

covering the cost (five cents a copy), and brought to the attention of teachers of history over the whole country. They are now more than one hundred in number and contain reprints of such documents as the Constitution, the Articles of Confederation, the Declaration of Independence, Washington's Farewell Address, the Magna Charta; Franklin's Plan of Union; Washington's and Lincoln's Inaugurals; the Emancipation Proclamation; the Bill of Rights; the Constitution of Switzerland; the Petition of Rights; the Scottish National Covenants; Strabo's Introduction to Geography; Marco Polo's Account of Japan and Java; Columbus's Letter Describing his First Voyage and Discovery; Tracts of John Cotton, Roger Williams, and Cotton Mather; Letters of Washington and Lafayette. The last issue is the Prolegomena to Grotius's great work *De Jure Belli et Pacis*, "On the Rights of War and Peace." These leaflets are fulfilling an invaluable office in the historical education of our young people; they bring students into first-hand instead of second-hand touch with history, and their circulation should be encouraged in every way. (Old South Meeting-house: Boston, Mass.)

### THE ASSYRIAN MONUMENTS AND THE SERMONS OF ISAIAH.

The story of the Assyrian Monuments is excellently told by Dr. Max Kellner, Professor in the Episcopal Theological School of Cambridge, in a recently-published brochure entitled: *The Assyrian Monuments Illustrating the Sermons of Isaiah*. The mounds from which these monuments were taken were well known to Oriental travellers, but it was not until 1842 that the work of excavating was begun by Paul Émile Botta, the French consul at Mosul, a Turkish town on the river Tigris. M. Botta unearthed the remains of the palace of King Sargon, the great Assyrian monarch, and found the huge winged bull-deities which guarded the palace gates, walls covered with bas-reliefs of sieges and battles, of hunting and sacrificial scenes, of demons in conflict, and cherubic beings in adoration before the sacred tree, and upon or below almost all of them long inscriptions in the cuneiform characters. As Dr. Kellner says: "It was a find to electrify the world."

M. Botta was followed by the Englishman Layard, who exhumed the palaces of Ashurnasirpal, Shalmaneser II. and Esarhaddon, in the mound of Nimroud. Botta and Layard, the pioneers in the field of excavation, were followed by Georg Friedrich Grotefend and Sir Henry Creswicke Rawlinson, the pioneer decipherers, who furnished the key for the reading of the cuneiform writings. The great library of Ashurbanipal at Nineveh, a room fifty feet long and twelve feet wide, was found filled with a collection of clay books of marvellous extent, covering every branch of learning known at the time—mythology, folk-lore, astrology, astronomy, geography, grammar, diplomacy, civil and administrative law, history and theology; and what is more, these clay books contain records of the more ancient Babylonian history and copies of the literary treasures of even pre-Semitic times. It may be readily conceived that this vast literature has thrown a wonderful and much-needed light upon the pages of the Old Testament, which is not primarily a history of the Jewish people, but rather a book of devotion for the teaching of spiritual truth, and in which the historical material was selected with this particular end in view. The relations between Assyria and Israel-Judah were very close. The latter nation lay between the empire of the Euphrates and the empire of the Nile, and acted as a sort of "buffer" in the great struggle for supremacy between these two world empires.

Such was the state of things during the life-time of the statesman-prophet Isaiah, whose sermons are full of illusions suggesting the situation. But what the Judean prophet only hints at, the records of Assyrian history in the clay books recently exhumed give with detailed fulness, "bringing out the whole history into strong and impressive relief." It is this material that Dr. Kellner has gathered in the present pamphlet, in which he has given translations of such portions of the Assyrian inscriptions as bear upon Isaiah's sermons. The pamphlet is accompanied with suitable maps and with eighteen excellent half-tone reproductions of the monuments of the most important of the bas-relief inscriptions. (Boston: Damrell & Upham, Old Corner Bookstore. Price, paper, 50 cents.)

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### BOOK REVIEWS AND NOTES.

THE THEOLOGY OF CIVILIZATION. *Charles F. Dole*. New York: Thomas Y. Crowell & Company. 1899. Pages, xxiv, 256. Price, \$1.00.

This book is thoughtful, sincere, and suggestive. The author is convinced "that the world is good and not bad, that life is abundantly worth living, that man is marching the way of a great and beautiful destiny." Every man, he contends, carries with him a treasure of veritable religion. "Among all thoughtful men there is a belief, growing strong with years and experience, in the facts of a moral structure in the universe." And so society is shot through with religion. "There can be no sound political, social, or economical structure that does not rest on a religious foundation." The author regards it as an axiom "that just so far as religion has any value, it cannot fear the most searching and candid inquiry. How can any reality be hurt by men's questions? Do we fear the test of the assayer's retort for our gold ore? Do we shrink from the art critic's examination of a genuine masterpiece?" The author believes that the time for religious controversy is passed. "We have reached a point, through the labor of many thinkers, where we can now see the harmony of views that once seemed to be contradictory, and can therefore offer a broad and fresh interpretation, both ethical and uplifting, and more satisfactory to the conscience and to the intellect than any previous interpretation." In the struggle of the larger world where all religions and philosophies compete, the Christianity of the author's childhood seemed "to take on a grand, beautiful, and universal form, in which no element of sound thought, genuine feeling, or ennobling memory is left out. It is no longer exclusive of aught that has helped men in other forms of faith. It puts up no barriers against the devout Jew, the honest Parsee, the friendly Buddhist or Confucian. If this is a growing world, it is not too much to expect that no form of Christianity since Jesus taught, and no form of theism since men began to think, could be so practical and workable as the new form which comes to us at the dawn of a new century—the inheritance of all the ages."

"What is the kind of thought out of which a noble civilisation may be constructed? This is what the world longs to know," says Mr. Dole. That thought must stand the characteristic test of truth in modern thought and reasoning, which he characterises in the following words: "How do we know a truth when we see it? We know it because it matches, fits, goes into the unity, 'makes sense.' To match and fit is to be true. But a lie fits nowhere; it separates, whereas truth binds. It is like the old story of Cain. There is no place where a lie can stay. The universe simply will not receive it. So with all the wrong things. They have