

SOME NEW BOOKS.

A book the publication of which must be deemed singularly timely, in view of the attention attracted by the country's recent adoption of parliamentary institutions, is entitled, 'Persia, Past and Present,' by A. V. WILLIAMS JACKSON, professor of Indo-Iranian languages in Columbia University (Macmillan). This large octavo volume of some 440 pages is the outcome partly of personal observations made by the author during a visit to Persia, and partly of historical research, citations being made from innumerable writers who have dealt with the subject, from Zoroaster and Herodotus down to Browne and Chruson. The result is a book of interest to the general reader, as well as to the student in philology and archaeology. The scope of the work does not, indeed, permit the author to dwell at length on the past or present relations between Persia and the Occident, but to make any forecasts as to the social and political future of Persia. In religion, however, Persia has played so important a part that considerable space is given to her religious history.

It is well known that the ordinary vocabulary of Englishmen to-day owes something to Persia. So common a word as tea (a heavy vehicle) is an abbreviation of caravans, and is as Persian as Shah, bazaar, bakhshah and magic. The Persian word bazaar is also current in English, and still other familiar words from the same source are shawl, cash, caravan, turquoise and tafteta. Products so common in the United States as the orange, lemon, melon and peach are Iranian in name as well as in origin. The vegetable spinach is Persian, and the word apricot may be traced, apparently, through the Greek asparagus, ultimately to the Avestan *spaka* (*spinach*). Mr. Jackson points out that the list of our linguistic debts to Persia might be increased by including a score of words like *lutee*, which is an Arabicised form of *gulab* (rose water); *hazard*, applied to taking the one chance in a thousand (Persian *hazar*); and *paradeis*, which has come to us from Persia through the Greek, while *bulb* and *bulbul*, the Persian rose and nightingale, are known to all readers of poetry of the Oriental type.

The influence of Persia on English literature is indicated in two paragraphs. Although Persia was scarcely known to England before the sixteenth century, Chaucer alludes to Persian blue, "pers," in the prologue to the "Canterbury Tales." Of the Elizabethan dramatists, Preston dramatized the story of "Cambyses"; Marlowe has Persian names and Persian scenes in his "Tamburlaine," and Shakespeare alludes to "Persian attire" in "King Lear" and to "a Persian prince" in "A Merchant of Venice," and to a voyage to Persia in his "Comedy of Errors." Milton summarizes the early history of Persia in the third book of his "Paradise Regained," besides referring to Eobates, Ispahan, Tauris, and Casheen in "Paradise Lost." Our author points out also that Shelley seems to have a faint reminiscence of the pillared halls at Persepolis in his "Alastor," while Byron in the "Glaucus" and Landor in the "Gebir" take us back to the old Zoroastrian faith of Iran. Matthew Arnold and Edmund Gosse fell under Firdusi's spell, and "Lallah Rookh" is another example of Persian influence.

A chapter of this volume is allotted to Zoroaster and the Avesta. It is well known that Zoroastrianism is the ancient faith of Iran, the faith professed by Darius and the other sovereigns of the Achaemenid dynasty. It has some points of likeness to Judaism and Christianity. A phase of Zoroastrianism, known as Mithraism, penetrated the Roman world during the earlier years of the Christian era, and spread so rapidly in many parts of Europe that altars were set up and caves temples built to celebrate the mysteries of the Persian divinity Mithra, the personification of light, the sun and truth. Then, too, the system of Manichaeism, which sprang up on Persian soil, was powerful enough to compete for a time with Neoplatonism and Christianity for religious and intellectual supremacy in the Roman Empire. Mohammedanism has been the religion of Persia since she accepted Islam at the time of the Arab conquest, but Persia belongs to the Shiite sect, although some Ali, Mohammed's nephew and son-in-law, as the Prophet's successor, but differs from the Shiite branch of Islam by refusing to recognize the Caliphs who followed Ali and reigned at Damascus and Bagdad. As the chief representative of Shiite Islam is in fact mainly accountable for the splitting of the Mohammedan world by schism. In Persia, too, within the last seventy years, a new religious movement has been started, eclectic in its character, and known as the *Beha'is*, which has attracted attention and even some followers in the Occident.

Our author would not deny that the details of Zoroaster's life are in a measure legendary, but he thinks that behind them we can see the figure of a great historic personage whose actual existence there is no longer any reason to doubt. He inclines to accept the year B. C. 600 as the date of Zoroaster's birth, although some scholars argue that he flourished a century or two earlier. He is believed to have been slain about the year B. C. 583, during an invasion of Iran by Turanians. The faith did not perish with the founder. We know from history how Zoroaster's creed was able to withstand the shock given to it three centuries later when Alexander invaded Iran and allowed the palace at Persepolis to be burned. It is alleged that the Avesta, or Zoroastrian scripture, perished in the flames, but that a Magian priest held in memory the sacred texts, and that he recited and upheld the tottering rites. It is certain that the faith revived in the early part of the third century A. D., under the Sassanid Kings, when the Zoroastrian heresy of Manichaeism threatened to shake the Christian Church. The final blow to Zoroastrianism was delivered in the seventh century by Islam. Only a handful of Persians remain faithful to the old creed, and these were destined to endure for centuries persecution in their native land. One band of Zoroastrians, who repelled conversion to Islam, migrated to India and found a place of refuge in Bombay, thus becoming the ancestors of the present Parsis. It is these two communities that have preserved the remnants of the ancient Zoroastrian scriptures, the Avesta and the Pahlavi commentaries thereon.

In his twenty-third chapter Prof. Jackson describes a visit to the Zoroastrian community at Yazd, which numbers between eight thousand and eight thousand five hundred souls. A large proportion of the *Gahars*, or Zoroastrians, live outside the city walls and are occupied in gardening and the cultivation of the soil. According to the Avesta agriculture is one of the noblest employments. The Zoroastrians who dwell within the walls of Yazd are largely engaged in trading, the privilege of buying and selling having been granted them some fifty years ago, although even now they are subject to certain restrictions and

for instance, to sell food in the bazaars, being regarded by the Moslems as unbelievers and unclean, and until 1882 they were oppressed by a special poll tax. It was largely owing to influences brought to bear upon the late Shah by the Parsis of Bombay that this tax was removed and other privileges were conceded. Up to the date named a Zoroastrian was not permitted to build an upper story on his house or, in fact, erect a dwelling whose height exceeded the outstretched arm of a Mussulman standing on the ground. As regards dress, too, the Zoroastrians were long obliged to adopt a style that would distinguish them from Mohammedans, and it is only within the last ten years that they have been permitted to wear any color except yellow, gray or brown. The wearing of white stockings also was long interdicted. Even now they are not permitted to ride in the streets or to make use of the public baths. In a word, their lives are in danger whenever the fanatical spirits of Islam break out, as was the case about a month after our author left Yazd.

We learn that in their domestic relations the Zoroastrians of Yazd are monogamists as a rule, though bigamy and even polygamy were not uncommon among them in former times. The cause of the difficulty of enforcing the ethical standard of the Zoroastrian faith and preventing infringement of the marriage law lies in the force of the Moslem example. A Zoroastrian who is unwilling to abide by priestly regulations in such matters may, if he chooses, go over to Islam. In the typical Zoroastrian home the wife occupies a freer position than is held by women in Mohammedan households and to a considerable extent profits by the old Persian law of equality. On the whole the impression made on our author by the Zoroastrians of Yazd was very favorable. They combine thrift and practical good sense with a tenacious adherence to the faith of their forefathers. They have much to learn, however, from their Parsi brethren at Bombay in the way of progress, enterprise and intellectual activity.

Some account of the Persian reformer known as the Bab will be found in a chapter recounting the author's observations in that city. The Bab was executed in 1850. This religious enthusiast and moral teacher, whose real name was Mirza Ali Mohammed, was born in Shiraz about 1820. He was trained to commercial life, but a pilgrimage to Mecca awakened in his heart a religious enthusiasm which made him devote his life thenceforward to developing the tenets which he held. On his return to his native city, he was called "the Bab," or "Gate" leading to the spiritual life. His religious views were, as we have said, somewhat eclectic, his doctrines leaning toward mystic pantheism, which comprised elements of gnosticism. From an ethical point of view his teachings were highly edifying, and so liberal as to include steps toward the emancipation of women. Babism has survived its founder and has, as we saw, many adherents in Persia, together with some in India, Mesopotamia, Syria, Egypt and even in the United States. There is, for example, in Chicago a society of Babists, who call themselves Behaists, after Beha Ullah, who claimed to be the successor of the Bab and a manifestation of the glory of God.

When writing of Tabriz, which is the trade centre of northwestern Persia, Prof. Jackson has something to say about the commercial relations of the country and the United States. He points out that the treaty concluded between the United States and Persia in 1856 contains the "most favored nation clause," so that Americans have the same rights and privileges as matters of trade that are possessed by the subjects of the Czar or of King Edward VII. Nevertheless, traffic between our country and Persia is as yet in its infancy. Russia controls about 50 per cent. of Persia's export and import trade, and Great Britain some 25 per cent., the remainder going to "other countries," among which the United States is included. According to a recent report of our Vice-Consul-General at Teheran there is at least a prospective opening for American manufactures, especially for agricultural machinery, and a growing demand for American merchandise.

Not only did Prof. Jackson see something of Tabriz, but he sojourned for a time in three other large cities of Persia, namely, Shiraz, Ispahan, the former capital, and Teheran, the present capital. Shiraz lies about forty miles south of Persepolis, the ruins of which were carefully examined by the author. We are told that when you first get a glimpse of the city, as you travel southward through a great notch in the mountain barrier which shuts off the northern winds, Shiraz seems the realization of the Persian Elysium of which her poets sang. He subsequently discovered that the place was by no means a paradise. The climate at times becomes extremely hot and exhausting, as the zone is tropical, and fevers and rheumatism are not infrequently being, and are neglected. The very architecture of the buildings leaves much to be desired, and the Shirazites, though pleasure loving and clever, have a traditional reputation for bigotry and conceit. Among the architectural monuments the oldest is a mosque which dates from the latter part of the ninth century. Belonging to a period two centuries later is the New Mosque, the walls of which are covered with beautiful mosaics and the Blue Mosque of Tabriz. None of the other religious edifices, madrasahs, mausoleums or baths can rival those of several other cities in Persia. The renown of Shiraz is primarily due to the natural beauty of its environs. The entire plain surrounding the city is well cultivated and yields abundantly. The vineyards produce the best wine in Persia. There are two varieties of it, a red and a white, the taste of the latter being somewhat of Marsala. Even more famous than the vineyards are the gardens and rose bowers of Shiraz. Within the city and on its outskirts are dozens of pleasure grounds. We are told that the Persian garden is different from its counterpart in other lands, and is more like an orchard or horticultural enclosure than a garden in the narrower landscape sense of Persia. Brocade cloths, felt goods, saddles, native weapons and armor, lacquered ware, articles of silver filigree work and objects made of metal are among the commodities exposed for sale. To the west of the Meidan is the parklike section of the city, with its grand avenue leading to the river. This avenue may be described as the Champs Elysees of Ispahan, as it is a long boulevard, more than three-quarters of a mile long and 200 feet broad, laid out with watercourses and fountains through its center and with promenades shaded by poplar and sycamore trees on each side. Neglect and decay, however, are now evident. One end of the avenue is a bridge over the Zandah Rud, which according to our author is one of the finest bridges of its kind in the world. About twelve yards broad and 388 yards long, it spans the river with a succession of forty-four arches, solidly built and with the masonry of the same design and construction of the bridge

charm of his style, the sweet flow of his verse and the passionate expression of his feelings enable him to rival even in the Occident, as a poet for poems, and to hold a prominent place in the best literature of the world. As an example of his lyrical style Prof. Jackson reproduces Mr. Walter Lewa's translation of one of the poet's best odes, a favorite because of its refrain:

Mineral, awake the sound of glee, joyous and eager, fresh and free.
Fill me a bumper bounteously, joyous and eager, fresh and free.

Oh, for a bower and one beside, delicate, dainty, to sleep to-day;
Kisses at will to seize, and be joyous and eager, fresh and free.
Sweet is my door, a shelter of hearts, bewery, beauty,
Odors and fragrances, all for me, joyous and eager, fresh and free.

How shall the fruit of life be thine, if thou returnest the fruitless vine?
Drink of mine, pledge with me, joyous and eager, fresh and free.
Call me my Saki limbed, bring me my goblet silver rimmed;
Pain would I fill and drink to thee, joyous and eager, fresh and free.

Wind of the West, if'er thou roam, pass on the way my fairer's home,
Whisper of South and West, joyous and eager, fresh and free.
When Hafiz died, in 1390, the feeling that his philosophy of life was too much akin to free thinking and his scorn of the outward semblances of piety too undignified, to say nothing of lax views on winebibbling and love making, found open expression among the Mullahs, who refused to accord to him remains the last rites due to a true Mohammedan. A controversy arose, to settle which it was agreed to resort to sortilege and leave the solution to the poet's own writings. A number of his verses were accordingly put into an urn, and a child was selected to draw out one of them. The stanza read:

Forbear thou not to shed a tear
Compassionate on Hafiz' Bier,
For know that though now deeply 'mersed in sin,
Paradise he yet shall enter in.

As the omen was favorable a Mohammedan burial was granted to Hafiz, and his tomb has since become a shrine. The tomb of Saadi lies about a mile away. Each is in an enclosed garden, filled with cypresses, fragrant shrubs and rose bushes. Saadi was born nearly a century and a half before Hafiz, and he is said to have been 107 or 110 years old when he died in A. D. 1291. He had a wide and varied experience, travelling in India, Arabia, Asia Minor and Africa. On one occasion he was taken prisoner by Crusaders in Tripoli and enslaved. There is a story that a rich merchant of Aleppo took compassion on his wretched plight, ransomed him for ten dinars and later gave him his daughter in marriage with a dowry of a hundred dinars. The marriage did not prove a happy one, owing to the wife's bad temper. Once she reviled him with reproach: "Art thou not the slave whom my father bought for ten dinars?" "Yes," replied Saadi, "he ransomed me for ten dinars and sold me to you for a hundred." Prof. Jackson devotes several paragraphs to Saadi's "Gulistan," the celebrated didactic work of mingled prose and verse which is a storehouse of anecdotes, as well as wise maxims, good counsel and poetic thought. One of the stories related by Saadi is here reproduced: A man who was suffering from inflamed eyes went to a horse doctor for treatment. The veterinary gave him some of the salve that he used on animals, and the man lost his eyesight. He then brought a suit in court to recover damages. The Judge, after weighing the evidence in the case, handed down his decision as follows: "There are no damages to be recovered; the man would never have gone to a veterinary if he had not been an ass." As an example of Saadi's fancy our author quotes the following lines from Eastwick's translation of "Gulistan":

I saw some handiwork of the rose in bloom,
With bands of grass suspended from a dome.
I said, "What means this worthless grass that
Should in the garden of the rose be sown?
Then wept the grass and said, "Be still and know,
The kind their old associates never forsake.
Mine is no beauty—here or to grace—true,
But in the garden of the Lord I grow."

From Ispahan, which ranked as the metropolis of Persia from the sixteenth to the eighteenth century, our author says that the traveller carries away a vivid impression of gardens, palaces and pavilions, mosques and madrasahs, bazaars, splendid bridges and above all magnificent Royal Square. On each side of the square are masses of walled vineyards and orchards whose variety of color resembles a Persian carpet. It appears that Ispahan in some respect offers more objects of interest than any other city of Iran. It may be that the town has lost much of the splendor that distinguished it 300 years ago and that it has never fully recovered from the blow it suffered in the eighteenth century from the Afghan invasion. Our author refers in the preface to the imperial seat to Teheran. In our author's opinion, however, enough of the old lustre remains to make Ispahan a Persian Delhi and a worthy rival to its modern successor on the Caspian littoral. Historically, the city can lay claim to great antiquity, but it owes its surviving traces of beauty to Shah Abbas I., the contemporary of Queen Elizabeth, and to his successors in the seventeenth century. The heart of the city is the central town of the magnificent Meidan-i-Shah, or Royal Square, which is mentioned in the "Shah Namah" of Firdusi and is evidently one of the most imposing plazas in the world. Its length from north to south is more than a quarter of a mile and its breadth from east to west is nearly an eighth of a mile. It is as level as a parade ground and polo used to be played there, but now it is used only for parades and processions. The Meidan is bounded by arcades leading to bazaars, which lie behind the rows of buildings on the northern and eastern sides of the Meidan. We are told that under their covered shade it is possible to walk for two or three miles, or rather to pick one's way through a crowded mass of camels, donkeys, packs, porters, buyers, sellers and money changers. Its trade has preserved for the city some of the prestige which once belonged to it as the metropolis of Persia. Brocade cloths, felt goods, saddles, native weapons and armor, lacquered ware, articles of silver filigree work and objects made of metal are among the commodities exposed for sale. To the west of the Meidan is the parklike section of the city, with its grand avenue leading to the river. This avenue may be described as the Champs Elysees of Ispahan, as it is a long boulevard, more than three-quarters of a mile long and 200 feet broad, laid out with watercourses and fountains through its center and with promenades shaded by poplar and sycamore trees on each side. Neglect and decay, however, are now evident. One end of the avenue is a bridge over the Zandah Rud, which according to our author is one of the finest bridges of its kind in the world. About twelve yards broad and 388 yards long, it spans the river with a succession of forty-four arches, solidly built and with the masonry of the same design and construction of the bridge

to these vaulted passages pierces the stone arches on which the bridge is built, and may be employed as an extra means of transit if it be needed.

The Parsians are enthusiastic about Teheran, and our author found the city very attractive, though it cannot boast of many of the natural beauties of Shiraz. East and West are combined imperfectly in its mixed civilization, though of course the Orient is preponderant. Nevertheless, "london carriages in the public square, a post office with bilingual notices in Persian and French, well equipped telegraph headquarters, an imposing Imperial Bank and so-called Boulevard des Ambassadeurs, not to speak of shops with European goods, two 'hotels,' a claim to the use of gas and a pretence of having a jingle bell tramway—all these things bear witness to the influence of the Occident. On the other hand, mosques, minarets and madrasahs, camels and caravansaries, bazaars crowded with bustling men and veiled women, together with the survival of customs that seem to antedate the time of Cyrus are characteristics that make Teheran as Oriental as any other capital in the East.

Relatively speaking, Teheran is a modern town, having come into existence less than 700 years ago, about the time when the neighboring ancient city of Rades, now Rej, was beginning to sink into oblivion. The present size and appearance of the city are largely due to the late Shah Nasr-ed-Din, who devoted himself after his first visit to Europe to developing and beautifying his chosen seat of government. He gave it a new wall some ten miles in circuit, pierced by a dozen gates, the more imposing of which are topped by gayly decorated towers visible at a long distance. The principal square, known as Arsenal Square, is a handsome one, measuring 300 yards long and 150 broad. The central portion of this parallelogram is occupied by a large basin of water fenced in by an iron railing. Out from the north side of the great plaza runs the principal driveway of the city, along which are built the residences of the foreign Ministers and some of the finer houses of the town. A place of interest to the south of Arsenal Square is the area of the old fortified enclosure, nearly a quarter of a mile in length and breadth, known as the Peacock Throne, which is said to have been built by a dozen gates, the more imposing of which are topped by gayly decorated towers visible at a long distance. The principal square, known as Arsenal Square, is a handsome one, measuring 300 yards long and 150 broad. The central portion of this parallelogram is occupied by a large basin of water fenced in by an iron railing. Out from the north side of the great plaza runs the principal driveway of the city, along which are built the residences of the foreign Ministers and some of the finer houses of the town. A place of interest to the south of Arsenal Square is the area of the old fortified enclosure, nearly a quarter of a mile in length and breadth, known as the Peacock Throne, which is said to have been built by a dozen gates, the more imposing of which are topped by gayly decorated towers visible at a long distance.

Our author mentions, among other objects of interest contained in the museum of the palace, the sword of Tamerlane and the mail coat of Shah Abbas, as well as a priceless collection of crown jewels, which, however, comprise much that is tawdry. The most often described of these treasures are the magnificent jeweled globe, a geographical study in emeralds, diamonds and turquoise, and the famous Peacock Throne, which is said to have been brought from Delhi by Nadir Shah about the middle of the eighteenth century, though, according to Lord Curzon, it is not the original Peacock Throne, but was made more than half a century later than Nadir Shah. Regarding the native edifices in the older part of the city, Prof. Jackson finds but little to say. The mosque of Teheran, here of minor importance. There are, however, a number of madrasahs or religious colleges, and several educational institutions on royal foundations, including the Shah's College, which is supported by funds provided by the Crown, and employs European instructors, as well as native teachers. It is a noteworthy fact that although this institution furnishes free instruction, clothing and food, many young Persians prefer the schools established by the foreign missions, and more than a hundred attend the American school for boys in Teheran.

The parts of this book which will prove of especial interest to archeologists are the chapters allotted to the "Great Behistan Rock," which bears the cuneiform records of King Darius; to the great ruined temple of the Persian Diana at Kangavar; to ancient Pasargade and the tomb of Cyrus the Great, and to Persepolis and its monuments. These are intended for specialists, but the reader's deductions are set forth in an entertaining way.

M. W. H.

The Index of Forbidden Books.

We have before us the first volume of a work entitled *The Censorship of the Church of Rome*, by GEORGE HAVEN PUTNAM (Putnam). The scope of the treatise is somewhat wider than would be inferred from the title, for what is here presented is a study of the history of the book censorship in the production and distribution of literature in Catholic countries, to which is appended some consideration of the effect of Protestant censorship and of censorship by the State. So far as most of the information here set forth in regard to the series of indexes and decrees is concerned, the author has relied mainly on the comprehensive and authoritative treatise published by Heinrich Reusch in the index *Index der Verbotenen Bücher*. There is, it seems, no work in English which presents with any measure of completeness the record of the indexes, and neither Reusch's nor any other book in any language attempts a general survey of the purpose and effects of the censorship of the Church. Under the circumstances Mr. Putnam has essayed to render some service to the study of the subject by effecting a reproduction of certain portions of the material collected by Reusch and supplementing these with an investigation of the results secured through the censorship policy of the Church and of the range of its influence. It should not be taken for granted that any part of the present work can be described as a mere translation or condensation. Mr. Putnam has not depended on Reusch's conclusions, but has endeavored to make a personal examination of all the more important ones. He has included, moreover, in the catalogue of indexes certain titles which were not listed by Reusch, and has added the record of the indexes which have been published since the date of Reusch's treatise.

The fact is recalled in an introduction that Church censorship has been early and long a subject of controversy. The Council of Ephesus, in which the "Acta Pauli" (an unauthenticated history of the life of St. Paul) was condemned and prohibited. During the following centuries a number of similar edicts or mandates were published by councils, by individual ecclesiastics and by civil officials acting at the instance of the authorities of the Church, by which edicts the faithful were cautioned against the pernicious influence of various writings classified as heretical, while the heretics who had been concerned in the production and circulation of them were threatened with penalties ranging from confiscation of property to death. It was not, however, until nearly three-fourths of a century after Gutenberg, when the leaders of the Reformation were utilizing the printing presses of Wittenberg for the spread of the Protestant faith, that the censorship of books became a subject of public concern, and the printing press was brought upon the true faith and upon

protected against the insidious influence of the new heresy it was absolutely essential that some system should be instituted under which the products of the printing press could be supervised and controlled. The requirement was met by the institution of a system planned to permit no books to reach the public that had not been passed upon and approved by ecclesiastical examiners appointed for the purpose.

It was in A. D. 1569 that the responsibility for the censorship of literature was first assumed directly by the Papal authority through the publication of an Index of Prohibited Authors and Books by Paul IV., the first of a long series of Papal indexes aggregating up to 1869 forty-two in all. It seems not to have been the intention either of Paul IV. or of his successors that the system of censorship should be retained under the exclusive direction of the Papal authority. Mr. Putnam has found no record of objections having been raised to the publication of the indexes prepared by such representatives of the Church as the theological faculties of the universities of Louvain and of Paris or by the Inquisition of Spain. He points out, however, that there were material differences between the lists shaped in Rome of works condemned as heretical and the similar lists issued within the same period in Louvain, Paris or Valladolid, books of undoubted heresy included in one index sometimes failing to find place in another. Moreover, in the majority of cases no attempt was made to enforce the prohibition of a given index outside of the territory of the State in which it had been promulgated. Even the Index of 1569, which has been in force outside of the immediate territory of the Church only after they had been formally accepted and promulgated by the authorities, ecclesiastical and political, of individual States, such as Spain, France or the Empire. Nevertheless, the work of the framers of the Roman indexes would naturally exercise great influence even in the States in which the Papal prohibition had not been published officially. On the other hand, books and authors prohibited in Louvain, Paris and Valladolid form the basis of certain Roman lists.

A more authoritative position in regard to the work of censorship was taken by the Papacy in 1564 through the publication of the Tridentine Index. After the Council of Trent a wider and more assured recognition was given by churchmen throughout the Catholic world (with the curious exception of Catholic Spain) to the claim of the Papacy, acting through the Congregation of the Index, to exercise general direction and control of the business of censorship. In 1738, two centuries after the publication of the Tridentine Index, was issued the Index of Benedict XIV., which was particularly important as representing what may be called the last effort of the Papacy to maintain any general censorship of the world's literature. The series of Papal indexes issued since that date has continued from time to time, the latest bearing date 1899; but the compilers of these later lists content themselves with repeating the general rule or principle by which the reading of the faithful should be guided, while the catalogue of prohibited publications is limited almost exclusively to works of Catholic writers, and chiefly to works of a doctrinal character, the teachings of which are thought to be, in one respect or another, open to condemnation. The proportion of books absolutely prohibited becomes small, the greater number of the works cited being placed in the category of "Books that ought to be expurgated," the reading of which is forbidden only until certain corrections or eliminations have been made. Mr. Putnam adds that the index of 1884 and that of 1899 bring forward from the more important of the preceding indexes the titles of the most noteworthy of the books so condemned. No attempt is made in these indexes, however, to condemn, except under general principles, the increasing lists of modern Protestant doctrinal books or to characterize or differentiate the great mass of the world's literature. As our author puts it, the printing press has outgrown the machinery of ecclesiastical censorship.

There is on the other hand no doubt that during the centuries of its activity the censorship of the Church must have exerted a material influence over the relations of authors to their public and the effectiveness of literature considered as an intellectual force directing or shaping public opinion was not a little hampered, while the value of literary products considered as property was seriously lessened and in certain territories almost destroyed. If, indeed, there had been any efficient means whereby the decision of the ecclesiastical authorities that no book should be printed except under their own supervision the printing press would speedily have become a mere means of diffusing Church doctrine and Church policy. Where, as in the case of the Spanish Inquisition, there was identification between the power that condemned and the power that carried the condemnation into effect, all literary activity not strictly orthodox could be suppressed throughout the Spanish dominions. The censorship was effective to an extent which was never reached under any repressive machinery that was put into force in other States. A book that was condemned in Spain did actually pass out of existence, as far at least as Spanish territory was concerned, and a similar fate occasionally befell the author. The copies that had been printed were destroyed and the printing or circulation of further copies was too frequently an undertaking to be undertaken. Mr. Putnam's conclusion is that, had the Inquisition been in a position to carry on throughout Europe or even throughout the Catholic States a censorship as effective as that put into force in Spain, the extermination of books would have been nearly complete that there would have been brought about a serious break between the literatures of ancient and modern times.

The most famous of the indexes is that promulgated by the Council of Trent, which, besides enumerating the condemned books and authors, promulgated a series of ten prohibitions which as a guide for all authorities that might thereafter be charged with the duty of literary censorship. By the second rule the books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year 1516 and who at or before that date were condemned by the supreme pontiffs or by general councils, or of those who have been or are the heads or leaders of heretical sects, as Luther, Zwingli, Calvin, Balthasar, Piccolomini, Swencheid and others like them, are altogether forbidden, whatever may be their titles or subjects. The making or reading of vernacular versions of the Old or the New Testament had been at various times prohibited, but the index put forth by the Tridentine Council decreed by its third rule that translations of the Old Testament, and those produced by condemned authors, might be allowed, but only to learned and pious men at the discretion of their Bishop, provided they be used merely as studies

place of the sacred text itself. Translations of the New Testament, however, if made by authors condemned by the supreme pontiff or general councils, were allowed to no one. Even when translations of the New Testament were made by approved Catholic authors they could be read only by those who had received express permission to do so from a Bishop or an inquisitor.

By the seventh rule of the Tridentine Index books professedly treating of lascivious or obscene subjects or narrating or teaching sexual immorality were utterly prohibited, and those who should be found to possess them were to be severely punished by their Bishops. An exception was made, however, in favor of works of literary dignity written by heathen authors, which were permitted to be read because of the elegance of the language, though on no account were they to be suffered to be perused by young persons.

Among the non-theological Italian writers whose names find place in the Tridentine list, Mr. Putnam names the following: Dante, Boccaccio, Machiavelli, and Guicciardini. It is pointed out that the ground for the condemnation of Dante was no doubt the same that more than two centuries earlier had brought to the author under the reprobation of John Aurthur, namely, that in his treatise "De Monarchia" Dante had asserted that the authority of the Emperor was derived from God and not from God's vicar on earth. The book had in 1318 been publicly burned in Lombardy. The name of Dante finds place also in the expurgatory index issued in 1581 at Lisbon. The "Commedia" was also prohibited by the Tridentine Index until it should have been officially expurgated, and all copies were to be delivered to the Inquisition for correction. In the same index were condemned certain passages from the "Commentary on the Passages" by Landino, who asserted that heretics were deserving, not of death, but simply of imprisonment. The "Decameron" of Boccaccio is condemned in the Tridentine Index so long as it shall not have been expurgated. A corrected and authorized edition was printed in Florence in 1573, but it is noteworthy that the expurgation had to do only with the references to religion or to ecclesiastics. Except in the instances where the characters involved are priests, monks or nuns, the obscenities of the original were retained in the expurgated editions. Certain of the books of the notorious Ariosto of Arezzo had been included in the Index of 1584 and the prohibition was confirmed in the Index of Trent. The author was condemned, not on the ground of the pornographic character of his writings, but because of their alleged heretical tendency. Ariosto's freedom in criticizing the clergy had become offensive.

Machiavelli had, since Paul IV., been included in the list of condemned authors available only for the faithful under special permission of the Pope. Under Gregory XIII. (1572-85), the production of an expurgated edition of Machiavelli's works was undertaken, but the plan was not carried out, owing to the refusal of the Congregation of the Index to permit the book to be printed with the name of the author. In 1605 an edition published at Lausanne of the "Discourse on the Means of Governing Well" was prohibited by Clement VIII. We observe, lastly, that the works of Guicciardini which were condemned had to do with the history of the development of the political authority of the Papacy, a subject concerning which the Congregation of the Index was always on the alert.

That Luther should have been placed in the Index was, of course, to be expected, but to find the name of Erasmus placed in the Index of 1559 is surprising when we recall that just before his death Paul III. intimated to him that he would be made a Cardinal, and meanwhile conferred upon him the Deanery of Deventer, worth 1,500 ducats a year. It is well known that in the Netherlands Erasmus had the protection of the Emperor Charles V. No one of his books found place in the Louvain Index of 1546 and 1550. In that of 1558 was printed only the title of the French version of one treatise. In the indexes of Italy the name of Erasmus appears first in 1559. In the index of Paul IV., the editors of which took a very serious view of the evils resulting from the writings of Erasmus, he was subjected to a condemnation even more sweeping than that which Luther and Calvin had to bear, for he extended to "all of his commentaries, remarks, notes, dialogues, letters, criticisms, translations, books and writings, including even those which contain nothing concerning religion." The judgment was, however, modified materially five years later by the Tridentine compilers, who, after some heated discussions, transferred the name of Erasmus to the category of authors whose books not treading of religion might be used after they had been approved by Catholic divines. The "Colloquies," however, the "Praise of Folly," the "Institution of Christian Matrimony" and the "Paraphrases of the Gospel of St. Matthew" were condemned, as also certain of the "Letters." Others of the "Letters" were restored to the class of permitted literature, but only after being so altered that the author would not have recognized them.

What makes the condemnation of the religious writings of Erasmus worthy of particular notice is, as a result of the condemnation to Leo X. of the first edition of his annotated Greek Testament, issued in 1516, that Pope addressed to Erasmus a letter which was published in the second (and in every subsequent) edition of the work, highly commending this production of his "dear son." Mr. Putnam points out that if, at that stage in the history of the Papacy, the pronouncements of the reigning Pope were already accepted as infallible in matters of faith and morals, it is difficult to bring the approval expressed by Leo X. into accord with the condemnation issued half a century later under the authority of the no less infallible Paul IV. A similar instance, however, had occurred in the preceding century, in the reign of Pius II., who included in the list of prohibited writings by Catholic ecclesiastics a treatise written by himself eighteen years earlier, under the title "Commentaries of Aeneas Sylvius on the Things Done at the Council of Basel." This condemnation was confirmed in the Tridentine Index, though the scientific treatises published upon the index were the writings of Copernicus, Kepler and Galileo. In March, 1818, the Congregation of the Index condemned the treatise by Copernicus, "On the Revolutions of the Celestial Orbs." The same list included the prohibition of a volume by Foscarin entitled, "A Letter on the Opinions of Copernicus," printed in Naples in 1815. In 1820 the Congregation of the Index published a monition or warning, in which were specified the eliminations and corrections that had to be made in the writings of Copernicus before any further printing of these writings could be permitted. The changes ordered in the text caused the theories of Copernicus to be presented, not as a conclusion, but as a hypothesis. In 1815

"Epitome of the Copernican Astronomy." The condemnation of the Copernican theories was, under the instruction of the Pope, communicated by Cardinal Bellarmine to Galileo, and according to the record the astronomer promised to correct his errors. In 1622, however, Galileo published a monograph entitled "Dialogue on the Two Chief Astronomical Systems of the World," in which his acceptance of the Copernican Hypothesis was made evident. This publication, it is well known, caused the Inquisition to institute proceedings against Galileo, and in 1633 he was ordered to abjure error and heresy the Copernican doctrine. In the following year the "Dialogue" was formally condemned and prohibited. Not until September, 1872, did the Inquisition give formal permission for the printing in Rome of books maintaining the theory of the movement of the earth about the sun, in accordance with the accepted view of modern astronomy. In the next edition of the index (1875) the names of Copernicus, Galileo and Kepler were omitted.

We have seen that it was the unprecedented circulation of Luther's writings which determined the Papacy to take upon itself the exercise of the censorship. It was with Luther that books written in the German language began to be largely produced and distributed. Up to his time the German printers had devoted themselves almost exclusively to books written in Latin. Mr. Putnam invites our attention to the fact that the wide circulation which the writings of Luther immediately attained, not only among the trade folk and working people of the towns, but throughout the rural districts, which had hitherto been the territory of the illiterate and the education of the mass of the people had reached a much higher development in the first quarter of the sixteenth century than the Protestant historians of the time have been willing to admit. The work of the reformers was essentially a work of argument, and it could have been carried on successfully only among people who were intelligent enough to understand arguments, presented on the one hand, and that of Luther's sermons, considered as a whole, should have been as intelligent and receptive as proved to be the case shows how exaggerated were the conclusions that have been presented by such Protestant historians as D'Aubigne, Robertson and others with regard to the dense ignorance in which Catholic teachers had left their pupils. It should be borne in mind that the readers whom Luther reached belonged to a generation which had depended on its education exclusively upon the monastery schools or upon schools which were entirely under the direction of the priests. Unless these Catholic teachers had done their work pretty well how could we account for the fact that Luther's "Address to the German Nobility" (4,000 copies were sold in five days?) In 1522 Luther printed 5,000 copies of the first edition of his famous German version of the New Testament, and three years later a second edition, the second which has been computed that by 1521 more than a hundred editions had been published of the German versions of Luther's sermons and tracts. Under the circumstances it was natural that after the reaction in favor of Catholicism began the Pops should have felt it indispensable to organize machinery for the supervision and restriction of the output of the press.

It is in his second and concluding volume that we are given a detailed account of the influence of the index on the book trade in the several States of Europe. While he concedes that there are in existence no trustworthy statistics for such a record he thinks that certain general results can be determined from the history of the printer publishers, and from the transfer of the centres of book production and distribution from the States which were under the direct control of the Index regulation to territories in which the action of the censorship was less effective.

FIRST CHAIN CABLES.

How They Supplanted the Use of Hempen Ropes on Warships.

The first man who succeeded in making a useful chain cable was Robert Flinn, and he experimented with it in 1808 in a small ship named the Anne and Isabella, of three hundred tons burden. His cable was made of very short links, with no stay pins or studs, says the London *Globe*, but it served its purpose, and was, moreover, favorably reported upon by the most experienced officers of the time. At about the same period a Lieutenant in the navy named Samuel Brown was also experimenting with chain cables made of twisted links, and this, when it was duly patented, he brought to the notice of the Navy Board. After much discussion it was decided to give Lieut. Brown the command of a sailing vessel, the *Penelope*, and send him on a voyage to Martinique and Guadeloupe. The vessel was equipped with a supply of chain cables for the ship, and they were to be experimented with on the voyage. During the four months the ship was away the new cables were given a thorough trial, and proved quite satisfactory.

When Brown had made his report a committee was appointed to advise as to the adoption of the chain cable in place of the hempen, and as a result the new tackle was gradually introduced into the fleet. Between 1810 and 1811 the first chain cables were served out to the ships, but the full complement of hempen ropes was still retained, and it was not until 1844, when the number of hempen cables was reduced to three, and in 1847 a further change was ordered, two hempen cables being retained for each four chain cables as principal mooring tackle.

During the Russian war the superiority of chain cables was amply demonstrated on a long and laborious one. It was how close-up to the capstan or windlass, a man was let down by rope to hook on a huge tackle, by which the anchor was then hauled up. The man was then hoisted up by a projecting timber. Then the lower end had to be hoisted up horizontally by another tackle, and the whole made fast.