

One with the Sermon on the Mount
 The birds' sweet melody,
 Clear-flowing from the eternal fount
 Of God's own charity.

Then, sing we, for all Nature sings!
 Sing Christ, and bird, and flower!
 Sing! for the world with gladness rings,
 And life and love have power!

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THE LORD'S SUPPER.

COMMENTS ON MR. ALBERT J. EDMUNDS'S ARTICLE.

The Lord's Supper is an Easter institution, for it is mystically connected with the beliefs in immortality and Resurrection, and in fact Christianity itself is an Easter-religion, for all its doctrines center in the hope of immortality as evidenced in the resurrection of Jesus.

Christianity is the "Pleroma"¹ of the ages; that is to say, it contains the fulfilment of the expectations of its time. It embodies many elements of primitive religious aspirations and beliefs, but it transfigures their meaning and renders them subservient to moral purposes.² One of these institutions is the Lord's Supper. It is connected with the venerable rite of the Haoma offering of Zarathustra, the grand advocate of monotheism and the prophet of the Lord Omniscient, for that is the translation of the name Ahura Mazda or Ormazd. But the Lord's Supper is connected with institutions more ancient than Mazdaism, viz., the covenant of blood and the ceremony of sanctification by means of eating the God to be worshipped.

Mr. Albert J. Edmunds, a prominent Pâli scholar and no mean authority on New Testament exegesis, contributes in the present number an article in which he points out the Primitive Survivals in the texts relating to both Buddha's last meal and the Christian Eucharist, and we may add here that in many Christian churches even at the present day the practice survives of allowing none of the consecrated bread and wine to be left over. Moreover, the theory (now commonly accepted by theological scholars) that St. Paul is the inaugurator of the Christian Eucharist is further supported by the fact that no mention of its institution by Christ when he took his last meal is made in the Fourth Gospel, while the passage in Luke is an apparent interpolation.³

P. C.

BOOK NOTICES.

HEBRAISMS IN THE AUTHORISED VERSION OF THE BIBLE. By *William Rosenau*, Ph. D. Baltimore: The Friedenwald Company. 1903. Pages, 283.

Mr. Rosenau has taken up in this book an interesting and neglected subject. It is an examination of the Hebrew influence on the language of the Authorised

¹ *Pleroma* is the Greek word for "fulfilment" so much used in the New Testament.

² The Open Court Pub. Co. is just publishing a small pamphlet on *The Age of Christ* containing a short exposition of the problems connected with the origin of Christianity.

³ For a detailed exposition of this much mooted question see Spitta's and Harnack's essays on the subject, and also the editorials in *The Monist*, Vol. X., No. 2, pp. 246 ff., and No. 3, pp. 341 ff.

Version of the Bible. Familiar as the English of the King James Bible has become, and much as it has influenced and moulded English speech, no one on first reading can fail to be impressed with the outlandishness and uncouthness of many of its phrases; and while we ordinarily attribute the strangeness of its linguistic garb to the fact that it was written in the now antiquated vernacular of the early years of the seventeenth century, one may be not a little surprised to learn that the impression which the book made in this regard upon the contemporary public was even more pronounced than that which it makes upon us. Let us read only the passage from Selden's *Table Talk*, which has been quoted by Professor Cheyne in a recent review of the Polychrome Bible; it is as follows:

"There is no book translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, and not into French English. I say, 'Tis cold,' not 'It makes cold'; but the Bible is rather translated into English words than into English phrase. The Hebraisms are kept and the phrase of that language is kept." After citing an example, Selden remarks: "It is well enough so long as scholars have to do with it; but when it comes among the common people, Lord, what gear do they make of it?"

Mr. Rosenau has a brief chapter on the growth of English and the influence of translated literature. He then gives a history of the English Bible, a list of proverbial Biblical passages in use, and of current Biblical expressions in English literature. He next discusses the difference between Hebraisms and English Archaisms, then Hebraisms in the New Testament, Lexicographical Hebraisms, Syntactical Hebraisms, and finally, in an appendix, he gives a full list of the Hebraisms in the Authorised Version, as established by his researches. μ.

GESU CRISTO NELLA LETTERATURA CONTEMPORANEA STRANIERA E ITALIANA. Studio storico-scientifico. Di *Baldassare Labanca*. Illustrato con 16 incisioni. Torino: Fratelli Bocca. 3 Via Carlo Alberto. Pp., 435. Price, 4 francs.

Professor Labanca's book on Jesus Christ in contemporary foreign and Italian literature is one of the latest numbers of the "Little Library of Modern Science" issued serially by the enterprising publishers Fratelli Bocca, of Turin. The books constituting this library, which resembles somewhat the International Scientific Library, have been written by the foremost authors of Italy, France, Germany, England, and America. We notice among the titles listed, translations of works by Brücke, Mach, Osborne, Maeterlinck, Grant Allen, Harnack, and Professor James.

Professor Labanca's work aims to summarise and briefly examine the principal contemporary works relating to the life and doctrines of Jesus Christ, with special reference to those which have appeared since Strauss and Renan. He discusses both the books describing the life of Christ (Christography) and the books setting forth the doctrines of Christ (Christology). He classifies his authors as "pious believers," "liberal believers," and "freethinkers," making no distinction between Catholics and Protestants on the one hand, or between scientists, critics, and novelists on the other. Writing in Rome, he has deemed himself obligated to take account of the many allusions to Jesus and the mother of Jesus which the first Christians symbolically expressed in the Catacombs of Rome, and he has performed this task in two chapters according to the best accredited interpretations of the archæologists. He originally intended that his work should comprise two volumes, but he was finally obliged to compress his material into a single book. Each chapter is preceded by a bibliographical list of the sources, and concludes with a

biographical addendum mentioning the minor literature. He admits that it is impossible for anyone to compass the enormous literature of the subject, but he believes that he has singled out the most important works which the world has produced in this field.

Professor Labanca has written entirely from the point of view of the historian of science, and has endeavored to show the same regard for Protestants as he has for Catholics, for free-thinkers as he has for liberal Christians. He has also not intermingled with his discussions his own views of philosophy and theology, but has sought on every point to be an impartial judge. In his concluding chapter, however, he has stated his own views concerning Christography and Christology; he denies the substantial divinity of Christ, but is not therefore an adversary of the Christian religion, which he wishes to see continued, especially in the face of the present sociological tendencies, which are increasing and not decreasing. The intrinsic and characteristic qualities of Christianity are, in his view, independent of the dogmas of the Credo, even including the dogma of the substantial divinity of Christ. "To be a good Christian," he says, "it is sufficient to admit that Jesus was an exemplary moral person, and that therefore it is fitting that he should be venerated and imitated by men." He remarks that the most diverse Christian confessions are tolerated in America and likewise respected, and that in that country new Christian congregations, independent of all creeds, originate nearly every year. For this reason it was possible to hold in Chicago in the year 1893 a parliament of all the different religions of the world,—which was impossible in Paris.

The book has indexes and contains sixteen cuts. It will be a useful work to students of the literature concerning Christ.

T. J. M'C.

The philosophical and sentimental letters published in the early years of the nineteenth century under the title of *Obermann*, though they have won for themselves a permanent place in the classical literature of France, have never yet been translated into English. The author of these letters was Étienne Pivert de Senancour. Though Senancour is well known and has been much admired abroad (his appreciators include authors of the stamp of Sainte-Beuve, George Sand, and Matthew Arnold), little of his personality has been carried with his fame to foreign countries. Readers unacquainted with *Obermann* and desirous of learning something of the life of Senancour will accordingly be glad to have the book of Arthur Edward Waite, just published by Philip Wellby of London, containing a biography of Senancour, a critical introduction to his letters, and a translation of the letters themselves. The translation has been well made, and English readers have now full access to these famous "note-books of a soul." (Pages, lxxxiii, 423. Price, 6 shillings.)

Buddhism seems to be spreading. We have received almost simultaneously three announcements which seem to be straws in the wind,—one coming from Burma, one from Germany, and the third from Japan. The Buddhist monk, Ananda Maitreya, proposes to publish a Buddhist quarterly under the title *Buddhism*. The editor expects to have contributions from sympathisers in the cause of Buddhism, and hopes to issue the first number in May, 1903. The subscription price is seven rupees (\$2.50) per year. Foreign money orders should be made payable to Mrs. M. Hla Oung, No. 1, Pagoda Road, Rangoon, Burma.

The German announcement advertises the publication of pamphlets under the title *Buddhistische Mission*, edited by Bruno Freydanck and published by the

Theosophischen Verlag Paul Frömsdorf. The Buddhism of this German periodical promises to be of a militant nature; among the German publications advertised under the editor's name, one is entitled "The Abominations of Christian Civilisation" and the other "The Great Lunatic Asylum of Europe." A series of other titles indicate a more peaceful temper. They are as follows: "Buddha and Christ," "Buddha Gaya and Golgotha," "The Buddhadharma," "The Buddhist Movement in the Occident," "Under the Buddha-Tree," etc., etc.

The third communication received is from The International Buddhist Young Men's Association, lately organised at Tokyo, Japan, its purpose being "to become a link between Buddhists scattered over various parts of the world; to attempt their union and improvement, and to enable them to work together for the betterment of mankind at large." They deem it the duty of the Buddhists of the Island Empire of the Far East "to strive to become the spiritual awakener of Asiatic peoples, endeavoring at the same time to diffuse the truth of Buddhism through the length and breadth of the world." The address is Buddhist University, Takanawa, Tokyo, Japan.

H. A. Rattermann has published a biography of the late Gustav Koerner, Ex-Governor of Illinois, who in his day played a not insignificant part in the political history of this country. Rattermann has drawn his materials from the memoirs of his late friend, and the present volume of 386 pages is brimful of interesting material. Gov. Koerner was a friend of Lincoln, a member of the "Committee on Platform" in the great convention that nominated the martyr-president, and afterwards U. S. Minister to Spain. He also wrote much, and the same publishing house is issuing his *Collected Works*. (*Gustav Koerner, ein Lebensbild*, von H. A. Rattermann. Cincinnati: Verlag des Verfassers, 1902.)

The Cincinnati Game Co. now publish among their educational card games a mathematical series designed for use in both school and home. These games are a pleasant form of drill exercise in number-combinations, and, so far, cover the ground of the four simple operations and fractions, there being in all three packs, costing 25 cents apiece. The editor of the series is Dr. David Eugene Smith, of Teachers College, New York City, and the authors of the games are Mr. Earl Trisler and Mr. E. W. Wilkinson. The same Company also issue games of famous paintings, poems, flowers, birds, mythology, authors, naturalists, wild animals, etc. (Cincinnati Game Co., Cincinnati, Ohio.)

The January and February numbers of the *Bibelot* are: (1) *Chrysanthema: Gathered from the Greek Anthology*, by William M. Hardinge; and (2) a continuation of the same, including *A Little Cycle of Greek Lyrics*. The Greek anthology, "that vast drift-heap of antique poetry, consisting of something like six thousand distinct pieces of verse, which has survived the wreck of empires," is here presented to us in a selected series of graceful translations, with many apt critical and literary comments. (Portland, Me.: T. B. Mosher. Price, 5 cents each.)

Grant Allen's well-known *Evolution of the Idea of God, An Inquiry into the Origins of Religion*, has been republished in cheap and slightly abridged form by Watts & Co., 17 Johnson's Court, Fleet St., London, E. C. (Paper, 6 pence.)

The Rev. Edward Day, of Springfield, Mass., in an article on "The Promulgation of Deuteronomy," which appeared in the December number of the *Journal of Biblical Literature*, expresses the view that the whole story known as the reformation of Josiah and found in 2 Kings xxii. 3-xxiii. 27 and in 2 Chronicles xxxiv. 3-xxxv. 19, must be regarded as a late Deuteronomic invention. Not only is the story itself, even aside from the passages considered doubtful by critics, purely Deuteronomic in spirit, but also the language and the phraseology belong to the same period. The Rev. Day calls attention to the contradictions between the two reports of the story and also to the intrinsic improbabilities that a suzerain king of Assyria should have carried a drastic reform movement even into the domains of countries not subject to his scepter. But Josiah is idealised as the hero of the Deuteronomist playing the part of a most ardent iconoclast. Sword and fire and putrefying bones and unclean ashes and refuse were freely used, and he became a saint and the greatest king after David in the whole history of Judah. "Never after him arose there any like him" (2 Kings v. 25). The purging of Jerusalem and of Bethel by this sweeping reform must have been a gratifying idea to the zealous monotheist.

Accordingly, the Rev. Day regards the whole story as a pious fiction of the Deuteronomist. He says: "At some time during the three centuries which followed the fall of Jerusalem the more pious Jews, the Zionists of their day, who straggled back to Jerusalem by twos and threes and by dozens and scores, rather than by thousands, began as ardent Deuteronomists to better things at home. They wrote Deuteronomy and promulgated it; and they redacted the historical books. Then it was, apparently to give credence to their law-book and to advance their reform movement, that they seized upon Josiah, who had fallen at Megiddo, as a Jewish patriot, and, idealising him, invented and circulated this story of his promulgation of Deuteronomy and of a reformation of which he was the pious instrument."

We may add that the Rev. Day regards a large part of the prophetic literature also as Deuteronomic,—a conception which gains in probability and is now shared by several good authorities among modern critics.

NOTES.

Prof. Frederick Hirth, the head of the Chinese department of Columbia University, New York City, announces for the year 1902-1903 a series of lectures on Chinese art and history,—some of them adapted to beginners in Chinese and others for the general public, and finally courses for advanced students, being studies of selected works in Chinese literature and analyses of historical documents.

The fifth session of the Harvard Summer School of Theology will be held in Cambridge, Mass., from July 7 to July 23 of this year. The object of the school is "to provide a place where clergymen and students of theology may gather for the study of objects which have intrinsic and current theological interest, and where they may feel the inspiration which comes from direct contact with the best and most recent results of modern scholarship." The subject for the present session is "Principles of Education in the Work of the Church." The libraries and other collections of Harvard University, including the Semitic Museum, will be open to students of the Summer School. Letters of inquiry should be addressed to the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.