

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 auxiliary language, which now covers every country on earth, will appeal as something more than a fad, and they would appreciate your giving space to this letter.

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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 spirits in the International Congress of the History of Religions in Paris, 1900. Jean Réville was born in Rotterdam, Holland, in 1854, and was one of the Protestant leaders of France. He was a doctor of theology which in Europe is an honorary degree 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 Etudes 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 IV<sup>e</sup> Evangile et dans les œuvres de Philon* (1881); *La Religion à Rome sous les Sévères* (1886); *Les Origines de l'Episcopat* (1894); *Paroles d'un libre-croyant* (1898); *Le quatrième Evangile, son origine et sa valeur historique* (1900); *Le Protestantisme libéral* (1903).



M. JEAN RÉVILLE.

OUR FRONTISPIECE.

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 The only historical reference that can make any claim to credibility is contained in Sze-Ma-Ch'ien's allusion to the sage.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 voluntary exile. The times were troublous, civil wars had rent the empire and caused 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,