

in the future the right of recognition will fall to the president of the Chinese republic. K

AN ASS-HEADED DEITY.

A very strange little gem, here reproduced from Karl Woermann's *Geschichte der Kunst* after Brunn, represents an ass-headed figure carrying two



A GEM FROM MYCENAE.



THE CERCOPE FROM A SICILIAN TEMPLE.

slain animals in the same style as Heracles carries the two Cercopes on the metopes of Semenount temple in Sicily. The oddity of this little document of

the ancient conception of an ass-headed deity is heightened by the fact that there is a reminiscence of the same belief in the Egyptian picture of Set which has been preserved among some Semitic tribes, and persists in the report that the God of the Jews was ass-headed. The last traces of it are found in the ass-headed crucified deity worshiped by Alexamenos and pictured in a scribbling on a wall on the Palatine commonly called the *Spott-crucifix*.

That this odd conception was also attributed in certain circles to the Christian Saviour appears in several passages of patristic literature where it is resented by Christian authors. For further details compare the article "Anubis, Seth and Christ," *The Open Court*, XV, 65. P. C.

ALLEGORICAL MYSTERIES IN PRIMITIVE CHRISTIANITY.

We call our readers' attention to Mr. Kampmeier's article written in defense of the historicity of Jesus against Professor Smith's theory of a purely divine and humanized saviour. But it seems to us that an incidental point will prove of more interest than Mr. Kampmeier's main contention. This is his reference to the apocryphal Ascension of Isaiah which throws light on passages in St. Paul's epistles, especially 1 Tim. iii. 16 where the "mystery of godliness" is mentioned, and in 1 Cor. ii. 7, where Paul says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." The apocryphal book explains further details of this mystery which probably contains reminiscences of such mysteries as were performed in Eleusis, in the Orphean mysteries, and probably also in innumerable other pagan religious initiations. There need not have been a Christian mystery play of the kind described in the Ascension of Isaiah, but we may well assume that the ideas have been taken from pagan mysteries of a similar kind. P. C.

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