

tributed to *The Monist* and *The Open Court* in the articles entitled: "Monism in Modern Philosophy and the Agnostic Attitude of Mind" (*Open Court*, I, 9, 37, 65); "Are we Products of Mind?" (*loc. cit.*, 423, 459, 480, 512, 587, 617); "Cope's Theology of Evolution" (*loc. cit.*, 160, 217, 274, 300); "Karl Theodor Bayrhafer and His System of Naturalistic Monism" (*loc. cit.*, II, 831, 865, 914, 934); "Psychical Monism" (*Monist*, II, 338); "Automatism and Spontaneity" (*Monist*, IV, 44); "To Be Alive, What Is It?" (*Monist*, V, 166); "Actual Experience" (*Monist*, IX, 359). The last of his contributions was a "Dialogue Between an Idealist and a Naturalist," which appeared in *The Monist* of January, 1909. For further references to his life see *Open Court*, I, 103, and *Monist*, XIX, 160 and 630.

Judge Reese was with Dr. Montgomery in his last hours, and other friends would have come if the letter of his faithful servant written in German could have been deciphered.

Mrs. Joseph B. Dibrell, wife of Judge Dibrell of the Texas Supreme Court and a friend of Elizabeth Ney, sends us a photograph of the plantation house in which Dr. Montgomery lived and died, taken in August, 1908.

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#### THE HISTORICITY OF JESUS AGAIN QUESTIONED.

Prof. William Benjamin Smith of Tulane University, New Orleans, is by profession a mathematician but by avocation a theologian. He is one of the best-informed men on New Testament criticism and he has come to the conclusion that Jesus never lived. Others have held the same view but reached their conclusion by other arguments. Professor Smith introduces modern methods and brings into the field a formidable array of critical theology. He could not find a publisher in the English speaking world for his first book *The Pre-Christian Jesus*, but he excited interest in his theory among personal acquaintances in Germany. Professor Schmiedel, an orthodox theologian, went so far as to encourage the publication of a German translation because he deemed it necessary to bring Smith's views broadly before the public so as to have them thoroughly refuted.

Professor Smith's theory caught fire in another German scholar, Arthur Drews, professor of philosophy at Carlsruhe, and strange to say Drews succeeded in attracting public attention where Smith had failed. He concentrated the interest of all Germany upon this new conception of Jesus as a humanized god and now Smith becomes better known even in his own country. Drews lectured before large audiences and entered into debates with his orthodox opponents. The dailies were filled with reports and the ecclesiastical government of the German states became alarmed. Finally he published his theory under the title *The Christ Myth* (English edition, London, T. Fisher Unwin).

In the meantime Professor Smith has written a second volume entitled *Ecce Deus* in which he takes the positive ground and shows that Jesus is originally a god and that all the stories reported in the Gospels will indicate the divinity of his character. It is typical for the Jew that he cannot accept a myth. Stories of gods are to him superstition. He humanizes the gods with whom he becomes acquainted. This can be seen in the stories of the Old Testament and this also is the character of the synoptic Gospels.

Professor Smith's second work shares the fate of the first one. It has appeared first in a German edition.

As Horace says, *Habent sua fata libelli*, "books have their destinies," but

among all the books there has scarcely been one heretofore which has had to appear in a foreign tongue before the author became known in his own country. When the original appears it will come to us after the world has become acquainted with its contents through a German version, and when published will make its appearance as if it were a translation.

Both books of Professor Smith, *Der vorchristliche Jesus* and *Ecce Deus*, can be ordered through the Open Court Publishing Company, 623-633 Wabash Ave., Chicago.

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### JONAH AND NINEVEH.

BY A. KAMPMEIER.

*A propos* of your article "The Jonah Story" the following may be of interest to some readers. *Why is Jonah the hero of the book bearing his name?* The Jonah story, one of the later books of Hebrew literature according to its language and other reasons, is obviously a condemnation of narrow Jewish national hatred and patriotism as introduced by Ezra. To Jonah nothing is sweeter than the destruction of Nineveh, the great national enemy of Israel. But think of it, Yahveh, the national God of Israel, is merciful to the city. It is therefore significant that the author, who has embellished his parable with all kinds of wonderful elements, the fish story, the miraculous plant, Nineveh a city of three days journey, has chosen for the hero of his book a prophet mentioned in 2 Kings xiv. 25, who seems to have been a great patriot of the northern kingdom. The passage says that Jeroboam II restored "the border of Israel from Hamath to the sea of Arabah according to the word of Yahveh spoken by his servant Jonah, the son of Amittai, of Gath Hepher." As we know from the Old Testament, Hebrew prophets often played a great political rôle. From the little said in 2 Kings xiv (comp. rest of chapter), Jonah seems to have been one of those characters. This Israelitish Chauvinist is surely a well-chosen hero for the parable.

#### EDITORIAL COMMENT.

While it is true that the book of Jonah forms an exception in the Old Testament on account of the breadth of its view, while it lacks the narrowness and chauvinism of the typical Jew, it must have been written by a Jew of the Dispersion who had broadened out into humanitarian sympathy in all respects. We do not believe that this is the outspoken tendency of the author, for it is nowhere especially emphasized, and while Jonah is indifferent to the faith of Nineveh, he bears no grudge toward the Ninevites on account of Israel's suffering through the old Assyrian kings. If the book had been written with this tendency of condemning narrow Judaism the idea would have been made more prominent. Therefore it seems that the book is simply the expression of the Jew living in the Dispersion, presumably living in Assyria, the country of which Nineveh is the capital. The story is probably located there because the original from which it is taken belonged to Assyrian folklore, and it seems more than likely that this Assyrian original made the prophet preach in the streets of Nineveh.

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#### BOOK REVIEWS AND NOTES.

THE NEW TESTAMENT OF HIGHER BUDDHISM. By *Timothy Richard, D.D., Litt.D.* Edinburgh: T. H. T. Clark, 1910. Pp. 275.

The author regards this New Testament as consisting of *The Awakening of Faith* of Ashvaghosha and *The Essence of the Lotus Scripture*. The pres-