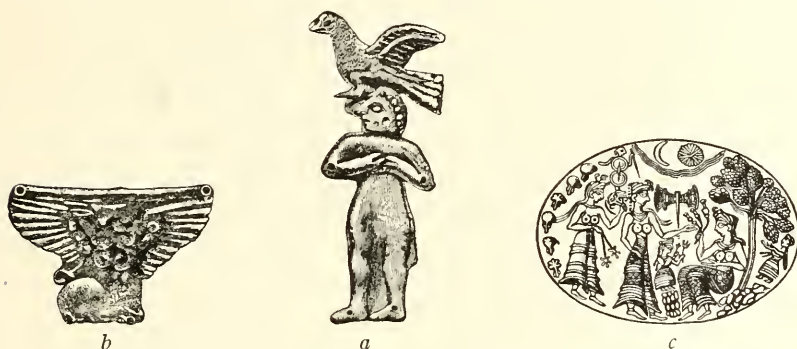


The human soul has been represented as a human-headed bird among both the Egyptians and the Babylonians, but this view was adopted also in Greece. Indeed it existed there in prehistoric times as is proved by the discovery of sphinxes and sirens in ancient Troy and on the Greek islands. One of the oldest 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-

proached his subject in a way which shows the influence of his teachers, though he does not follow them to the letter. In the preface Mr. Hocking proposes what he calls a negative paganism, whose principle is "that which does not work is not true," a modification from the philosophy of James which accepts as true that which works. Further we read: "There are mysticisms in which none of us believe... I have become persuaded that there is another, even a necessary mysticism. A mysticism as important as dangerous; whose historical aberrations are but tokens of its power. It is this mysticism which lends to life that value which is beyond reach of fact, and that creativity which is beyond the docility of reason; which neither denies nor is denied by the results of idealism or the practical works of life, but supplements both, and constitutes the essential standpoint of religion."

Our author continues:

"As to the plan to be followed, I shall accept the pragmatic question, What does religion do? as a way of leading into the study of what religion is.... In taking up this inquiry, the second part of the book considers with some thoroughness the motives which have led to the retirement of reason in religion, and at the same time to a growing confidence in the worth of feeling. By deepening our conception of feeling we find that our anti-intellectual tendencies can be founded for the most part in the 'religion of feeling'; and in coming to terms with that view of religion we solve many of our problems at once.... If I have taken frequent occasion in this book to express the views both of Professor Royce and of William James, it is but a sign of the extent to which I owe to them, my honored masters in these matters, the groundwork of my thinking."

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THE BOOK OF JOB. By *Homer B. Sprague, Ph.D.* Boston: Sherman, French & Co., 1913. Pp. 243. Price \$1.25 net.

The venerable man of letters has brought to his work a great love for his subject and a truly poetic insight. His metrical version has been made with due reverence for the authorized translation, and the work is prefaced by two pages on the poetical structure of Job and by an introductory essay which deals with the questions of the allegorical or historical character of the book, and the mystery of pain and suffering. Great care has been expended on the explanatory notes in which the aim throughout has been to stimulate thought rather than to "supersede" it, and to give the results of the latest critical research. It is rather to be regretted that this careful student has not made any reference to an interesting Babylonian parallel (*Tabi-utul-Bel*) to the character of Job. The fragment containing an account of it was first published in English by M. Jastrow in the *Journal of Biblical Literature* (XXV, 157-176) and republished in *The Open Court* (XXIV, 506-509) together with references to definite passages in Job selected by Mr. H. L. F. Gillespie as interesting for comparison. Readers of Dr. Sprague's *Job* would also be interested in the geographical explanation of the "Chambers of the South" (ix. 9) given by Mr. Theodore Cooper in the same number of *The Open Court* (August, 1910).

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