

the Acts of John, published by James in his *Apocrypha Anecdota*, it is said that Jesus, as seen by John, always had his eyes wide open, never at any time even winking,—evidently of solar or cosmic suggestion, like the eye or eyes of the Kabbalistic Macroprosopus and the Assyrian Merodach, already considered. The hare, a lunar symbol, was fabled to sleep with its eyes open (Plut., *Sym.*, IV, 5), and Horapollo says that the Egyptians indicated an opening by the picture of a hare because its eyes are always open (Horap., I, 26). The cat, another lunar symbol, is supposed to see in the dark and is sometimes said to sleep with one eye open. It was anciently believed that only the (solar) lion among quadrupeds was born with open eyes (Plut., *loc. cit.*), while the sharp-sighted animal *par excellence* was the lynx (personified as Lynkeus by the Greeks), of which wild fables were related (De Gubernatis, *Zoo. Myth.*, II, 54). On the other hand, Horapollo tells us that the Egyptians symbolized a blind man by a mole or shrew-mouse, which was supposed to be blind (Horap., II, 63; cf. Plut. *loc. cit.*). It was sacred to Buto (= Uatchit, the personified celestial eye), according to Herodotus (II, 67). In one Egyptian legend Uatchit took the form of a shrew-mouse to escape from Set (Typhon); but in another view the shrew-mouse was identified with the blind Horus (Budge, *Gods*, II, p. 370). As it burrows in the earth it is quite an appropriate symbol of the blind solar or lunar god in the underworld, etc.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

THE MILLENNIAL HOPE: A Phase of War-Time Thinking. By Shirley Jackson Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago. The University of Chicago Press, 1918. Pp. vii, 253. Price, cloth, \$1.25.

A book occasioned by the war, which, however, should not give us the impression that it is of passing interest only, for we may be assured that the world's ills which kindle the "millennial hope" again and again in the heart of man shall not come to an abrupt end with the close of the present struggle. The volume before us is a war book only inasmuch as war, like any time of great distress, is liable to revive, in wider circles, a peculiar kind of fears and hopes which in ordinary times remain confined to religious fanatics, the so-called doctrine of pre-millenarianism, usually identified with the tenets of the Adventists, but individually held and preached by many popular evangelists. To combat these notions, and the passive pessimism which they engender regarding the world we live in, will hardly cease to be worth while until—are we permitted to say, until the real millennium shall arrive, the day when all of us shall be ready to seek salvation for mankind, to use Professor Case's own words,

not in that fond belief which "depicts in truly mythological fashion the coming of a day when God, Christ, and the angels will appear upon earth as realistically as ever Homer's gods descended from Mount Olympus" (p. 235), but in a "serious effort to secure the betterment of the world by means of popular education, social reforms, remedial legislation," etc. (p. 241)?

The first part of the program Professor Case begins putting into practice in his book, on a limited scale, to be sure, but with due reference to anything that is to the point. In that lucid and vivid style which is the result of a complete mastery of the facts combined with true historical intuition, the author gives us a brief review of all the most cherished metaphysical aspirations of the race that may be said to have ultimately contributed to the formation of Christian doctrines. Egyptian, Babylonian, Persian, Greek, and Roman views as to the final destiny of the world are discussed (Chap. I), to be followed by a more detailed presentation of the "Hebrew and Jewish Hopes" (Chap. II), thus leading up to early Christian and later Christian beliefs in the matter (Chaps. III, and IV), which implies an outline of the origin and early growth of Christianity as such. The last chapter, "Modern Estimate of Millennial Hopes," draws the author's conclusions. With the exception of this, which naturally maintains a more or less controversial attitude, the method employed by the author is purely historical, which, of course, does not exclude the possibility of a personal bias. Anybody, however, who is not barricaded behind an orthodoxy of the Billy Sunday type will at least come to realize in an *ad oculos* demonstration, as it were, what the "historical method" in Biblical matters is, and what it can do for him. Incidentally he may discover that a guide to both the Old and the New Testament, including their Apocryphal literature, is being put in his hands as attractive and reliable as could probably be prepared in a single little volume. It is this side of the book which will establish its value also in the eyes of those who may look upon the very discussion of pre-millennial hopes as an anachronism. It seems only fair to state this because, unfortunately, books of this kind hardly ever reach the circles which need them most, and for whom they are really intended. Under these circumstances, the low price fixed by the publishers certainly deserves commendation. A "Selected Bibliography" (six pages) affords ample opportunity for further study. Paper and binding are of high quality. Of typographical errors hardly any have been noticed.

BACK TO THE REPUBLIC. By *Harry F. Atwood*. Chicago: Laird and Lee, 1918. Pp. 154. Price \$1.00 net.

The author of this book believes in a republic, especially a republic such as ours was originally intended to be. He says (p. 15):

"In 1788 a group of real statesmen of great physical vigor, mental acumen, thorough knowledge, practical wisdom, far-sighted vision and moral courage assembled in Philadelphia and after months of discussion and deliberation produced the Constitution which provided for the *republic* of the United States of America. These men were equal to the opportunity, rose to the occasion, and builded better than they knew; for they established the *golden mean* and evolved the *standard* form of government."

The four essential elements of a republic are given as follows (p. 29):

"(1) An *executive* and (2) a *legislative* body, who, working together in a representative capacity, have all power of appointment, all power of legislation, all power to raise revenues and appropriate expenditures, and are required to

create (3) a *judiciary* to pass upon the justice and legality of their governmental acts and to recognize (4) certain inherent *individual rights*." And the author finds: "Take away any one or more of those four elements and you are drifting into autocracy. Add one or more to those four elements and you are drifting into democracy."

To elucidate further just how he would define a true republic, he gives the following "trinity classifications" (p. 37):

EXTREME	GOLDEN MEAN	EXTREME
Autocracy	REPUBLIC	Democracy
Tyrants	Statesmen	Demagogues
Bondage	Liberty	License
Oppression	Reason	Impulse
Arbitrariness	Arbitration	Agitation
Submission	Contentment	Discontent
Coercion	Justice	Anarchy
Reaction	Progress	Chaos
Feudalism	Property rights	Socialism

In conclusion the reader is called upon to "exert every effort and utilize every legitimate influence to assure a *republic* as the form of government" under which he intends to live (p. 125); for the author regards his principles as applicable anywhere on the globe, a "World Republic" to be formed of all the several "United States" that will come into being, including those of Africa. Thus the concert of nations would at last work in complete peace and harmony, like an immense clockwork. But human society is no clockwork.

However, we should recommend the book as a primer of political thinking for the use of the young and also large parts of our foreign population.

THE STORY OF BIBLE TRANSLATION. By *Max L. Margolis*. Philadelphia: The Jewish Publication Society of America, 1917.

Professor Margolis, general editor of *The Holy Scriptures According to the Masoretic Text, A New Translation*, has accompanied this epoch-making work by a tasty little volume in which he relates the story of the growth of the Hebrew Scriptures and chronicles the various efforts from the earliest times down to the present to bring the Scriptures before his people in their various environments, culminating in the new translation into the English language, which, unless all signs fail, is to become the current speech of the majority of the children of Israel. "The Hebrew Torah became early unintelligible through the gradual substitution for the early tongue of Aramaic, which differs from Hebrew as much as High German differs from Low German or Dutch. Hence the necessity, first for marginal notes, the *masorah*, and later for *targums*, or interpretations after the Babylonian Captivity and later wherever the Jews were carried or driven. Thus the Septuagint arose, considered by Philo and his Alexandrian co-religionists as a work of inspired men, while the Palestinian Rabbis considered the day of the completion of that labor as one of the most unfortunate in Israel's history, seeing that the Torah could never be adequately translated." However all Jews "owe a debt of gratitude to the Christian Church, which, having received the Greek Scriptures at the hands of the Greek-speaking Jews of the Empire, with pious zeal kept them intact, and rescued from oblivion literary records of near-scriptural rank," as for example the First Book of the Maccabees.

Saadya (892-942), poet, philosopher and theologian, must be mentioned for his translation into Arabic: All the early Christian texts and translations are briefly described and whatever Jewish scholars assisted with their labors noted. As in a nutshell the whole stupendous history of the sacred labors is compressed into readable form, illustrated by interesting pictures of various codices.

The Rev. William Norman Guthrie has published *The Gospel of Osiris*, "being an epic cento and paraphrase of ancient fragments," (New York, Brentano's, 1916), in which he presents the story of ancient Egyptian mythology, how Osar (which is another name for Osiris) is born of Nut, the sky-goddess, and Seb, the earth-god. How Anpu does not acknowledge his father Suti, and Suti turns traitor to Osar. Ra is the god of the sun and keeps the secret of his holy name, but Isis gains possession of it with the intention of saving her unborn son in case of danger. Osar becomes a victim of his hostile brother, and Isis searches for his body and finally finds it. Then Heru (Horus), the child-god, is born and grows up in spite of the persecution of his enemy. Growing to manhood, he begins his fight with Suti, his father's murderer and vanquishes him. Finally judgment is pronounced over Suti and Osar is vindicated.

These stories are related in unrhymed verse in poetical diction and represent the original spirit of the Egyptian stories. Professor Breasted, an Egyptologist of the University of Chicago, read the manuscript before publication and says of the author:

"In such a representation the subjective element is unavoidable, I suppose. Your representation of the sting from which Ra suffered, as doubt in the mind of the goddess, is a very fine touch, but of course it unhappily remains subjective and incapable of demonstration....I wish your poem a hearty *bon voyage*."

Mr. Guthrie believes in the kinship of religion, and so he sees a deeper meaning in the Biblical word "Out of Egypt have I called my son," by finding the Christian traces in the stories of ancient Egyptian mythology. He says in the foreword:

"'Out of Egypt have I called my son.' Was it not there that Plato married Moses in some mystic way, so that Philo the Jew dazzled the devout of cosmopolitan culture and aspiration with that theory of the *logos*, of the Word of God, which made it possible for the reputed writings of St. John and for the letters of St. Paul to work out a theory of the Christ in cosmic terms, which might safely obscure and leave out of view the merely racial or even narrowly national hopes of a Messiah? Jesus, as the Word of God, was called out of Egypt then to his throne of glory, whence he might exercise a veritable world-dominion as no Cæsar ever dreamed.

"And later it would seem that in Egypt we had the first truly Christian people, without record of an initial struggle between heathenry and the Gospel. The blessed Mary had replaced Isis, the little babe Jesus had replaced Horus, the passion of Christ had superseded the suffering and dying of Osiris, the Christian cross had been set up instead of the 'Tet' or fourfold cross with flail and crook in right and left, and Christ, called to the judgment of the dead, fulfilled all the functions of the righteous judge and the rewarder of the holy."