

Hujr was treacherously killed by some of his own people, owing to a dispute about the collection of tribute. When the news reached the poet, then in his teens, he swore that wine and sport should be forbidden to him till he should kill 100 of the Beni Asad, and cut off their forelocks. During the following night he witnessed a thunderstorm, and wrote a poem, a verse of which may be thus paraphrased :

When the moon o'er the land sends her radiance clear,
And the lightning is flashed from the cliffs' frowning face,
A rumour incredible reaches mine ear,
And shakes the firm roots of the hills from their base ;
Since the children of Asad have murdered their lord,
No gleam can I see save the point of my sword.

The poet's life henceforth was spent in going from one chief to another, seeking help for his vengeance, until both Al-Mundhir, king of 'Irāq and his suzerain of Persia, Chosroes Anoushirwan, sent troops in pursuit of him. He was encumbered in his movements by the possession of a number of ancient cuirasses, heirlooms in his family. His friends, tired no doubt of harbouring and helping him, advised him to try Cæsar, and to Byzantium he accordingly repaired. Justinian received him

with honour, and assigned him troops, among whose leaders were the sons of kings ; but his footsteps were dogged by a spy from the Beni Asad, who, gaining the monarch's ear, suggested to him that the Arabs are a treacherous race, and that the troops furnished to the poet might be turned against the Empire. Justinian thereupon sent to the poet the gift of a robe embroidered with gold, but plentifully saturated with poison, accompanying it with a gracious letter commanding him to put it on at once as a mark of honour. The poet obeyed, and in a few minutes dropped down dead. So say the Arab chroniclers, but Greek writers affirm that he died from smallpox on his way. It is not difficult, with modern knowledge of infection, to suppose that both are correct, and that Justinian's crime was only the crime of ignorance. The Arabs place Imrou 'l Queys in the very first rank of their poets for refinement of language and eloquence of style. Muhammad said that he would be 'the leader of the poets to Hell.' He furnished models of composition to his successors, even up to the present day. One of his poems is included in the seven Mo'allakāt, said to have been hung up in the Ka'ba at Mecca.

Literature.

THE MAN OF GENIUS.

DR. HERMANN TÜRCK'S lectures on *The Man of Genius* captivated their German hearers, and when published the volume containing them ran through seven editions from 1896 to 1910. The English translation (A. & C. Black ; 12s. 6d. net) was made by the late Professor G. J. Tamson, lecturer in English at Göttingen, from the sixth edition. The additions made by Dr. Türck to the seventh edition were translated by Mrs. Elizabeth C. Deibel. And the whole translation has been revised by Mr. George F. Payn, and other three scholars.

Dr. Türck has a theory. Its simplicity is its originality, and gave it its popularity. *Genius is love.* The more love the more genius, the more selfishness the less genius. For self-seeking makes one blind. The self-seeking man is the narrow-minded

man. But love makes a man clairvoyant, intuitive, a diviner of hidden things.

But genius is not simply seeing, it is seeing things in harmony. And so love is always there first. 'We do not love an object because it is beautiful ; it appears to us beautiful because we love it. For when we love it, we wish it to exist, and hence we shall notice in its outward appearance that, above all, which contributes to its power of existence and on which its existence depends, that is, the harmony, the vital co-operation of its parts. But again, on this harmony of the parts and their co-operation to produce a living whole all beauty depends, or rather beauty is this harmony itself, this unity in multiplicity, this order in diversity.'

Now this wonderful thing called love or sympathy expresses itself in all the experiences of life. Accordingly 'genius can be displayed in three direc-

tions, corresponding to the threefold attitude of man towards the outer world surrounding him. For firstly, man receives the impressions of the outer world; he perceives. Secondly, he mentally converts these impressions into ideas which he fits into the picture he has conceived of the world; he thinks. And thirdly, as a result of the impressions received and of the ideas he has obtained from them, he forms his resolutions and carries them out; he acts. Genius, objectivity, or disinterestedness in perception leads to the conception of the beautiful. Genius in thought leads to truth, and genius in action leads to the accomplishment of what is good, great, and of solid worth.'

Then Dr. Türck proceeds to apply this theory to the great works of genius and the men of genius, and shows how it explains them. His lectures deal with Hamlet, Faust, Manfred, Schopenhauer and Spinoza, Christ and Buddha, Alexander and Cæsar and Napoleon, Darwin and Lombroso, Stirner and Nietzsche and Ibsen, the myths of Pandora and of the Fall of Man.

Take one example: 'We now proceed to a consideration of the third way in which genius reveals itself in Hamlet's nature, namely, to a consideration of his objective, disinterested conduct. Up to recent times it has been a constant puzzle why Hamlet, after discovering the crime committed on his father, does not call the crowned murderer to account, or rather, why he does not immediately take revenge upon him, plunge the dagger into his heart, and have himself proclaimed king. I believe it is Hamlet's objectivity and extraordinary disinterestedness, his deep-seated conviction of the imperfection and sinfulness of all men, that leaves him free from the selfish impulse to seek personal satisfaction in the immediate execution of his revenge.'

THE BONDS OF SOCIETY.

Mr. John Sutherland believes that the only encouragement we have to do right is the claim that our neighbour has upon us. We are born 'in cohesion.' And we must maintain it. That is his ethics. That is also his religion. His book on *The Bonds of Society* (Heath, Cranton, & Ouseley; 10s. 6d. net) works its way through all our beliefs, and in the interests of this belief and with the aid of that new broom called 'modern thought' sweeps them out of its path.

In some ways Mr. Sutherland reminds us of Romanes—Romanes in his second and unbelieving stage. The following regret for the disappearance of belief in the efficacy of prayer is not so touching as the famous passage which Romanes wrote, but it is evidently sincere: 'If it is ordained that, in the course of knowledge we must lose our ancient faith in prayer, there is surely no man so callous and so hardened as to leave, without regret, the ancient home of our youth which is a mansion so stored with treasures—priceless treasures of poetic feeling and elevated thoughts, accumulated through the centuries, and prized more dearly by all that are worthy of their heritage than ever the material possessions gathered in a life-time were prized by one that lost his home and wandered, ruined and forlorn, upon the face of an inhospitable earth—that we lose ourselves in admiration whichever way we turn! All this we part from, and the aching pain at our hearts would crush the life out of us but that the long years of agony have raised up two champions in Fortitude and Hope, ever ready to support our flagging spirits amid even this the fiercest onslaught of doubt.'

Will Mr. Sutherland allow us to hope that a little more experience of life and a little more thought will bring him back his belief in the reality of prayer? It would be a joy to us as well as to him to find it so.

SOCIOLOGY.

The papers and addresses which Mr. Victor Branford has collected into the volume entitled *Interpretations and Forecasts* (Duckworth; 7s. 6d. net) were delivered or contributed at various times and under various circumstances. This gives the book an appearance of inconsequence and even of disorder. But that impression does not survive the reading of it. Beneath all the outward occasion lies the author's full knowledge of Sociology and strong faith in its future. His title is certainly apt enough; but his sub-title, 'A Study of Survivals and Tendencies in Contemporary Society,' is apt also, for it puts quite fairly the fact that all the papers dealing with the history of Sociological experiment in the past have this end in view, to show how the mistakes already made were made and may be avoided, and how surely Sociology, new as it seems to be, is really as old as civilization, and to be rightly understood and sent on its

beneficent way, must not be separated from its past.

Still, the great object which Mr. Branford has in view is to describe recent work in Sociology and forecast its future. Two new studies, he says, have been established—Eugenics and Civics. With their advent, there appears on the horizon a re-orientation, not only of sociology, that is, the economic and ethical sciences, but also of biology and psychology, the life and mind sciences, and even of physics and æsthetics, the use and beauty sciences. By adopting Eugenics and Civics into his scheme of studies, the sociologist has, more than before, a concrete basis and a definite objective as well as an orderly method, on which to invite—one may even say, demand—the full contributory co-operation of the cultivators of the preliminary sciences, biological and physical, who have hitherto, as a body, held coldly aloof from him. With this gospel of a Good Race and this vision of the City Beautiful, science may at length claim to complete its circle.

MARY AIKENHEAD.

Out of a vast correspondence there has been selected enough *Letters of Mary Aikenhead* to fill a volume of nearly six hundred octavo pages (Gill; 10s. 6d. net). They are true letters. That is the first thing to say about them. For their writer had no thought ever that even one of them would be printed and published. That we are told in the introduction: we can read it in every one of the letters. They are not public documents; they are private and confidential exceedingly. Yet never for a moment do they say things which could not have been spoken aloud; there is not a thought in them, or the least hint of a thought, that could not stand being proclaimed upon the housetops. As the editor truly says, 'They are the outpourings of the mind and heart of a great woman of God to those whom she felt and knew would not abuse her confidence.'

Why, then, are they published? Again the editor gives the reason: 'To those who read them it is a privilege and, let us hope, a great grace to be admitted into the secret workings of a soul so highly favoured by God, and to Irishmen and to Irishwomen there is added a natural feeling of pride in the fact that in holy Ireland Mary Aikenhead received the bright light of a Faith which she

kept undimmed throughout her long and eventful life. It is not without emotion and deepest thankfulness that one reads of those early years when, through the agency of her humble but pious foster-parents, God sent His loving message to her heart and planted in her soul that virtue of fidelity to His voice which was to be the guiding principle of her religious life.'

Here lies the whole interest of the book. To the uninterested the letters are quite uninteresting. To the interested they are the revelation of a soul which every moment of its life says to itself, 'This one thing I do.' With truly wonderful consistency Mary Aikenhead worshipped the Lord in the beauty of holiness. Known in the Roman Church as Foundress of the Congregation of the Irish Sisters of Charity, she may now be known more widely by her gentle, calm anxiety for the welfare of her Foundation, but much more for her devoutness.

CLEMENT OF ALEXANDRIA.

That Clemens Alexandrinus has something which specially appeals to the modern mind is made manifest by the issue in close succession of three books on him and his writings. The first was a little volume of selections issued by the Quakers. The second was a large volume containing Professor Patrick's Croall Lectures. The third is a work in two volumes by the Rev. R. B. Tollington, B.D., Rector of Tendring. Mr. Tollington calls his book *Clement of Alexandria: A Study in Christian Liberalism* (Williams & Norgate; 21s. net), which is just a way of saying what we have said already, that Clement makes a special appeal to the modern mind, from the breadth of his sympathies and his toleration.

We do not need to travel far through this entrancing book to find how modern Clement is, how very modern are the people among whom Clement lived. Here is part of Clement's picture of the fine lady of Alexandria: 'So elaborate is the dressing and braiding of this lady's hair that she hardly dares to rest her head for fear of disarranging it. As grey hair comes, it must be dyed, and sometimes artificial additions must supplement the failing supplies of nature. Her "making up" is a long process, rarely omitted, in spite of the well-known evil effects of cosmetics on the skin. Soot was used for the eyebrows, white lead for the cheeks, but even so the result could not stand the

light of day. As was her appearance, so was her way of life. The days of such a woman seem to have been empty and tedious enough. Among her crowd of servants are few whose occupations tend to the solid comfort of her household, but many who are skilled in the refinements of the bath or the toilet, and some who are clever enough to beguile my lady's *ennui* by silly gossip or questionable stories. It is like mistress, like maid, and with some of her attendants she would be amazingly familiar, in spite of her horror at the thought that, if she were stripped of her finery, she would look exactly like one of the menials in her pay.

Her pets, too, were an important element in her establishment. Lucian tells an amusing story of a philosopher in some great lady's employ who was told to look after her favourite dog. A pup or a parrot, a peacock or a monkey, would receive lavish attention. Clement's remark that this solicitude might better have been bestowed upon the aged or the poor, is possibly still applicable, even in some nominally Christian households. At times, when the pets grew tedious, she would receive visitors, and the effeminate and immoral dandy above described was usually among their number. It is a sorry but probably a true picture of a woman's life. In a later chapter we may see that, even for pagan womanhood, it was a one-sided and partial representation of the facts. Again, we must remind ourselves that Clement says the worst he can; he is speaking of women, and "*corruptio optimae pessima.*"

But there were finer ladies than these. Clement is not the man to make us enjoy his description of the evil elements in society and yawn over his account of the good. He is more interested even in the dress of the Christian ladies than in that of the pagan. This is Mr. Tollington's briefer résumé: "Their clothing is white, like the men's, but of softer texture and more full in style. They wear white shoes. Out of doors they are veiled. They do not pay high prices when inexpensive materials will suffice. Their faces are free from cosmetics, as their clothing is free from dyes of rose, green, scarlet, purple, for "life is not a show." Unguents are not wholly forbidden them. Their hair, which is all their own, is fastened by a simple brooch. Like the men, they never hide their years. In the bearing of such a woman there is nothing loose or artificial; it is characterised by naturalness, grace, simplicity, and entire control."

All this is lively enough. But Mr. Tollington is lively throughout. He makes Clement's theology as fascinating as Clement's Christian women. And from first to last he remembers his own resolve to show us a liberal Christian of the second century as a model for all advanced Christians of the twentieth.

The study of the English Bible will be taken up by the theological colleges some day, we believe. Meantime there are many Bible Study Circles and other agencies of the kind at work. And, in America, there are professors who condescend so far. One of them is a most competent teacher, and an enthusiast in the subject—Dr. L. M. Sweet, Professor of Christian Theology and Apologetics in the Bible Teachers Training School, New York. Professor Sweet has published a book and called it *The Study of the English Bible* (New York: Association Press; \$1). He advocates the study of the Bible by its words, by its structure, book by book, and by historical periods. And in every chapter he proves that he knows his subject as well as the literature of it.

In the discussion of reunion one preliminary question has been unaccountably passed over. Is union (not unity) possible? Does any institutional religion exist without sects? Can such a religion continue self-contained? That is the question which Mr. A. C. Bouquet, M.A., has set himself to answer in a book which he calls *An Introduction to the Study of Efforts at Christian Reunion* (Cambridge: Heffer; 3s. 6d. net). The study is historical and dispassionate. The conclusion is that, while Christianity shares in the vicissitudes of all institutional religions, it nevertheless shows signs of triumphing over them (just as it shows signs of triumphing in the moral sphere, inducing internationalism to such an extent that the world seems likely to grow to a unity sooner than the Church), and causing a loose federation of Christian communities to supersede the decadent Latin imperialism of the Mediterranean Church.

A volume of sermons selected from the MSS. of the late Robert Killip, F.R.A.S., has been published by Mr. Kelly, under the title of *Citizens of the Universe* (3s. 6d. net). Dr. Maldwyn Hughes writes a Foreword to the volume, in which he tells us that

early in his ministry Mr. Killip 'registered a vow to consecrate his life to the task of delivering his fellow Methodists from the tyranny of set phrases, and of seeking to give them a larger conception of the gospel.' Every sermon is evidence that that vow was kept, for every sermon is as large-minded as it is open-hearted, and as fresh as if it were written yesterday. And yet how different is all this from that 'breadth of the gospel' which leaves out the gospel.

The most painful aspect of the Criticism of the Bible is its bearing on the work of the Missionary. That aspect is handled both frankly and wisely by Principal A. E. Garvie in *The Missionary Obligation* (Hodder & Stoughton; 2s. net). The full title is *The Missionary Obligation in the Light of the Changes of Modern Thought*. For it is not the Criticism of the Bible only that has caused disquiet; there are other movements to be appraised, such as the comparative study of Religion. This book will arrest and allay suspicion, if fairly read. It will do more, it will give new impulse to the missionary motive.

A series of lectures on health was delivered by celebrated London doctors at the Central Y.M.C.A., London, and they are now published in a small volume with the title *How to Keep Fit* (Jarrold; 1s. net). The subjects are of the most urgent necessity, and these eminent physicians have spoken out—Dr. W. McAdam Eccles on Alcohol, Sir Robert W. Burnet on Diet, Sir Dyce Duckworth on Clean-Mindedness, Sir R. Douglas Powell on Discipline, Sir G. H. Savage on a Sound Mind in a Sound Body, Dr. James Cantlie on Dress, and Sir Francis H. Champneys on Chastity.

The Book of Ruth, printed in unpointed Hebrew, as a text-book for study, may be had at the Manchester University Press (9d. net). It was prepared by the late Professor H. W. Hogg; the second edition is due to Professor M. A. Canney.

Never and Always is the title which the Rev. E. B. Wilson has given to his 'cure for care' (Marshall Brothers; 1s. net). It is 'never worry—always trust'; 'never hurry—always wait'; 'never murmur—always rejoice'; 'never be discouraged—always "press on"'; 'never faint—always pray.' What is the difference between fainting and being

discouraged? Discouragement, says Mr. Wilson, is the growth of a certain lapse of time, but fainting is the result of something sudden and unexpected. And that he may not faint, he often prays, 'Lord, prepare me for what Thou art preparing for me.'

A biography has been written of Deborah Alcock under the title of *The Author of the Spanish Brothers* (Marshall Brothers; 6s.). Great care has been taken by the author of it, Elisabeth Boyd Bayly, not only to find the facts of the long life in Ireland and present them fairly, but also to make the life itself appear worthy of a biography so full as this. And she has certainly succeeded in giving us a book which it is a pleasure to read. Not once is there any flagging of interest. And this is the more surprising that the life was quite uneventful. It shows how little human life, in all that makes it good to live and good to read of, depends on outward events.

Those who are in the ministry in large cities are free to confess that their best workers often come from the country. Do they support the country churches as they ought? Dr. Edwin L. Earp, Professor of Sociology in Drew Theological Seminary, does not believe it. He has accordingly written a book on *The Rural Church Movement* (Meth. Book Concern; 75 cents net), to lay before them the case of the church in the country, and encourage them to sympathize with a movement already begun and proceeding promisingly, to make more of the Rural Church.

No man in our time has written more about prayer than the Rev. Andrew Murray. He does not write systematic treatises like those of the old divines. He sends his thoughts forth in small volumes, believing that buckshot is more disconcerting to the Devil than cannon balls. His latest little book, *The Prayer-Life* (Morgan & Scott; 2s. 6d.), which was issued in January of this year, has already gone into a second edition.

Messrs. Morgan & Scott have also published a new volume by Mr. Philip Mauro. Its subject is *Baptism* (1s. net). It is divided into two parts: Part I. The Place and Importance of Baptism in Christianity; Part II. Concerning Household Baptism.

The Rev. Melville Scott, D.D., wisely pursuing

his studies in the doctrine of the Atonement, has now published the result of a study of Athanasius. The title is *Athanasius on the Atonement* (Stafford: Mort). What is the result of his study of Athanasius? It is to find that his own theory already published has been anticipated by Athanasius and therefore has the orthodox stamp upon it. In his last chapter he shows that this theory, though so old as Athanasius, is the most modern of all theories, and the most acceptable to our modern minds.

From the National Council of Evangelical Free Churches there comes a book on *The Land Problem for Christian Citizens*, written by Mr. Will Reason, M.A. (1s. net). The subject is in the hottest of hot water at present. But Mr. Reason is no partisan; and he knows.

Five of Professor Carl H. Cornill's most instructive lectures have been translated into English and published by the Open Court Publishing Company in Chicago under the title of *The Culture of Ancient Israel*. The topics of the lectures are—'Rise of the People of Israel,' 'Moses, the Founder of Monotheistic Religion,' 'The Education of Children in Ancient Israel,' 'Music in the Old Testament,' and 'The Psalms in Universal Literature.'

On the education of children he says: 'The foremost demand of our theory, that the individuality of the child must be allowed to develop, would have been as incomprehensible to the ancient Israelite as would have been the claim of woman to be an agent of the law. Obedience was the end and all. And since this is not apt to come of itself, it was necessary to resort to drastic measures. When we hear the proverb, "My son, despise not the chastening of the Lord; neither be weary of his reproof: for whom the Lord loveth he reproveth; he chasteneth the son in whom he hath delight" (Pr 3^{11, 12}), we need not wonder if the earthly father also lays ungentle hands upon his child for his own good. For "he that hath been delicately brought up from childhood will become a servant and end in misery" (Pr 29²¹—Such is probably the sense of the corrupt and difficult passage.)'

The Heidelberg Catechism in its Newest Light, by Professor J. I. Good, D.D., LL.D. (Philadelphia: Offices of the Reformed Church), gives us the history of the work done on the Catechism and its

influence during the last fifty years. The book is illustrated with a facsimile of the title-page of the original German edition and of the title-pages of translations into Latin, Dutch, French, Greek, Polish, Lithuanian, and many other languages.

The Rev. H. G. D. Latham, M.A., Vicar of St. George's, Camberwell, and formerly Dean of Perth in Western Australia, has published an Introduction to the Gospels under the title of *The Gospel according to the Four* (R.T.S.; 3s. 6d. net). The volume contains full and useful analyses of the gospel history.

One of the best of the recent histories of the Old Testament has been written by the Rev. A. R. Whitham, M.A., Principal of Culham Training College. Mr. Whitham has now written *A Short Old Testament History* (Rivingtons; 2s. 6d.), an abridgement of the other book, 'for the Junior Forms of schools and for the general reader who desires a plain summary of the Old Testament story from a Christian point of view without technicalities or discussion of difficulties, whether critical or historical.'

The Rev. Edward F. Wilson, 'late Principal of the Shingwauk Home for Indian Boys and of the C.M.S.,' has written a book to tell us what is *The Object of the Bible* (Stock; 2s. 6d. net). The object of the Bible is to inform the British nation that, being Israelites (they are the descendants of the Lost Ten Tribes), it is their mission to carry the gospel to the ends of the earth in accordance with the promise made to Abraham.

The Rev. W. G. Tarrant, B.A., has prepared and published a little book of *Home Prayers for Young People* (1s. net). It is issued by the Sunday School Association. Here is a prayer of thanksgiving for a holiday: 'O Thou Giver of happy days, for this day I bring my joyful thanks. Already its promises have made light my heart. Before I go forth, let my thoughts arise to Thee. Thy smile falls like sunshine upon all innocent mirth and healthful play. O great Friend of all little friends, may we all spend this day beneath that smile.'

'If any pain or disappointment comes, help us to bear it bravely; and may we quickly find new happiness instead. May I try to help all the rest

to be very happy. And when the night comes round again, may it find us all made more truly blest by this sweet gift of Thine.—Amen.'

The Dean of Canterbury has published a second volume of papers contributed to *The Record on Some Questions of the Day* (Thynne; 3s. 6d. net). The papers are divided into four sets: (1) National and Ecclesiastical; (2) Convocation and the Church; (3) Scriptural and Doctrinal; (4) Practical Religion.

One of the papers in the Scriptural and Doctrinal section is on the Inspiration of Scripture. It is a testing topic. Dr. Wace is proud to share the belief of the Primitive Church. He quotes from Professor Swete's *The Holy Spirit in the Ancient Church*: 'On the nature and extent of Inspiration, ancient Christian writers speak with an absence of reserve which is not in accordance with our present estimate. The Holy Scriptures were regarded as the writings of the Holy Spirit; anyone who did not believe that they were spoken by the Spirit was counted an unbeliever. The

prophets were used by the Spirit as a workman uses his tools or a musician his flute.'

He then says: 'It ought surely to be felt that one of the gravest things that a Christian scholar or a Christian man can do is to adopt and to teach conclusions respecting the Scriptures which are, to say the least, not in harmony with these principles; and it is surely not less unquestionable that the views of the Old Testament which have of late been predominant in Germany, at Oxford, and at Cambridge, and those which are now being asserted at Oxford respecting the New Testament, are not compatible either with such a use of the Old Testament as was characteristic of our Lord and His Apostles, or with the view of the Gospels and the Epistles which prevailed in the Primitive Church.'

He admits, however, that 'the forms in which those views were expressed were in some cases too rigid and almost mechanical. The conception which some of the Fathers had of the method of Inspiration allowed sometimes, no doubt, too little to what has been called "the human element."'

Illustrations of Spiritual Truths from Gibbon's 'Decline and Fall.'

BY THE REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., GLASGOW.

VOL. III. p. 4. 'Themistius justly observes that, in the recent changes, both religions had been alternately disgraced by the seeming acquisition of worthless proselytes, of those votaries of the reigning purple who could pass, without a reason and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians.'

Are not Christians of this type still the bane of true religion? To-day they are found at a revival meeting, to-morrow in some place of amusement of the most questionable character. One week you see them seemingly 'filled with the Spirit,' the next you may discover them 'drunken with wine, wherein is riot' (Eph 5¹⁸). The inconsistencies, the time-serving, the faithlessness of nominal Christians, do more harm to Christianity than the open attacks of pronounced foes:

proselytes of this type are 'worthless acquisitions,' and true religion is only 'disgraced' by their lip profession of adherence to Christian doctrine. 'Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the table of the Lord, and of the table of devils' (1 Co 10²¹).

Vol. iii. p. 20. 'In the government of his household, or of his empire, slight, or even imaginary, offences, a hasty word, a casual omission, an involuntary delay, were chastised by a sentence of immediate death. The expressions which issued the most readily from the mouth of the Emperor of the West were, "Strike off his head"; "Burn him alive"; "Let him be beaten with clubs till he expires." . . . The cages of two fierce and enormous bears, distinguished by the appellation of *Innocence* and *Mica Aurea*, were always placed near the