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theme of the Greek writers on Egyptian history? The usual conclusion of modern scholars has been that he was a compound of Rameses II. and his father, Seti I., in spite of the testimony of Manetho, who states that he belonged to the twelfth dynasty. Sethe undertakes a new and thoroughgoing investigation, both of the chronological indications in the statement of these ancient writers and of their tales of the deeds of Sesostris, with the conclusion that Manetho is right. Sesostris is a compound of the Usertesens of the twelfth dynasty. The very names are etymologically identical. The argument is learned, ingenious, and clear. Sethe has come as near a demonstration as the imperfect and contradictory data will allow.—*Aus den Tell-Amarna Briefen*. Ein morgenländisches Zeitbild aus der Mitte des zweiten vorchristlichen Jahrtausends. Von Julius Boehmer. (Gütersloh: Bertelsmann, 1900; pp. 36; M. 0.60.) A clear and simple account of the discovery and contents of these famous letters is given by the writer, who also discusses briefly their significance from an historical and biblical point of view. As for the latter, he finds that their chief contribution is the substantiation of the Old Testament picture of early Canaan as the seat of a variety of independent and warring city states. He properly refuses to give assent to any one of the precarious hypotheses concerning the Habiri or other peoples mentioned in the letters which connect them with the Hebrews and their invasion of Palestine.—G. S. GOODSPEED.

Armenien und Nordmesopotamien in Altertum und Gegenwart. Von C. F. Lehmann. (Berlin: Reimer, 1900; pp. 20; M. 0.60.) This is an address delivered before the German Colonial Society on March 6, 1900, and describes an archæological tour undertaken in 1898 by the author in conjunction with Dr. Belck, the discoverer of many new cuneiform texts in the Vannic dialect. The author gives a good résumé of the earliest relations, so far as we yet know them, between the pre-Armenian kingdom of Van and ancient Assyria. He also mentions the deserted cave-cities cut out of the rock on which the traveler in Armenia often comes, and which would repay closer examination. His appreciation of the Armenian population of Asia Minor is so just, as against the superficial accounts often penned by travelers who know them only through the spectacles of Turkish officials, that it may be quoted:

As we rode into the town of Van we noticed on all sides traces of the massacres, which have caused here as all over Armenia the greatest

suffering. Only those who have traveled there can judge rightly of the true state of things. As regards Turkey itself, these massacres were most prejudicial, for wherever the Armenians have been plundered, the government has suffered incalculable loss of taxes and produce. The Armenian question must be looked at apart from the outbreaks in the diaspora, among Armenian traders in Constantinople and other Turkish towns. It is mainly a commercial one, affecting Armenia itself. And an unprejudiced observer cannot deny that the Armenians are the most honest, industrious, and productive inhabitants of Turkey. We may well hope that, as soon as the Bagdad railway opens up this country to European influence and inspection, their commercial and social position will improve. So far only a few individuals—American missionaries and German workers—have tried to succor the widows and orphans, the victims of these massacres, by teaching them and buying their work.

In view of the cynical attitude assumed by the German government toward the Armenian question, the above testimony is valuable.—F. C. CONYBEARE.

Travels in Tartary, Thibet and China during the Years 1840–46. By M. Huc. Translated by William Hazlitt. Second reprint edition; two volumes in one. (Chicago: Open Court, 1900; pp. xv+326; x+342; \$2.) This famous narrative of Huc has long been out of print. As an interesting and valuable account of Thibet, its manners and religion, the work deserved republication. The devoted French Roman Catholic missionary and his companion succeeded in reaching Lhasa and had hopes of attaching Lamaism as a kind of affiliated system to the Roman Catholic church, when, through the malign influence of the Chinese, they were compelled to leave the country. Their theory of the likenesses to Catholicism found in Thibetan Buddhism is that Christian, *i. e.*, Roman, doctrine and ritual were introduced by missionaries somewhere about the fifteenth century. Apart from its information concerning religion, the book deserves reading for its human interest; the experiences of the travelers were strangely various and exciting, and their account of these is naïve and quaint.—GEO. S. GOODSPEED.

Theologischer Jahresbericht, herausgegeben von H. Holtzmann und G. Krüger. Neunzehnter Band, Die Litteratur des Jahres 1899. (Berlin: Schwetschke, 1900; pp. 936; M. 30.) The annual appearance of this compendium of theological publications regularly reminds us of the debt which the world owes to the editors. Practically everything of any value which was published on theological and kindred