which is occasionally circulated by the uninformed, I have printed for free
distribution a second edition of 100,000 copies of a small primer, *Elements
of Esperanto*, setting forth the grammar, word-construction and purpose of
the language, and will mail a copy to any person who requests it, sending
stamp for postage. While you may not be personally interested, there are
thousands of your readers to whom this movement for an international auxil-
ary language, which now covers every country on earth, will appeal as some-
thing more than a fad, and they would appreciate your giving space to this
letter.

1239 Michigan Avenue, Chicago.

**ARTHUR BAKER.**

**M. JEAN REVILLE.**

It is with deep regret that we are obliged to note the death on May 6 of
M. Jean Réville, Professor of the History of Religion in the Collège de France.
He had been the editor of *La Revue
de l'histoire des religions* since 1884,
and he and his father, the late M.
Albert Réville, were the leading spir-
its in the International Congress of
the History of Religions in Paris,
1900. Jean Réville was born in Rot-
tterdam, Holland, in 1854, and was
one of the Protestant leaders of
France. He was a doctor of theology
which in Europe is an honorary de-
gree denoting scholarship and talents
of high distinction. He occupied the
post of chaplain in the Lyceum of
Henry IV at Paris and was director
of the Ecole des Hautes Études at
the Sorbonne, with which he had
been connected since 1886. He has
written many valuable works of which
the principal ones are the following:

*La doctrine du Logos dans le IVe
Evangile et dans les œuvres de Phi-
lon* (1881); *La Religion à Rome sous les Séveres* (1886); *Les Origines de
l'Épiscopat* (1894); *Paroles d'un libre-croyant* (1898); *Le quatrième Évangile,
os origine et sa valeur historique* (1900); *Le Protestantisme libéral* (1903).

**OUR FRONTISPICE.**

Little is known about the life of Lao-tze, the ancient Chinese philosopher. The only historical reference that can make any claim to credibility is con-
tained in Sze-Ma-Ch'ien's allusion to the sage. There we learn when and
where he was born and how at an advanced age he left his country in volun-
tary exile. The times were troubous, civil wars had rent the empire and
caus ed much public and private calamity. He decided to leave the place where
he could foresee that conditions were destined to go from bad to worse. He
resigned his position as Keeper of the Secret Archives in the state of Cho,