

lish a more essential unity of thought and action among liberal thinkers for mutual aid; (5) an effort to create a new family and social life by means of small or large gatherings; (6) they should endeavor to take part in political action that will tend to assure the absolute independence of school and government from the church.

Extra meetings have already been held on the occasion of the visit to the city of various friends of the club and noted thinkers outside of Paris in France and other countries.

THE PARABLE OF THE RICH MAN AND THE MAN WHO HAD ONLY RICHES.

BY PERCIVAL HAYWARD.

There was a certain rich man who was clothed in sympathy and humility; the fine linen of large-heartedness and faith was wound about him and his loins were girded with the strong bands of charity; the doorway and the fire-side of his home were barren of costly adornment and were scarred by the budding industry of his children, but the sumptuous elegance of peace and the stately ornaments of piety made it a palace known for its beauty far and wide.

And there was a certain beggar named, "The Man Who Had Only Riches," who was laid at his gate full of sores. His sores were the festering pangs of discontent, of social jealousy and of ungratified personal ambition. Moreover the dogs of the idly curious, the fawning self-seekers and the social parasites came and licked his sores and made his life doubly hard.

Then the beggar saw that he had been judged before the great judgment seat of human life and had been found wanting. And in the hell that he had made for himself he lifted his eyes and saw the rich man in the bosom of his large abundant life and said, "Have mercy upon me and give me but a drop of the wealth of character and of soul that brighten your humble home; for I am grievously tormented."

But the rich man was compelled to make reply, "Gladly would I give it if I could. Gifts of silver alone can be given from hand to hand. Such gifts as you desire can come only from your inner life; they must be forged in the hot furnace of your own soul struggle; they must grow in the garden of the spirit world and only as you have watered them with the sweat of your effort and nourished them with purity, piety and love can they ever bloom; neither man nor God can give them.

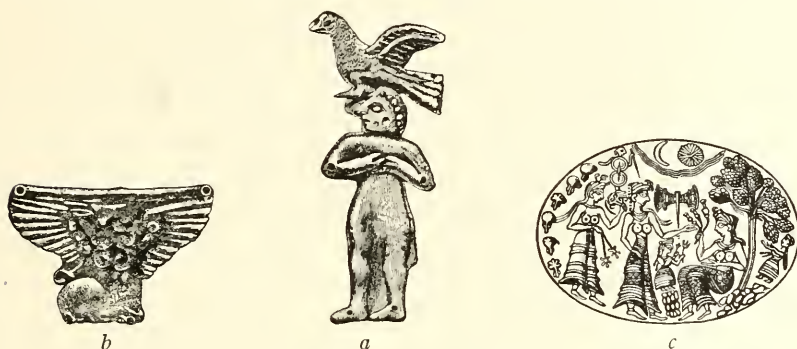
"Between the life of the soul and the mere life of things there is a great gulf fixed; the laws of God have made it so."

PREHELLENIC AMULETS.

Woermann, in his *Geschichte der Kunst*, Vol. I, publishes a small rare amulet (a) which Wolfgang Reichel (*Ueber vorhellenische Götterkulte*, Vienna, 1897) regards as an amulet deposited with the dead in the tomb to protect them in their journey into the nether world. We assume that the figure represents the dead person and the dove overhead represents the tutelary goddess. The amulet represents the period of Mycenaean art.

The human soul has been represented as a human-headed bird among both the Egyptians and the Babylonians, but this view was adopted also in Greece. Indeed it existed there in prehistoric times as is proved by the discovery of sphinxes and sirens in ancient Troy and on the Greek islands. One of the oldest instances of miniature stone carving reproduced from Schuchardt (*Schliemann's Ausgrabungen*) is represented here in the adjoined amulet (*b*) of a winged soul which served as an example of the prevalence of a belief in the immortality of the soul in the shape of a winged creature.

We also reproduce another carved stone of small size of the same provenience (*c*) which is remarkable for the scene it represents. Since it bears no inscription we must try to explain the group from itself, and it seems that we have here to deal with a ceremony in honor of a female deity. On top we see the sun and the moon separated by clouds from the scene below. Underneath stands a double axe quite frequent on the Greek islands as a



PREHELLENIC AMULETS.

symbol of divine authority. Under a tree on the right the goddess herself or her priestess is seated holding in her hands three flowers, possibly poppies, the symbol of death. Two women and a girl approach in the attitude of worship with hands extended. The girl carries flowers, while the second woman also holds in her left hand a bunch of flowers and in her right hand two stalks either also bearing flowers or an emblem like a slanting cross quite similar to the simple christogram. Another girl stands behind the tree. A strange figure, consisting of two circles as the trunk of its body and holding a dagger in hand, hovers in the sky between the two women. The left margin is filled out by six flowerlike symbols.

That the scene is of a religious nature can scarcely be doubted. It may represent the presentation of a little girl to the mother goddess approximately corresponding to the Christian confirmation, or it may represent the women's spring festival.

P. C.

BOOK REVIEWS.

THE MEANING OF GOD IN HUMAN EXPERIENCE. A Philosophic Study of Religion by *William Ernest Hocking, Ph. D.* New Haven: Yale University Press, 1912. Pp. 586. Price \$3.00 net.

Dr. Hocking is a disciple of William James and of Royce, and has ap-