


exterminated them, yet their place has been taken by a vast number of peculiar forms: in fact, we have a highly specialised local Flora. In the lower ground of central Western Palestine we find the Germanic Flora such as prevails in Greece and the coasts of Asia Minor, while from Beersheba southward it becomes rapidly assimilated to the desert Flora of Egypt and Arabia. But very different is the Flora of the eastern desert, east of Aleppo, which contains many peculiar species, and which, when properly worked, Dr. Post expects will produce many botanical novelties. He points to the poverty of the Anti-Lebanon in comparison with the Lebanon, as doubtless to be explained by the comparative want of moisture. The species are fewer, and there are not many distinctive plants. Much richer are the hills of Gilead and Moab, and most markedly different in their Flora from the hills of Western Palestine. But no botanical feature of the region can surpass in interest that of the Jordan and Dead Sea chasm, abounding in species identical with those of India, Arabia, and Ethiopia, either, as Dr. Post suggests, immigrants; or, as seems to us more probable, survivals, buried in this sheltered nook, from the warm period which succeeded the glacial epoch. In 1863-64 we collected, I think, about 120 such species, making it, in fact, a tropical outlier.

We can only again repeat our thanks for the invaluable aid Dr. Post has afforded, not only to the traveller in the land, but to every student of botanical distribution. The work consists of over 900 pages of small clear type, printed on thin strong paper, and produced, not with all the resources of metropolitan typography, but on the spot, at the Mission Press of the American Protestant Mission at Beirut, not the least remarkable feature being the admirable woodcuts drawn by the author, and engraved under his eye.

THE SWASTICA.

By Rev. THEODORE F. WRIGHT, Ph.D.

IN a paper on "The Jerusalem Cross" (*Quarterly Statement*, 1894, p. 187) Herr Schick figured the Swastica  but did not state the places in which he had found it. Professor Hayter Lewis, in a footnote on the same page, spoke of it as "an Eastern symbol of the sun, but used also in early times by Christians."

Commenting upon Herr Schick's paper, Colonel Conder (*Quarterly Statement*, 1894, p. 206) remarks that the Swastica "is found in the catacombs very early," but gives no reference.

In the same volume (*Quarterly Statement*, 1894, p. 300) I mentioned the fact that it is found in American mounds.

Commenting on this (*Quarterly Statement*, 1895, p. 84), Mr. William Simpson drew from his abundant information, since given forth at length in his admirable work on "The Prayer Wheel"; but in neither writing does he especially refer to Palestine.

We have now in America a very valuable book on the Swastica, by Mr. Thomas Wilson, of the United States National Museum, into which he has collected much information not before gathered together. He gives numerous illustrations showing the Swastica to be found in Japan, Corea, China, Thibet, India, Persia, Syria, Armenia, Ruins of Troy, Egypt, Algeria, Ashantee, Greece, Italy, Switzerland, Germany, Scandinavia, Scotland, and Ireland, in several of our States, among several of our Indian tribes, in Central America, and in South America. His map shows the Swastica encircling the globe.

Without entering into the theories of Messrs. Simpson and Wilson, I would add that another American archæologist promises a fuller treatment of the Swastica in our mounds, and has the means to do so. It is evident that no ancient symbol equals this in its vast extension, and that it is far more ancient than the Christian Cross. What I venture to ask is that we may be told of any instances in which it appears in Palestine, in relation either to Christian or pre-Christian times, so that, when archæologists of all sorts are bringing forward their facts, we may not be left with vague statements. Will Dr. Schick—as all Biblical students will now take pleasure in calling him—and Colonel Conder kindly communicate their knowledge through the *Quarterly Statement*, and there are, doubtless, others who may give valuable aid at this point?

CAMBRIDGE, MASS.

CONSTRUCTION OF THE TABERNACLE.

By WILLIAM BROWN, Esq., author of "The Tabernacle and its Services."

IN July *Quarterly Statement* (1896) the Rev. H. Proby, M.A., with reference to article on the Construction of the Tabernacle, by Bryman Ridges, Esq., in April *Quarterly*, says: "I have come to the conclusion that, on the whole, Mr. James Fergusson's theory, as stated in Smith's 'Dictionary of the Bible,' is sound. That theory, however, does not agree with the text."

In order to find a ridge-pole Mr. Fergusson says: "Five rows of bars are quite unnecessary, besides being in opposition to the words of the text." The texts, however, in which the bars are noticed distinctly mention that there *were five*, and arranged in so many rows (Ex. xxvi, 26-28; xxxvi, 31-34); and further, that all these bars were for *the sides* of the Tabernacle, and not one of them for a ridge-pole.

Having metamorphosed a bar into a ridge-pole, Mr. Fergusson finds supports for it which are not mentioned in the text. "No pole," he says, "could be made stiff enough to bear its own weight and that of the curtains over an extent of 45 feet without internal supports." This ridge-pole is even much longer, for in the woodcut illustrating his pole