

THE "DAVID" STATUE.

BY HUGO RADAU.

The so-called David statue of which Professor Banks wrote in *The Open Court* for April, 1906, under the title, "The Statue of King David and What it Teaches," contains an inscription which must be read:

<i>E'sar</i>	<i>Esar,</i>
<i>sharru da-NU</i>	the mighty king,
<i>shar Adabki</i>	the king of <i>Adab</i> .

The two signs read *da-NU* are written *da-LU*. As *LU* has the value *udu* (which means "sheep"), Banks read *Da-udu*, i. e., the "*Da-sheep*"=*David*. I have to remark, however, that the value *NU* for the sign *LU* is hypothetical, and is based upon the analogous writing *da-LUM*, which, when occurring in Semitic (or Sumerian) inscriptions has to be read *da-num* (i. e., *LUM=num*), and per analogy *LU=nu*!

Thureau-Dangin, *Die sumerischen und akkadischen Königsinschriften*, p. 152, v, reads *da-lu*, referring to a note which says: "Statt *da(n)nu(m)*?—So, nach persönlicher Mitteilung Hommels." *Da-lu* Thureau-Dangin translates "mächtige" (?).

I think, there is absolutely no doubt that *da-LU=da-nu=da(n)nu*, just as *da-LUM=da-num=da(n)num*. The latter is absolutely certain. Both mean "mighty."

BOOK REVIEWS AND NOTES.

BHAGAVAD GITA. By *Charles Johnston*. Flushing, New York, 1908. Pp. 61.

A new translation of the Bhagavad Gita by Charles Johnston has been published by the author at Flushing, New York. Mr. Johnston has been in the Bengal civil service and is known as an enthusiastic admirer of ancient Hindu lore. He has attained the honor of "Sanskrit Prizeman" in the Indian Civil Service and at Dublin University. His command of English enables him to render this "Song of the Master," so difficult to interpret and to render into English, in a form that will make this strange episode of the Mahabharata intelligible to the English reading public. A General Introduction prepares us for the spirit in which the book is written, and an Introduction of 62 pages familiarizes us with the contents. The song itself covers 61 pages.

PIONEER HUMANISTS. By *John M. Robertson*. London: Watts, 1907.

This book consists of eight separate essays formerly appearing in different periodicals, but since revised and expanded. Those thinkers and reformers included by Mr. Robertson as "pioneer humanists" are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, Mary Wollstonecraft. The book is provided with an excellent index which is not quite so rare an occurrence among English publications as formerly.

THE CHURCH AND THE CHANGING ORDER. By *Shailer Mathews*. New York: Macmillan, 1907. Pp. 255. Price \$1.50 net.

It is of course true that every age is a period of transition, but Professor Mathews thinks that the present day is a time of peculiar crisis in industrial

and social lines and all matters pertaining to the life of individuals and nations. He therefore takes occasion in this book to discuss the attitude which the Church as "institutionalized Christianity" takes, and which it ought to take toward the various phases of life and thought. He treats in turn, the relation of the Church to scholarship, to Christian dogma, to the "gospel of brotherhood," social discontent, the social movement, materialism and in "The Sword of Christ" sums up the part it ought to play.

LIFE AND HOW TO LIVE IT. By *Auretta Roys Aldrich*. Springfield, Mass. Pp. 186.

This is another book in the over-supplied field of Physical Culture, but in some respects it is unique. For one thing, its author is an elderly woman who says that at the age of fifty she had not known a well hour, and yet after that age so learned "the secret of the co-ordination of brain and muscle, presided over by the will...that each year has brought increased power of muscle and increasing health." The principle she works upon recognizes the value of rhythm and she acknowledges indebtedness to Froebel's science as particularly demonstrated in the movement plays. The book contains practical exercises for the proper development and control of muscle and nerves of the various parts of the body and gives excellent suggestions for self-help towards the attainment of physical health.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. The Ethical Teaching of Jesus Considered in its Bearings on the Moral Foundations of Culture. By *Joseph Alexander Leighton, Ph.D.* New York: Macmillan, 1907. Pp. 248. Price \$1.50 net.

In his Prefatory Note the author explains the scope and spirit of the work as follows: "As indicated by the title, the scope of this work is limited to a consideration of the ethical teachings of Jesus Christ in their bearings on the spiritual life of civilization. No account is taken of the external events of Christ's life or of his deeds, except in so far as has seemed necessary to interpret the meaning and application of his teaching. No questions of dogmatic theology are directly considered, nor, on the other hand, does the author mean to imply that there may not be aspects of that life, of deep significance for the individual and the Church, that lie beyond the purview of the present work. He is simply concerned here with ideas that seem to him to be of broad and primary significance for the entire moral foundations of Western culture. He has felt compelled to take some account of Eastern culture, since the two are now meeting in the world-arena. He has done this with diffidence, since his knowledge of the East is purely literary. The primary aim of the work is practical, and it is addressed to all intelligent persons who are honestly and openmindedly seeking to determine the relation of the words of the great Master of Life and Religion to their own lives and to the complex and confused life of contemporary civilization. Hence, technical discussions in Biblical criticism and in philosophy have been, so far as possible, avoided. Philosophical questions have been dealt with as briefly as possible."

A SHORT HISTORY OF INDIAN LITERATURE. By *E. Horowitz*. London: Fisher Unwin, 1907. Pp. 188. Price 2s. 6d.

The aim of this book is to furnish a history of Indian literature which will give to the general reader an intelligent view of the rise and growth of various institutions forming a basis for the better comprehension of comparative folk-lore, ethnology and religion. In the introduction Prof. T. W. Rhys Davids sums up the value of a knowledge of Indian literature to the Western reader as follows: "Few, for instance of the old Vedic poets, may show what would now be called literary skill. But the interpretation of their uncouth hymns, imperfect though it still remains, has shed a flood of light upon the methods of the beginnings of philosophy, and upon the evolution, in an important stage, of religious conceptions throughout the world. The lawbooks of the Brahmans have no literary beauty, and are conspicuously devoid of historical sense, they are full of bigotry and class-prejudice, and teem with misstatements and omissions in support of the special privileges claimed for their authors; and they tell us nothing about what laws men should enact or carry out. But they throw the most valuable light on the growth of institutions; and they have given us a solid basis for our investigations into the history of law." This same great Orientalist puts the stamp of his approval on Mr. Horowitz's effort by stating that the book admirably accomplishes the end for which it is written, providing "a selection of suitable passages. . . . made both with sympathy and with historical insight and sense of value, and accompanied with just the short amount of explanation that is necessary for the purpose sought."

MENTAL DEVELOPMENT IN THE CHILD AND IN THE RACE. By *James Mark Baldwin*. New York: Macmillan. 1906. Pp. 477. Price \$2.25 net.

This is the third edition and seventh printing of Professor Baldwin's work which originally appeared in 1895 and has since been translated into both French and German. The present edition remains in essentials practically as originally written. The revision has been mainly in matters of fact and exactness of exposition, and the principal additions are to be found in Chapters XV and XVI on the subjects of control and pain. The leading theories have been supplemented by the later volumes of the series, and remain here about as originally presented. A very thorough and appreciative review of Professor Baldwin's work was published in *The Monist* soon after the first appearance of the book in July 1895.

Three stately volumes lie before us written by Charles William Pearson, formerly professor of literature at Northwestern University, Evanston, Ill., who is still remembered to have been obliged to resign his position on account of the liberal and almost Unitarian views he held as to the divinity of Jesus. One of the volumes is entitled *The Search after Truth*, a book of sermons and addresses; another, *Literary and Biographical Essays*, includes a literary criticism of English and American poets. The third volume is entitled *A Three-fold Cord* and is a collection of poems on religion, literature and humanity.

The three books characterize the man and his sincere aspirations for truth, and show the religious and poetic trend of his mind.