

The author, a leading Egyptologist, is well known as the keeper of the department of Egyptian and Assyrian antiquities of the British Museum, and his name is a sufficient guarantee that the book will be methodical, and authoritative. His statements are based upon original research and will be thoroughly up to date, incorporating all that is known on the subject.

There is no other book of equal rank on the Egyptian Pantheon, nor is it likely that anyone will appear in the near future to rival it. It is unique not only as being authoritative but also in its artistic makeup and the probability is that the work will soon become rare.¹

A TRIBUTE TO THE HONORABLE C. C. BONNEY.

Read at the Memorial Meeting at the request of the Chicago Bar Association by his friend and colleague, A. N. Waterman, late Judge of the Appellate Court of Illinois.²

For upwards of forty years Mr. Charles Carrol Bonney practiced his profession in Chicago. From the very first he took high rank not only as a lawyer but as a man. No one had a higher estimate of what is required of a lawyer, the services he should render to the community in which he lives, the country of which he is a citizen, and the civilisation by which he is surrounded. Mr. Bonney was more than a lawyer who advises clients, assists suitors and tries causes. To him the profession he had selected was the noblest of all, because it deals most closely with that without which civilisation is impossible. He believed thoroughly in the regnant influences of human law, and consequently, he favored the enactment and enforcement of laws which in his judgment would tend to the preservation, the up-building of moral sentiment, the prosperity and peace of the entire community. He gave much of his time, and great labor, to the National Law and Order League, of which he was for many years President, and in whose services he delivered many addresses in the middle and northern States, as well as in the Canadas.

He was a ready and forceful speaker. Few men were able on all occasions to speak succinctly, consecutively and effectively as did he. I have not known another who spoke as instructively and well upon so great a variety of topics, and I believe his addresses to the various religious, social, scientific, and educational congresses held in Chicago in 1893 to have no parallel.

As a lawyer his briefs and his arguments were models of perspicuity; the right word, the proper expression for conveying the thought he had in mind, seemed to be always at his command.

He prepared and published several law books. Neither of these were designed to be a comprehensive treatise upon any subject. They were intended not so much for the use of lawyers as for persons engaged in the work of which these books treated. One of these was concerning the rights, obligations, and duties of Railway Carriers; the other a summary of the law of Marine Fire and Life Insurance. As convenient works of reference for railway and insurance men they were respec-

¹The adjoined illustration is an uncolored half-tone reproduction from one of the colored plates. It represents the creation of the world from the primeval waters. The god Nu lifts up the boat of the sun in which Ra the sun-god is accompanied by a number of the Egyptian deities. In the upper portion of the picture we see the under-world encompassed by the body of Osiris on whose head stands the goddess Nut, stretching out her arms to receive the solar disc.

²We omit the data of Mr. Bonney's life which was stated in *The Open Court*, September, 1903.

tively most useful and complete. It is almost superfluous to say that all contained in them is stated with such clearness, and absence of technical phraseology as to be readily understood and apprehended by the business men for whose use they were written. Being made by "Mr. Bonney" they could not have been otherwise.

As husband, father, friend, gentleman, and scholar, his life was not only above reproach, but in him sweetness of disposition, gentleness of manner, consideration for others were mingled with perfect integrity. He lived, worked, and wore himself out for others. His sympathies were world-wide. Of a profoundly religious nature, he saw something of good in all men, and in all creeds. He loved mankind, worshipped God, bowed before human and divine law, toiled for the right, and died with perfect faith in the Lord Jesus Christ, and through him an eternity of living conscious, intelligent, personal communion with the good who have been and shall be.

A. N. WATERMAN.

PROF. ERNST HAECKEL'S SOLUTION OF THE "WORLD RIDDLE."

To the Editor of The Open Court:

The monism of Haeckel is the *reductio ad absurdum* of the idea of a God by proving too much: or in other words, Pantheism = Atheism.

All that is said by theologians, and by ultra deniers, only strengthens the conviction of the present impossibility of accounting for the Cosmos. The unbiassed man can agree with neither, as he can refute neither. He simply *does not know*: and the more he learns, and the more he thinks, the stronger grows the justification for his acknowledgment of ignorance.

He cannot deny the possibility of an anthropomorphic God, however crude and unsatisfactory may be such an attempt to explain the cosmogony. On the other hand, he stands aghast at the knowledge that person must assume to possess who can say "There is no God." Both assumptions are irrational, but of the two the assertion is a shade less irrational than the denial of the existence of a God-Creator, for the reason that the asserter has the slender analogy of our microscopically finite experience to support the view that what is made must have a maker. To the unprejudiced mind it appears impossible to reach conclusions concerning the infinite from a very limited number of observed sequences in the (very small) finite; but the procedure offers at least a faint pretext (however insufficient) for acceptance; whereas the denier has nothing on which to base his tremendous denial but his own inability to find what he denies; and his inability is infinite.

Of the two propositions representing the extremes of assertion and of negation it may be said that *it is perhaps a shade less irrational to assert on the strength of an analogy of unknown value, than to deny on the negative support of our own failure to find*

Accepting Haeckel's hypothesis, there is still ample room for even an anthropomorphic God (however unlikely that may be) before the existence, or first thrill of the "attenuated jelly" (protyle), and during the course of its evolution from Moneran to Homo sapiens.

But with such a God the mystery of the cosmos is merely transferred to Him, and is just as great as without Him, even if we knew accurately the phylogenetic