

by any phosphorescent substance. Moreover whenever they send messages, let them contain something worth knowing and give us some valuable information of a positive nature either concerning this world or the next.

We must confess that it is almost incredible that any one can still believe in the supernatural powers of a pretender whose fraud has become so apparent and unquestionable. It seems that a medium has simply to dupe some uncritical man of great scholarship or learning or fame. Uncritical he must be because otherwise he could not be easily deceived. But we must bear in mind that a man may be very learned and yet be lacking in common sense. Such was the famous Professor Zöllner. A man may be a good psychologist; such was Lombroso, and yet he could be induced to believe in Eusapia's powers. A man may be a great logician as is Professor Hyslop, and yet may believe in the genuineness of Mrs. Piper's trances and the importance of her spirit communications. A man may be a great astronomer like Flammarion, and yet may entertain fantastic views as to the nature of the soul.

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### THE ÆONIC NUMBER OF BABYLON.

BY ALAN S. HAWKESWORTH.

Dr. Theophilus G. Pinches, LL. D., M. R. A. S., of London, considers "Some Mathematical Tablets of the British Museum" in the *Hilprecht Anniversary Volume*, and gives lengthy lists of the different fractional parts of 12,960,000, the "grand number" of the Babylonian æon, and the fourth power of their unit 60. This "grand æonic number," as Greek students will remember, was also that of Plato, who doubtless inherited it from Babylon. Dr. Pinches remarks that the scribe who had learned these tables by heart, possessed in them multiplication tables in the sexagesimal scale, and all things needed to make them accomplished arithmeticians. I fear, if this be true, that I am stupider than I thought I was; for, personally, if I were confined to such tables alone, I would be poorly equipped. But as sexagesimal tables they are quite interesting.

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### BOOK REVIEWS AND NOTES.

TILES FROM THE PORCELAIN TOWER.. By *Edward Gilchrist*. Cambridge: Riverside Press, 1906. Pu. 90.

The writer has lived for many years in China and this little volume is a collection of translations and original poems on miscellaneous subjects.

The porcelain tower stood at Nanking and was counted as one of the wonders of the world. It was destroyed in 1853 in the T'ai Ping rebellion which was a national movement aiming to replace the present mongrel government by a Chinese dynasty whose name should be "Great Peace" or *T'ai Ping*. Strange to say these Great Peace people had embraced Christianity. It was a native Chinese Christianity, but nevertheless they believed in the Old and New Testament and besides God worshiped Jesus as their saviour and as their elder brother, the mediator between God and mankind. But with the Old Testament they had inherited a hatred of everything that was non-Christian and so they destroyed both Buddhist and Taoist temples, even refusing the customary honors to Confucius. In Nanking the porcelain tower fell as an object of their fanaticism. Mr. Gilchrist dedicates to its ruins the following sonnet:

"The tower is fallen: only brick and shard  
 Of rubble-heap show where it used to rise;  
 The earth with many a painted tile is starred  
 That flashed of yore the hue of sunset skies.  
 No more the bells make music from the eaves  
 That gently upward from each story curled;  
 No more the careless traveler believes  
 This was among the wonders of the world.  
 The thickets push above it and the weeds  
 Hide with rank blossoms the encaustic flowers  
 Of porcelain; the woolly tufted reeds,  
 Nod drowsily through the long summer hours.  
 The tower is fallen: shattered is the clay  
 That was the pride and symbol of Cathay."

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PSYCHIC PHENOMENA, SCIENCE AND IMMORTALITY. By *Henry Frank*. Boston: Sherman, French & Co., 1911. Pp. 543. Price, \$2.25 net.

Henry Frank, speaker for the Metropolitan Independent Church of New York City, has added this new work to his many publications in the line of modern religion. It bears the sub-title "a further excursion into unseen realms beyond the point previously explored." In this statement the author refers to his former book *Modern Light on Immortality*. He belongs to that large movement which has been named "New Thought," and his book contains many thoughtful sayings. His belief in immortality is strongly founded on the conviction that absolute death is impossible, and this idea is tersely expressed on page 537 in the following argument: "Science challenges Nature to produce a void. She cannot. The Mind challenges Thought to produce a negative. It cannot. Every void is a plenum. Every denial is an affirmation."

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The University of Chicago Press has published an essay in the shape of a substantial book of 170 pages by F. C. Brown, on *Elkanah Settle*, the poet of the English Reformation, who sided first with the Whigs, and afterwards supported the cause of the Tories. The publication will be welcome to many students of literature because the poet's works have never been printed since his death, and he is now known almost exclusively through the attacks of Dryden and other enemies. Our author might have devoted more study to the psychology of Elkanah Settle so as to give us an insight into the motives which underlie the political convictions of the poet.

The book is well illustrated and is furnished with an excellent bibliography of 24 pages.

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It is with regret that we learn of the death of our contributor, Mr. James B. Smiley, which took place in Chicago about a month ago. The present number contains an article by him on "Idols and Fetiches," and our readers will remember former articles from his pen on similar anthropological subjects.