

Thy mysteries. . . profound appear;  
 Deep darkness is no friend of hope.

Man runs his race;  
 But time and space  
 Continue though he dies;  
 Mid griefs and pains,  
 Stern silence reigns;  
 Full light would blind our eyes.

"Brought forth by thee, our mother  
 dear,  
 Our duty is to trust thy power,  
 Through each succeeding day and  
 year,  
 Till the inevitable hour.  
 From age to age,  
 From sage to sage,

The torch of science passed;  
 In our own time,  
 Its rays sublime,  
 O'er Nature's works are cast.

"Then at the end, we may rejoice,  
 To yield our breath at thy behest;  
 Lulled gently, by thy soothing  
 voice,  
 To sleep in peace upon thy breast.  
 Go! meet alone  
 The change unknown;  
 To die,—to live on still!  
 While Nature's ways,  
 In each new phase,  
 Our minds with wonder fill!"

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#### BOOK REVIEWS AND NOTES.

ZARATHUSHTRA, PHILO, THE ACHAEMENIDS AND ISRAEL. A Treatise Upon the Antiquity and Influence of the Avesta. By *Lawrence Heyworth Mills*, Professor in Oxford University. Composed at the request of the Sir J. Jejeebhoy Translation Fund of Bombay.

This is the only extended attempt as yet made to exhaust the vital question as to whether or not the religion of Cyrus and Darius, who restored Jerusalem, had any effect upon the Exilic Pharisaic and Christian creed or not. The books showed the vital elements of identity between the two religions, and the intimacy of the Persian and Jewish officials. The tale of Tobit actually centers around the Zoroastrian city where the name Zoroaster itself became (like Cæsar) the title of high political and ecclesiastical officials.

The religion of Zoroaster represents approximately the Jewish faith before the Advent in all but the names of persons and things. Do we owe our eschatology to it with our developed immortality—and if so, to what degree? Are we Zoroastrians?

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Captain Robert C. Cockerill, late of the Indian Staff Corps, an officer of the British army, has resided for many years in India and Burmah, and had the good opportunity of meeting persons of various religious faiths. Taking a sympathetic interest in the convictions of others, he endeavored to understand their creeds and faiths from their own standpoint, and has incorporated them into verse, the result being the poem which we offer our readers in the present issue of *The Open Court* under the title "The Songs of the Gods." The various characterizations of the different creeds are not fanciful inventions of the poet's imagination, but the reproductions of religious attitudes of living people. They are pictures true to life, and constitute an interesting wreath of flowers of devotion grown in the human heart.