MISCELLANEOUS.

WAS JESUS AN ARYAN?

Prof. Paul Haupt informs us that in the *Neue Revue* for October, 1908, an article appeared by A. Wirth, entitled “War Christus ein Arier?” — the same subject as the article of Professor Haupt in the April *Open Court*. Professor Harnack comments on it in a subsequent number of the same periodical saying, “Had Jesus not been a Jew, his Jewish antagonists would certainly not have ignored the fact. Whether, however, he was an Aryan in the sense that Treitschke, Riehtschl, Leibniz, etc., are ‘Slavs,’ that is, whether there were several drops of Aryan blood in him, is no longer to be determined and in my opinion without interest.”

It is a strange coincidence that this same topic has been broached almost simultaneously on both sides of the Atlantic. Though Professor Wirth’s article appeared before Professor Haupt’s, we may state that Professor Haupt has utilized his article several times as a lecture, first in August 1908, and it had been announced for the American Oriental Society, which convened in April 1908.

In our opinion, there can be no question but Jesus was a Galilean by birth. The story of his birth in Bethlehem is conceded by higher critics to be a later invention. The Galileans were fanatical Jews according to their religion, but they were a mixed race, and we will grant to Professor Haupt that Galilee has been peopled by immigrants of Aryan descent. Granting the argument we are, however, not prepared to say that Jesus was an Aryan. First we know that the Aryan immigrants were not pure Aryan but, like the Persians and even more than they, were considerably mixed with Semitic blood, for their ancestors had been living among Semites for centuries; and in addition we know that many Syrian and Phoenicians, and remnants of the aboriginal population were living in Galilee. All we can say is that Jesus was a Galilean, and the Galileans were a people of mixed blood.

A SONG OF ACADEMIC LIBERTY.

BY IDA AHLBORN WEEKS.

Arise, who bend o’er song and story,
Who search for truth in her retreat;
What profits all your learned glory
If freedom suffer a defeat?
Arise and listen! Down the ages
The shackles on the thinker ring;
And what ye read on placid pages
Was once condemned by priest and king.

O ye who guard the sacred portals
With vigilance of heart and brain,
Through which the troop of the immortals
Comes ever with their glistering train—
O thinker, teacher, seer, bestowing
Such guardian service, shall ye be
The slaves of tyrants, all unknowing
The highest gifts are from the free?

Shall ye not see a Hamlet’s passion
Portrayed upon the tragic stage?
Must truth be right to you in fashion
When it is duly stamped with age?
Shall ye not dare condemn the writer
Who writes from vanity and greed?
And dare to be the public smiter
Of men who mount by evil deed?

Of old did Galileo mutter
As he recanted. “Yet it moves”?
Ye, too, below your breath must utter
What blinded custom disapproves.
O ye, for truth who groan in travail,
Shall ye be driven to obey
The barren slaves who basely cavil
At life and life’s imperious way?

For you no sword that cleaves asunder,
And not for you the piercing ball;
But Eloquence has still her thunder,—
The people are the open hall.
The law that underlies our nation
Is still to tyranny a foe;
And to your help comes all creation
When once ye are in freedom’s throe.

BOOK REVIEWS AND NOTES.

Spinoza’s Short Treatise on God, Man and Human Welfare. Translated
from the Dutch by Lydia Gillingham Robinson. Chicago: The Open

The “Short Treatise” as it is commonly called, is the key to Spinoza’s
masterpiece, The Ethics, and provides an admirable introduction to the study
of his philosophy. Like all sketches, it gives the point of view from which
the greater work developed and prepares in a simple and informal manner