

MISCELLANEOUS.

WAS JESUS AN ARYAN?

Prof. Paul Haupt informs us that in the *Neue Revue* for October, 1908, an article appeared by A. Wirth, entitled "War Christus ein Arier?"—the same subject as the article of Professor Haupt in the April *Open Court*. Professor Harnack comments on it in a subsequent number of the same periodical saying, "Had Jesus not been a Jew, his Jewish antagonists would certainly not have ignored the fact. Whether, however, he was an Aryan in the sense that Treitschke, Rietschl, Leibniz, etc., are 'Slavs,' that is, whether there were several drops of Aryan blood in him, is no longer to be determined and in my opinion without interest."

It is a strange coincidence that this same topic has been broached almost simultaneously on both sides of the Atlantic. Though Professor Wirth's article appeared before Professor Haupt's, we may state that Professor Haupt has utilized his article several times as a lecture, first in August 1908, and it had been announced for the American Oriental Society, which convened in April 1908.

In our opinion, there can be no question but Jesus was a Galilean by birth. The story of his birth in Bethlehem is conceded by higher critics to be a later invention. The Galileans were fanatical Jews according to their religion, but they were a mixed race, and we will grant to Professor Haupt that Galilee has been peopled by immigrants of Aryan descent. Granting the argument we are, however, not prepared to say that Jesus was an Aryan. First we know that the Aryan immigrants were not pure Aryan but, like the Persians and even more than they, were considerably mixed with Semitic blood, for their ancestors had been living among Semites for centuries; and in addition we know that many Syrian and Phœnicians, and remnants of the aboriginal population were living in Galilee. All we can say is that Jesus was a Galilean, and the Galileans were a people of mixed blood.

A SONG OF ACADEMIC LIBERTY.

BY IDA AHLBORN WEEKS.

Arise, who bend o'er song and story,
Who search for truth in her retreat;
What profits all your learned glory
If freedom suffer a defeat?

Arise and listen! Down the ages
 The shackles on the thinker ring;
 And what ye read on placid pages
 Was once condemned by priest and king.

O ye who guard the sacred portals
 With vigilance of heart and brain,
 Through which the troop of the immortals
 Comes ever with their glistening train—
 O thinker, teacher, seer, bestowing
 Such guardian service, shall ye be
 The slaves of tyrants, all unknowing
 The highest gifts are from the free?

Shall ye not see a Hamlet's passion
 Portrayed upon the tragic stage?
 Must truth be right to you in fashion
 When it is duly stamped with age?
 Shall ye not dare condemn the writer
 Who writes from vanity and greed?
 And dare to be the public smiter
 Of men who mount by evil deed?

Of old did Galileo mutter
 As he recanted, "Yet it moves"?—
 Ye, too, below your breath must utter
 What blinded custom disapproves.
 O ye, for truth who groan in travail,
 Shall ye be driven to obey
 The barren slaves who basely cavil
 At life and life's imperious way?

For you no sword that cleaves asunder,
 And not for you the piercing ball;
 But Eloquence has still her thunder,—
 The people are the open hall.
 The law that underlies our nation
 Is still to tyranny a foe;
 And to your help comes all creation
 When once ye are in freedom's throe.

BOOK REVIEWS AND NOTES.

SPINOZA'S SHORT TREATISE ON GOD, MAN AND HUMAN WELFARE. Translated from the Dutch by *Lydia Gillingham Robinson*. Chicago: The Open Court Publishing Company, 1909. Pp. 178. Price, Cloth \$1.25 net.

The "*Short Treatise*" as it is commonly called, is the key to Spinoza's masterpiece, *The Ethics*, and provides an admirable introduction to the study of his philosophy. Like all sketches, it gives the point of view from which the greater work developed and prepares in a simple and informal manner