

close similarity between the Sumerian of archaic Babylonia and the root stems of the Semitic group of languages—Hebrew, Arabic, Syriac, Assyrian and Ethiopic. He even brings forward some analogies in archaic Chinese and Japanese, although Sumerian, like Chinese, is an agglutinative tongue almost devoid of any inflections; while the Semitic languages, as we well know, possess elaborate grammatical machinery, Arabic and Assyrian, in particular, as every weary student is aware, being rather overburdened in this respect.

Indeed, as I myself have pointed out in my essay on "The Identity of Hebrew and Aryan Roots," over 95% of the Semitic roots occur also in our Greek and Latin lexicons. The truth is in fact that *roots*, in every language, are necessarily inherited and should then, *prima facie*, be the same among all people of an original common ancestry; while, on the other hand, grammar, or inflection, and to a still greater degree, syntax and "style," must vary not merely with every racial "family"—Aryan or Semitic, or Mongolian—but also with every nation, every age, and even every social class and individual. In truth, no two of us have precisely identical grammars, nor do we even agree with ourselves, as boy, youth, and man. So here we can repeat in the philological domain the philosophical dictum of Leibnitz, that no two things can ever be identical.

Dr. Ball gives a lengthy and impressive list of such roots common to Sumerian and the various Semitic tongues. He further shows that the familiar triliteralism of our Semitic lexicons was almost certainly built up from more primitive monosyllabic roots, the various pre-, in-, or suffixes used to complete the triliteral form, having, in a great number of cases, quite obvious values—a fact also elaborated by myself in a hitherto unpublished essay, "Upon the Formation of Hebrew Verbal Stems."

For example, the prefix *shin* to a root gives it a *causative* value, making it a Shaphel form of the original root. Thus *Batha*, "to cut off," "cease," becomes *shabath*, "to cause to cease," "keep Sabbath," while *Tur*, *Dur*, *Atar*, *Ng'atar* = *τηρέω*, "tour," "tower," etc., etc., in its Shaphel form is *Shatar*, "oversee," "guard," whereas *Natar*, "watch," "guard," is plainly the Niphal form of the same stem. Yet again, *Ur*, "become light" and *Ara*, *ὀράω*, "to see," become *Nur*, *Nahar*, "to shine"; and *shur*, "see," *Zahar*, *Tsahal*, "shine," *Tsohar*, "light," etc. etc. Preformative *nun* then appears to impart a passive sense, as befits its Niphal origin, while roots beginning with *mim* are probably remains of the rare Maphel formation with perhaps the sense of "instrumentation." The frequent duplication of final consonants seems to lend an intensive force to the root, but prefixing, inserting, or postfixing one of the five vowels appears to have little or no modifying value since the one biliteral root is frequently found triliteralized by any or all of the five, with little or no shade of meaning. This fact brings into still greater prominence the essential artificiality of that insistence upon triliteralism, and avoidance of all biliteral or multiliteral stems, that was one of the many obsessions of the Semitic mind.

THE CHERRY MINE SETTLEMENT.

The settlement which has been arrived at between the owners of the Cherry mine and the families of the victims is very satisfactory all around.

It is practically based upon the English law according to the Compensation Act of 1906, and the case promises to become a precedent which will be followed in the future. It is noteworthy that the arrangements have been made so as to avoid loss by legal proceedings, and with few exceptions unprincipled lawyers have been prevented from preying upon the ignorance of the claimants. The man who attained this result by his common sense is Mr. J. E. Williams, manager of the Plumb Opera House, of Streator, once himself a miner. Miss Sarah Barnwell Elliott has compiled the data of the affair under the title *An Epoch-Making Settlement Between Labor and Capital*, A compilation made from letters, reports and official statements regarding the Cherry Mine Disaster, published first in the *Forensic Quarterly*, June 1910, and reprinted by the press of the University of the South, Sewanee, Tennessee.

Mr. Williams first looked into the matter as a mere outsider interested in the welfare of the sufferers. Miss Elliott says: "So quiet, so sane, so gentle, so patient was he that the crushed people, the wrecked corporation scarcely knew that he worked; not even the "Shyster" lawyers suspected in him an enemy; he, however, fully realized them, and guided himself accordingly. Back and forth between corporation and claimants he went; he listened, he questioned, he advised, until at last, after long and patient labor against seemingly overwhelming odds, he turned the destroying fire of the unfortunate mule-driver into a "Refiner's fire," where the dross of all evil contentions, all bitterness was burned away and only the pure gold of loving-kindness, of Christ-like compassion was left."

The Cherry mine is practically owned by the Chicago, Milwaukee, and St. Paul Railroad, and when Mr. Williams tried to discover a source from which he could satisfy the needs of the sufferers, President Earling met the problem squarely by answering, "We acknowledge a moral obligation." "And," said Mr. Williams, "this statement was the keynote of all the subsequent proceedings." Law-suits would have benefited a number of Shyster lawyers but would have left a mere pittance in the hands of the bereft families.

Mr. Williams was assisted in the mediation by the United Mine Workers of Illinois, who, through their Executive Board, gave the settlement their endorsement, and whose president, Mr. Duncan MacDonald, rendered valuable service. Without the ethical attitude of President Earling the many difficulties could not have been surmounted, and we have the spectacle of a railroad president, a trades union, and an ex-coal miner cooperating in the settlement on moral lines of one of the greatest mining disasters in history.

The sum paid by the Coal Company in this settlement will amount to nearly half a million dollars. In addition to this there has been subscribed from various sources for the relief of the Cherry sufferers about \$300,000. This sum will be disbursed by the Cherry Commission, a body composed of representatives of subscribers to the relief funds, such as the Red Cross, the United Mine Workers, the Illinois Coal Operators Association, the State of Illinois, and the general public. The money paid by the St. Paul Coal Company was given to all widows alike regardless of the number of children. The funds of the Cherry Commission will be devoted largely to the support of the children. Childless widows will receive \$300 to \$500 outright, while widows with children will receive a pension of from \$20 to \$40 per month, until the eldest children arrive at the age of fourteen.