

ther, the nouns preceding the ideogram of *son* indicate the same ending as the plural nouns, and the grammatical construction of the words gives sufficient proof that it is a language built up after the pattern of the Aryan tongues. It is not Semitic, nor is it Iranian; thus, Professor Jensen identifies the Hittites with the Armenians and Indo-Germanic race, who are still living in the same districts of Hither Asia. Accordingly, we have here the most ancient monuments of a branch of the family group of our ancestors; and although in history the knowledge of their deeds has been almost blotted out, we now recover some important and interesting data as to the extent and nature of their civilisation. P. C.

DREAMS AND GHOSTS.

Mr. Andrew Lang is one of the most interesting of all the authors who have written on the subject of ghosts. While in the main occupying a critical attitude in his well-known book of *Dreams and Ghosts*,¹ he has aimed rather to entertain than to investigate; but the tone of the remarks he has interpolated among his recitals leaves little doubt as to his real inclinations. His book, he says, "does not pretend to be a convincing, but merely an illustrative, collection of evidence." He adopts the modern theory that every ghost is an hallucination, but that also an hallucination is a perception, to quote Professor James, "as good and true a sensation as if there were a real object there. The object happens *not* to be there, that is all." As to telepathy, he remarks with strained open-mindedness: "I do believe, with all students of human nature, in hallucinations of one, or of several, or even of all the senses. But as to whether such hallucinations, among the sane, are ever caused by psychical influences from the minds of others, alive or dead, not communicated through the ordinary channels of sense, my mind is in a balance of doubt. It is a question of evidence."

Mr. Lang tells, besides modern stories, many from remote times. "The ancient legends are given, not as evidence, but for three reasons: first, because of their merit as mere stories; next, because several of them are now perhaps for the first time offered with a critical discussion of their historical sources; lastly, because the old legends seem to show how the fancy of periods less critical than ours dealt with such facts as are now reported in a dull undramatic manner." The classical ghost-stories are all here, and even some from the Gaelic and Icelandic, which "have peculiar literary merit as simple dramatic narratives." There is also the famous Wesley ghost, Sir George Villier's spectre, Lord Lytton's ghost, the Beresford ghost, etc., etc. We shall reproduce but one, as a specimen of Mr. Lang's art. It is one on Professor Hilprecht.

THE ASSYRIAN PRIEST.

Herr H. V. Hilprecht is Professor of Assyriology in the University of Pennsylvania. That university had despatched an expedition to explore the ruins of Babylon, and sketches of the objects discovered had been sent home. Among these were drawings of two small fragments of agate, inscribed with characters. One Saturday night in March, 1893, Professor Hilprecht had wearied himself with puzzling over these two fragments, which were supposed to be broken pieces of finger-rings. He was inclined, from the nature of the characters, to date them about 1700-1140 B. C.; and as the first character of the third line of the first frag-

¹ Longmans, Green & Co., London, New York, and Bombay. Pages, 301.

ment seemed to read KU, he guessed that it might stand for Kurigalzu, a king of that name.

About midnight the Professor went, weary and perplexed, to bed.

"Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age, and clad in a simple *abba*, led me to the treasure-chamber of the temple, on its south-east side. He went with me into a small low-ceiled room without windows, in which there was a large wooden chest, while scraps of agate and *lapis lazuli* lay scattered on the floor. Here he addressed me as follows:

"The two fragments, which you have published separately upon pages 22 and 26, belong together [this amazing Assyrian priest spoke American!].¹ They are not finger-rings, and their history is as follows:

"King Kurigalzu (about 1300 B. C.) once sent to the temple of Bel, among other articles of agate and *lapis lazuli*, an inscribed votive cylinder of agate. Then the priests suddenly received the command to make for the statue of the god Nibib a pair of ear-rings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command, there was nothing for us to do but cut the votive cylinder in three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as ear-rings for the statue of the god; the two fragments which have given you so much trouble are parts of them. If you will put the two together, you will have confirmation of my words. But the third ring you have not found yet, and you never will find it."

The professor awoke, bounded out of bed, as Mrs. Hilprecht testifies, and was heard crying from his study, "It is so, it is so!" Mrs. Hilprecht followed her lord, "and satisfied herself in the midnight hour as to the outcome of his most interesting dream."

The Professor, however, says that he awoke, told his wife the dream and verified it next day. Both statements are correct. There were two sets of drawings, one in the study (used that night) one used next day in the University Library.

The inscription ran thus, the missing fragment being restored, "by analogy from many similar inscriptions":

To the god Nibib, child
Of the god Bel,
His Lord
Kurigalzu,
Pontifex of the god Bel
Has presented it.

But in the drawings the fragments were of different colors, so that a student working on the drawings would not guess them to be parts of one cylinder. Professor Hilprecht, however, examined the two actual fragments in the Imperial Museum at Constantinople. They lay in two distinct cases, but, when put together, fitted. When cut asunder of old, in Babylon, the white vein of the stone showed on one fragment, the grey surface on the other.

Professor Romaine Newbold, who publishes this dream, explains that the Professor had unconsciously reasoned out his facts, the difference of color in the two pieces of agate disappearing in the dream. The Professor had heard from Dr. Peters of the expedition, that a room had been discovered with fragments of a

¹ The Professor is not sure whether he spoke English or German.

wooden box and chips of agate and *lapis lazuli*. The sleeping mind "combined its information," reasoned rightly from it, and threw its own conclusions into a dramatic form, receiving the information from the lips of a priest of Nippur.

Probably we do a good deal of reasoning in sleep. Professor Hilprecht, in 1882-1883, was working at a translation of an inscription wherein came *Nabû—Kudûrru—usur*, rendered by Professor Delitzsch "Nebo protect my mortar-board." Professor Hilprecht accepted this, but woke one morning with his mind full of the thought that the words should be rendered "Nebo protect my boundary," which "sounds a deal likelier," and is now accepted.

EASTER.

In every age the world has known
 Some bard felt moved to sing
 Earth's pæan over winter gone,
 Her welcome to the spring.

The mysteries of the Easter-thought
 To all mankind belong;
 No time the perfect light hath brought,
 No race the final song.

Yet art thou blessed, Palestine,
 Among the lands of earth!
 For thee a holy light did shine,
 A glorious song find birth.

He is the world's, that martyr-soul,
 Divine as heroes are!
 A beacon, when death's waves shall roll,
 The Galilean's star!

We deem not that the flesh o'ercame
 The grave's obscurity;
 We trust the soul's immortal flame
 Hath touched on deity.

We will not hail the Christ alone,
 The solitary way;
 God doth a thousand prophets own
 This happy Easter day.

We feel their all-pervading power
 Around us and above;
 We learn from spring-time bird and flower
 The truths of life and love.

One with the Christ who conquereth,
 One in the Hope they bring,
 One in their Victory over death,
 The first wild flowers of spring.