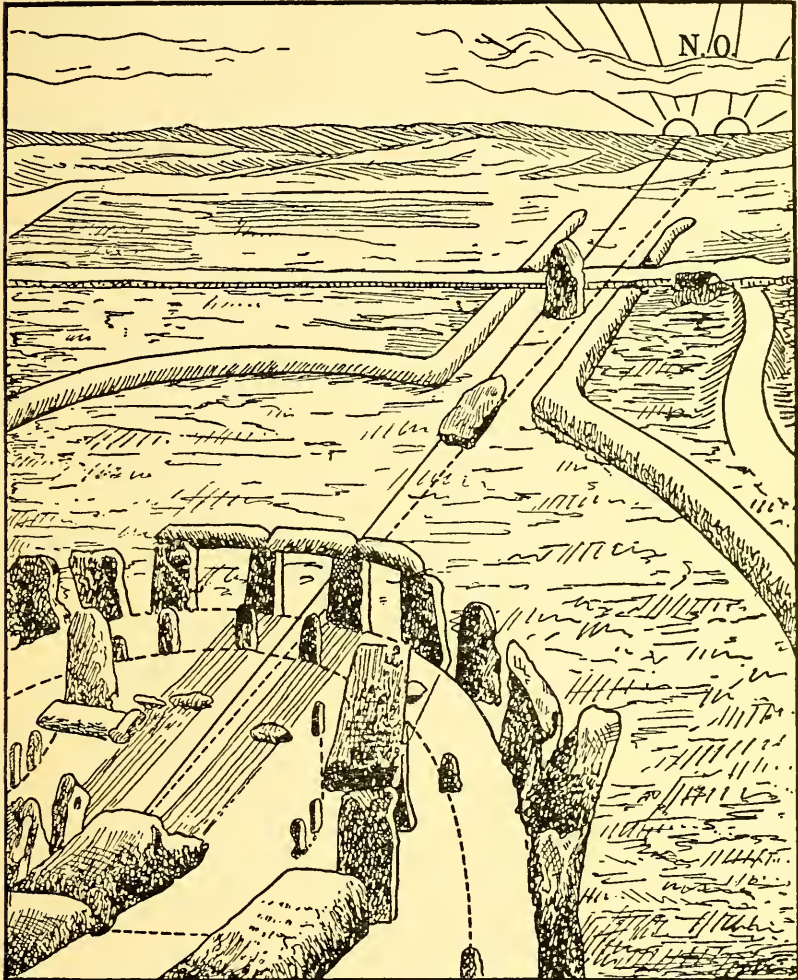
SOLAR WORSHIP.

BY THE EDITOR.

WE are apt to think of our own age as the climax of all history and the perfection of mankind, and that we have passed through all the successive stages of civilization for the sole sake of attaining the blessings which we now enjoy. And what is the result of our attainments? If we consider all in all we find that our happiness may be compared to a fraction, the numerator of which represents our needs and the denominator our satisfactions.

Thus our happiness remains a relative quantity, being approximately a constant throughout the ages, and while the progress of civilization increases the denominators, at the same time the numerators advance in proportion. The Eskimo is in all probability quite satisfied with his scanty denominator simply because his numerator is not as large as it is among civilized people. In consideration of this relative character of our emotional existence we may very well understand that former generations were as elated by their successes as we are to-day when for some reason or another we celebrate a new triumph of science, inventions or progress of

any kind. When we look back upon the relics of the stone age, we must confess that the people who built the monument of Stonehenge in Salisbury Plain were probably filled with the same spirit as the



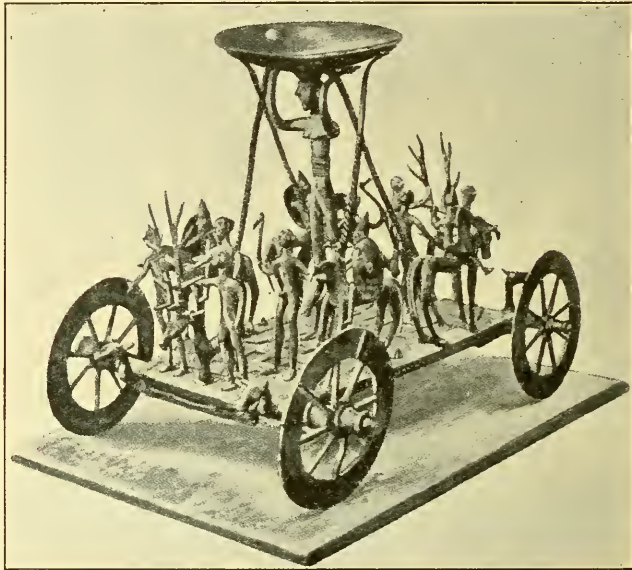
ASTRONOMICAL EXPLANATION OF STONEHENGE.

The dotted line to the right indicates the present direction of the solar rays on the day of the summer solstice at sunrise. The full line to the left marks the solar rays as they were directed in 1680 B. C. From *Archiv für Anthropologie*, N. S., Vol. II.

master masons who finished the cathedrals of the Middle Ages, or the sculptors and architects whose work is immortalized in the

Parthenon of Athens. And if we but understand what an enormous labor the erection of these grand stone pillars must have entailed, we shall gain respect for the men who set them up, with the primitive tools at their disposal, and we may also gain an approximate estimate of their pride in having accomplished a work which testifies nobly to their religious enthusiasm and the dignity of their worship.

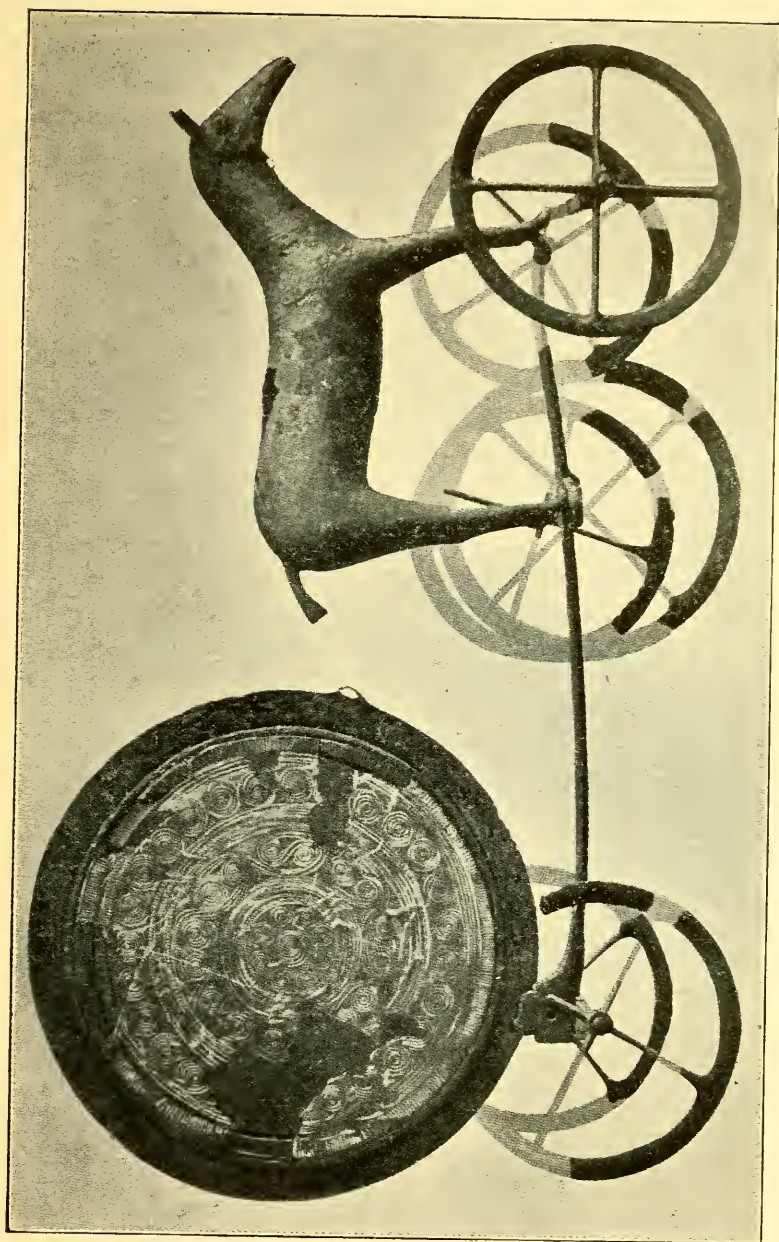
Happily there can be no question that Stonehenge was built in prehistoric days, and that it really is a monument devoted to



BRONZE VIRGIN ON VEHICLE, THE DEITY REPRESENTED AS CARRYING THE SUN.

The surrounding figures are possibly symbolic of clouds and similar spirits. Found in Judenburg, Styria. From Much, *Kunsthistorischer Atlas*.

what we now call sun-worship. It will be noticed that the whole construction consists of a circle, or rather two circles, of huge stones, set up, as it were, to form gates. Outside the circles, however, there are found two stones which mark a line pointing to northeast, where the sun would rise in midsummer. Accordingly the whole arrangement is made in such a way that on the day of the summer solstice the solar rays, passing the two directive stones and entering the inner space of the sanctuary through the main gate, will touch the center, or the altar, of Stonehenge at sunrise. Now



A REPRESENTATION OF THE SUN, MADE OF BRONZE COVERED WITH GOLD LEAF.
Found in Zealand, Denmark. From Sophus Müller, *Urgeschichte Europas*.

astronomers have noticed that this direction is not exact but indicates a slight deviation, which, however, is easily explained if we take the nutation of the earth's axis into consideration. In calculating the time when, at the sunrise of the longest day of the year, the sun's rays actually fell along the line of the two directive stones so as to be first seen and greeted by the priest at the altar, it was found that it must have been the year 1680 B. C. This is about the time in which our anthropologists place the highest development and slow expiration of the stone age in northwestern Europe. The original construction of Stonehenge, we are told, is probably somewhat older. Thus astronomy and anthropology allied enable us to fathom the enthusiasm that must have inspired our forebears worshipping at a sanctuary of the deity whose visible symbol was the sun, the source of all the happiness of their existence.

There are, of course, other kinds of relics in plenty testifying to the solar worship prevailing in northern and central Europe in prehistoric times, connecting the cult of the stone age tolerably well with well-defined ceremonies that we know from the mythologies of a later day. The sun is mostly represented as a shield or as a wheel, and all over the territory of this slowly emerging civilization, we have found symbols representing the sun as carried about on some sort of vehicle. One of them has been discovered in Denmark, another in Styria, both of the bronze age. We may be sure that these pieces of sacred art were shaped in the same spirit of piety and devotion in which the quattrocentists painted their Madonnas and Thorwaldsen chiseled his statue of Christ.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS AND THE SECULAR OBJECTION.

IN ANSWER TO THE HON. JUSTIN HENRY SHAW. FROM THE
CATHOLIC POINT OF VIEW.¹

“EVERYTHING is usually very nearly all wrong with the world,” thus is the present situation excellently characterized by my secularistic friend and opponent, the Hon. J. H. Shaw. There is no chance of talking of a spiritual harmony in human society as it is constituted in these times. It seems the more propitious that two men separated by an abyss in their general outlook

¹ See *The Open Court*, May, 1918, pp. 257ff.