

international sympathy, which is at its lowest ebb, will become more and more general and will help to overcome the hatred which now prevails among the nations of the world.

SOME VERSES OF MAXWELL.

The celebrated Scotch physicist James Clerk-Maxwell was inclined from his early college days to indulge in bits of light verse which, if not exactly scientific in character, at least often dealt with scientific themes. Perhaps the best known of Maxwell's verses of this kind is the famous song of the rigid body, "Gin a body meet a body Flying through the air." It was referred to by Mr. Lawson of the Equity Bar who was in Maxwell's year at Trinity, in these words: "I remember Maxwell coming to me one morning with a copy of verses beginning 'Gin a body etc.,' in which he had twisted the well-known song into a description of the laws of impact of solid bodies." Here are the verses:

<p>"Gin a body meet a body Flying through the air, Gin a body hit a body, Will it fly? and where? Ilka impact has its measure, Ne'er a ane hae I, Yet a' the lads they measure me, Or at least, they try.</p>	<p>"Gin a body meet a body Altogether free, How they travel afterwards We do not always see. Ilka problem has its method By analytics high; For me, I ken na ane o' them, But what the waur am I?"</p>
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CRUCIFIXION AND RESURRECTION.

To the Editor of The Open Court:

Referring to Mr. Whitzel's article in the May *Open Court*, and your comment on it, may I call attention to the fact that Professor Huxley held the same view of Joseph of Arimathaea's relation to the Crucifixion and Resurrection mystery, but that Jesus did not *die* on the cross? He suggests (with significant facts) that Joseph bribed the Roman officials to let Jesus be taken down before he was dead or near it, and that the apparition was a real apparition of the living Jesus, who then escaped to Galilee (*Coll. Works*, 1891, Vol. V: "Agnosticism: a Rejoinder," pp. 279f.)

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