

RTP 1117

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The Historical Study of Religions
at the University of Pennsylvania

II

The Historical Study of Religions
in Europe and in the
United States

By

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I

THE HISTORICAL STUDY OF RELIGIONS AT THE UNIVERSITY OF PENNSYLVANIA

Just about a year ago, the group for the Historical Study of Religions was formally added to the groups into which the Graduate School of the University of Pennsylvania is divided. The step was taken with a view of making adequate provision for a subject, the importance of which is now generally recognized, and which properly falls within the scope of a graduate school. In taking this step the University of Pennsylvania has fallen into line with a movement now represented in such leading institutions as Harvard, Yale, Cornell, Columbia—the latter acting in co-operation with the Union Theological Seminary, which by virtue of its broad and inclusive curriculum is in reality a theological university. The plan followed, however, at the University has some special features which deserve to be better known.

It was my privilege in the fall of 1908 to introduce the subject at the University of Pennsylvania by announcing an introductory course to the History of the Religions. The announcement was made subject to the condition that there would be at least ten applicants. About twice that number enrolled themselves. The lectures in 1908-09 covered a survey of the study, a discussion of definitions of religion, the classification of religions, the various theories

proposed for the origin of religion, and the relation of the subject to philosophy, history, mythology, psychology, folklore and ethics; it closed with an exposition of the methods of the study, and the helps.

This course was followed in 1909-10 by the general outlines of the History of Religions, for which again a large number of students were enrolled. This course is planned to extend over three years, the first year being devoted to a survey of primitive religions, followed by the outlines of the religions of Egypt, Babylonia, Hebrews and Phœnicians; the second year's course (now being given) to the religions of India, China, Japan and Zoroastrianism; the third year to Islamism, the religions of Greece and Rome, of Asia Minor and of the Teutons and Celts. In addition, a course is being given in the second term on "Birth, Marriage and Funeral Customs," joining on to a course on "Primitive Religions" that was offered by Dr. Speck in the Anthropological group. Supplemental to the lectures, themes are assigned to the members of the class, which form the basis of a general discussion.

The gratifying success of the initiatory steps was an indication both of the interest in the subject and of the need for its formal inclusion in the curriculum of the Graduate School. At the time that the first course was offered in 1908-09, the subject was merely recognized as a minor to be taken as an adjunct to some major subject, but it became manifest that for an adequate recognition provision should be made to enable students to select the historical study of religions also as a major. The question

arose, How could this best be done? The subject is clearly much too large to be covered by a single chair. Not only is it impossible for a single individual to properly include within his grasp the history of all the great religions and of the religious systems of the past and present, but as part of the equipment for the one who desires to devote himself specially to some section within the large field, such courses as anthropology, history of philosophy and ethics should be included. The co-operation of a large group of scholars thus becomes essential to the establishment of a departmental group, or section, for the historical study of religions.

With this in view, an inquiry was sent out in the spring of 1910 to various members of the faculty of the Graduate School to ascertain whether such co-operation could be secured. The result proved encouraging, and the Executive Committee authorized the organization of a group consisting now of twelve members. The subjects represented by this group are, in addition to the general history of religions, the Semitic religions, Egypt, India, Persia, Greece, and Rome, Teutonic religions and certain phases of the early history of Christianity. Besides these subdivisions of the main subject, the cognate fields of anthropology, ethnology, history of philosophy, and ethics are included within the group. It was possible, therefore, as a result of this co-operation to announce for the current scholastic year no less than eighteen courses, of which ten represent the subdivisions of the main subject, and the remainder the cognate branches. It is not of course proposed

that the entire field should be offered in any one year. Such an endeavor would be neither feasible nor desirable. The proper plan is to map out a course, arranged so far as possible in a logical and historical sequence, that will cover the field in a period of three or four years. A special committee of the group is now at work preparing such a plan, which at the same time will specify the minimum requirements for those who desire to take the subject as a major or minor. According to the regulations of the Graduate School, the minimum number of courses for a minor subject cover six hours extending through the two terms of the year, and for a major subject twelve hours. A part of the work of the special committee will, therefore, be to indicate certain courses that will be obligatory upon all who select the study of religions as one of their subjects. Without anticipating the report of this committee, it is evident that courses introductory to the history of religions, as well as the general outlines of the history, must be taken by all, whether the subject be selected as a major or minor. It will, probably, be found desirable to include a course in anthropology as one of the required subjects. An obvious distinction to be made between the selection of the subject as a major, and the selection as a minor, is that in the former case, the student will choose one of the great religions of the past—the Egyptian, the Babylonian, the Hebrew, Zoroastrianism, one of the systems of India, the religion of Greece or Rome or of the Teutons or primitive religions as the case may be—and devote at

least one-third of his entire course to the special field from which, also, his thesis for his degree will naturally be selected.

With a present enrollment of eighteen students (besides a number of voluntary "auditors"), of whom about half have selected the subject as a major, and the other half as a minor, and with applications for next year's courses already coming in, there is every reason to believe that the new subject, now fully recognized and introduced, will attract an increasing number of students from year to year. It will be the chief aim of the group to maintain for this field the same high standards that mark the Graduate School as a whole.

The study of religions has suffered in the past from not being properly provided for in our universities, with the natural result that it was too often left in the hands of dilettanti or insufficiently equipped students. That is the danger confronting every subject which, because of its importance and fascination, attracts general attention; and the most effective way of averting the danger is to give those who, for one reason or the other, desire to devote themselves to the study, the opportunity to train themselves in a systematic and thorough manner for their task. That function naturally belongs to our universities; and it is safe to predict that within the next decade many other institutions in this country will follow the example now set by a few.

In view of the importance of the subject—and what problems are more important than those suggested by a study of the religious history of man-

kind?—it may seem strange to many that it is only at this late period being introduced into the curriculum of graduate schools. There are several reasons for this, and, primarily, these two. In the first place, though the human interest in religion is as old as civilization itself, it is only within the last century that a scientific method for the study of religious phenomena has been evolved. The enlargement of our knowledge of mankind's past through the opening up of the literary treasures of India, Persia and China, and through the remarkable discoveries in Egypt, Babylonia, Greece and Asia Minor, has resulted in leading us to look upon the religions of the past from a different standpoint than formerly, when it was customary to brush them aside as mental aberrations or perversions. It was recognized that the religion of a people was an expression of its spirit, indissolubly bound up with the culture developed by a people, and reflecting at each stage its mental attitude and spiritual aspirations. Only when this point of view had replaced the former one, could the study of religions in an impartial and historical spirit take its rise, with the application of the same severe methods and high standards that hold good for all other departments of research.

A second reason why the historical study of religions takes its place as one of the youngest of the sciences is closely allied to the first. There was until recently a vague fear that, in some way, the study of religions would develop a hostile attitude towards religion itself, or even be subversive of religious faith. It was the same spirit—only in a

different garb—that feared lest geology or biology or astronomy would be fatal to the religious life of a people. The study of religions, accordingly, met with considerable opposition when it was first brought forward by such pioneers as the late Max-Müller and Cornelis P. Tiele, but gradually it came to be recognized that all such fears were idle, and rested upon a total misconception of both the methods and aims of the subject. The results of the active investigations that have been carried on during the past fifty years by a notable group of scholars in Europe and this country have shown that religion is, of all factors, the most permanent in the history of civilization. The opposition has given way to a realization that the study of religion has a direct value for the understanding of the religious movements of our own days; and though historical investigation is not directly concerned with these movements, one of the claims that the study has upon those who are fitting themselves for the task of the religious teacher is that it helps to equip him with the knowledge and the mental frame so essential to the leader.

In connection with the introduction of the subject at the University of Pennsylvania, it may not be out of place to give a short survey of the history of the study, to indicate what has been done to advance it and to point out the provision that has been made for instruction in the subject in Europe and in this country. This must be left, however, for a separate article.

II

THE HISTORICAL STUDY OF RELIGIONS IN EUROPE AND THE UNITED STATES.

It has already been pointed out that Religion as a subject for historical investigation is a comparatively recent science. It is only within the past decade that the three pioneers of the subject, Professor F. Max-Müller, of Oxford; Cornelis P. Tiele, of Leiden, and Albert Réville, of Paris, have passed away. In our own country, the pioneers have been Professor C. H. Toy, of Harvard University—happily still with us—and the late Dr. Daniel G. Brinton, who held the chair of American Languages and Archaeology at the University of Pennsylvania.

To the little country of Holland belongs the distinction of having been the first to make provision for the subject by establishing, in 1876, chairs for the History of Religions at each of her four Universities. This was done in connection with an Educational Reform measure that placed the theological departments of these universities on a purely scientific basis,—like the Faculties of Philosophy, Law and Medicine—without doctrinal texts or implications. Old and New Testament Exegesis, Church History and Christian Dogmas, Christian Ethics, and the Philosophy of Religion, were to be subjects of purely historical and untrammelled investigation; and it was

properly felt that the history of other religions than those of Christianity should be included in the university curriculum.

France followed Holland's example in 1880 by the inauguration of a Professorship for the History of Religions at her leading university—the Collège de France. Its first occupant was Albert Réville, who was succeeded in 1906 by his distinguished son, Jean Réville. The death of the latter, two years later, in the very prime of life was a serious blow to science. The present occupant of the chair is the famous Abbé Loisy, the leader of the "Modernist" party in France. It was soon recognized by the French Ministry of Education that a single chair was insufficient for a branch of historical investigation, covering a field co-extensive with the history of mankind, and, accordingly, in 1886 a Section des Sciences Religieuses was organized in the Ecole des Hautes Etudes, forming part of the Sorbonne. At present the faculty of this section consists of twenty-two members, who annually offer some forty courses, embracing almost the entire field from primitive religions to the most advanced. The courses are for the most part of a very special character, the study of religious texts such as the Egyptian Book of the Dead, the Coran, the Zend-Avesta, Brahmanistic texts, the civil and religious history of pre-Columbian America according to native sources, the Astrological texts of Babylonia, the Epistles of St. Paul, certain Rabbinical writings, the meditations of Descartes, Christian inscriptions of Rome, but also more general subjects such as the Jewish cults at the be-

ginning of the Christian Era, the cults of Greece and Rome, Philonism and Christianity, Ecclesiastical Jurisdiction in the thirteenth and fourteenth centuries, the Church of Constantinople and the Churches of the Balkan Peninsula, and, finally more distinctively archaeological courses, such as the study of monuments illustrative of Celtic religions, and Byzantine Iconography.

In another branch of the Ecole des Hautes Etudes, known as the Section des Sciences Historiques et Philologiques, ten supplementary courses are given this year that bear on the history of religions—courses that include the study of certain Sanskrit texts, the Psalms, the book of Numbers, and the Greek text of Genesis critically studied, Hebrew History, Judæo-Alexandrine literature, the letters of St. Basil and St. Nil, the lives of saints in British sources, and the explanation of the new Manichæan texts, recently discovered at Turkestan.

Beside Abbé Loisy's lectures at the Collège de France, which this year are taken up with the study of "Sacrifices in Ancient Religions," other special courses at this institution likewise fall within the field of the history of religions; and, lastly, nine courses given in the Faculté des Lettres of the University of Paris, also deal with the history of religions. It will be seen from this survey, that Paris is well maintaining her claim to be a center of activity for the young science; and sets an example in this respect, that is calculated to arouse both admiration and envy.

France is fortunate also in having in M. Emile Guimet, an earnest and enthusiastic patron of the

historical study of religions, who has devoted his wealth to the establishment of an extensive Museum of Religions, (with a library attached), for which the government has built a handsome and commodious building in Paris, known as the Musée Guimet. M. Guimet has besides founded a journal for the subject, the "Revue de l'Histoire des Religions," a quarterly now in its forty-second volume. Connected with the Musée Guimet is a publication bureau, which has issued upwards of thirty volumes as the "Annales du Musée Guimet," embodying some of the most important contributions to the study of the customs and rites and sacred writings of the religions of the past by the most eminent scholars of France and other countries. Finally, the Museum provides popular lectures (with illustrations) on Thursday and Sunday afternoons, in which the results of investigations, or the discussion of some phases of some religion, or some religious customs are set forth in a popular manner by well-known specialists. Among the topics of the lectures during this winter are: Tibetan Art, by J. Bacot; the Temple of Seti at Abydos, by Jean Capart, of the Brussels Museum; Egyptian Folk-tales and Hebrew Literature, by Seymour de Ricci; Zoroastrian Priesthood, by D. Menant; Oriental Studies, by Professor Sylvain Levi; The Cities of the Dead at Yucatan, by Dr. Capitain; St. Francis of Assisi and the French Epic, by P. Alphandéry (editor of the "Revue de l'Histoire des Religions"); Egyptian Mysteries, by A. Moret; Recent Progress in Chinese Archeology, by Professor Pilliot; the History of the History of Religions, by Count Goblet

d'Alviella of Brussels, and Portraits of Antinous, by M. Guimet himself

In England, the most important result of Max-Müller's activity is represented by the magnificent series of "Sacred Books of the East," the fifty volumes of which contain translations by the scholars of England, Germany, France, Austria and the United States, of the most important religious productions of the ancient East, including the Vedas, the chief Buddhistic and Chinese Scriptures, the Zend-Avesta and the Coran. American scholarship is represented in this series by Prof. Maurice Bloomfield, of the Johns Hopkins University, to whom the translation of the Hymns of the Atharva-Veda was entrusted.

Another outcome of the growing importance of the young science was the establishment of various lectureships in England, such as the Hibbert, Gifford and Burnett foundations, under which, at regular intervals, courses of lectures are delivered, covering the history of religions and cognate fields, and which are subsequently published. The Hibbert trustees arranged for such a course annually delivered in London or Oxford on the great religious systems of the world. It is sufficient to name the lecturers, Max-Müller, Kuenen, Renan, Le Page Renouf, Rhys Davids, Albert Réville, Beard, Pfeiderer, Sayce, Sir John Rhys, Claude Montefiore, Hatch, Count Goblet d'Alviella—to illustrate the high character of the thirteen volumes published, up to the present time, and which cover the religions of India, Egypt, Babylonia, the Hebrews, Celts, Mexico and Peru, various periods of Christianity, besides such general themes

as "National Religions and Universal Religions," "The Evolution of the Idea of God," and so forth. Nine years ago, the Hibbert trustees established a quarterly publication—"The Hibbert Journal"—in which, besides special investigations of a purely historical character, present-day problems are discussed by representative scholars from various points of view.

The Gifford Foundation has published volumes on "Elements of the Science of Religion," by Prof. C. P. Tiele; "Varieties of Religious Experience," by William James; "The World and the Individual," by Prof. Royce, four volumes; "Physical Religion," "Anthropological Religion," "Natural Religion," and "Psychological Religion," by Prof. Max-Müller; "The Religions of Egypt and Babylonia," by Prof. Sayce, and so forth—all representing courses delivered at Edinburgh, Aberdeen, St. Andrews or Glasgow, before general audiences.

Through the Burnett Lectureship, the late Robertson Smith's notable work on the "Religion of the Semites," which marked an epoch in the study of the religious antiquities of the Semites, was given to the world. Quite recently, a permanent lectureship on comparative religions has been established at Oxford, the present incumbent of which is Prof. L. R. Farnell, the distinguished author of the standard work on "Greek Cults in Greek States" (five volumes).

In Germany, a special Journal, "Archiv für Religionswissenschaft," was founded about a decade ago, covering the history of religions, as well as folk-lore.

A year ago the subject received formal recognition at the University of Berlin by the election of Dr. Edvard Lehmann (of Copenhagen) to a newly-created chair for the History of Religions. This will, no doubt, be followed ere long by other German Universities, in some of which, meanwhile, occupants of chairs of Oriental Languages or in the theological faculties include the subject within their scope. The late Prof. Roth, of Tübingen, may be regarded as the pioneer of the science in Germany, and for many years gave courses on the general and comparative aspects of religion as part of his professorship of Sanskrit. Nor should mention be omitted of the activity, extending over many years, of Count Goblet d'Alviella, who holds the chair for the History of Religions at the University of Brussels, and whose many contributions to the subject have done much to advance the science in his own country as well as outside of the national borders. Prof. Franz Cumont, of the University of Ghent, and Arnold van Gennep, the editor of the "Revue des Etudes Ethnographiques et Sociologiques," furnish the guarantee that the interest aroused by Goblet d'Alviella on the subject in Belgium will be maintained. Sweden, also, has a lectureship on the History of Religions, established a few years ago at the University of Upsala, and in Prof. Nathan Söderblom has a distinguished representative of the subject.

Coming to our own country, note should, first of all, be taken of the late Prof. Charles C. Everett, of Harvard, who for many years included courses on the Philosophy of Religion and the Comparative His-

tory of Religions in his work. Through his interest, a quarterly periodical—"The New World"—was founded in 1892, which covered the same scope as its English successor, "The Hibbert Journal." Nine volumes were published, after which the journal unfortunately lapsed, owing to the lack of public support. Its place is now taken by the "American Journal of Theology," published by the University of Chicago, and the "Harvard Theological Review," edited by a group of professors at Harvard University. Both periodicals furnish a free platform for historical investigations, and for discussions of current-day problems; and while not specifically devoted to the history of religions, include this subject within their field. The distinction, however, of having been the first American University to introduce the subject belongs to Cornell, which in 1890 included in its Sage School of Philosophy a chair for the History and Philosophy of Religions—attaching it to Christian Ethics. The Rev. Charles Mellen Tyler was the first occupant of the chair. On the organization of the University of Chicago in 1892, a chair for the History of Religions was included, occupied by Prof. George S. Goodspeed, a young scholar whose careful work gave promise of a distinguished career, alas! cut short by his early death.

At Chicago (as at Cornell) the subject was, however, attached to another field—in this case to the History of Ancient Orient. The first independent chair for the History of Religions was established by Harvard University in 1904, when Prof. George F. Moore—at the time president of Andover Theological Semi-

nary—was added to the Harvard Faculty. In addition to this, regular provision for the subject is now made at Yale University, where Prof. E. W. Hopkins (the successor of Whitney, the pioneer of Sanskrit studies in America) has introduced it; and at Columbia University, acting in conjunction with Union Theological Seminary. Through this combination, courses of studies are offered annually by Professors Gottheil and Jackson, of Columbia University, and Professors Knox, Brown, Bewer, Hall, Fagnani, McGiffert and others of Union Theological Seminary, that embrace a considerable portion of the large field. The absolute freedom granted to the professors at Union—one of the noteworthy features of this great institution—makes the combination a particularly auspicious one. Mention should also be made of the fact that quite a number of the theological seminaries in the country—as at the Meadville Theological School, at Crozer Theological Seminary and at Boston University—now include courses on the general history of religions in their curriculum.

America has also had since 1892 its lectureship on the History of Religions, through the organization in that year of the American Committee for Lectures on the History of Religions. This committee, consisting of a number of representative scholars, and acting in conjunction with leading institutions (such as the Lowell, Brooklyn and Drexel Institutes), Universities (such as Chicago, Columbia, Cornell, Johns Hopkins, Pennsylvania and Yale) and Theological Seminaries (such as Hartford, Meadville and Union),

has up to the present time provided ten courses of lectures, each delivered before seven or eight institutions, and published by G. P. Putnam's Sons, in a continuous series after delivery. The European scholars represented in the series are Prof. Rhys Davis, of Manchester University; Prof. Cheyne, of Oxford; Prof. Karl Budde, of Marburg University; Prof. George Steindorff, of Leipzig University, and Prof. J. J. M. de Groot, of Leiden University; the American lecturers are the late Prof. D. G. Brinton, Prof. Bloomfield, of the Johns Hopkins University; Prof. G. W. Knox, of Union Theological Seminary; Prof. A. V. W. Jackson, of Columbia University, and Prof. Jastrow, of the University of Pennsylvania. The volumes published cover Buddhism, the Religion of the Vedas, the Religion of Israel before the exile and in post-exilic days, the Religion of Japan and of China, the Religions of Egypt, of Persia and of Babylonia and Assyria. The lecturer engaged for the coming year is the distinguished Prof. Franz Cumont, whose course will be on "Astrology and Religion." Negotiations with other scholars are in progress.

As a supplement to these popular courses, and with a view of providing for text-books for study, it may not be out of place to mention the series of "Hand-books for the History of Religions," edited by the writer (and published by Ginn & Co.), of which up to the present three volumes (Religions of India, by Prof. Hopkins; Religion of the Teutons, by Prof. Chantepie de la Saussaye, and the Religion of Babylonia and Assyria, by Prof. Jastrow) have appeared, and five more are in preparation—General Introduc-

tion to the History of Religions, by Prof. Toy; Religion of the Hebrews, by Rev. Dr. J. P. Peters; Religion of Persia, by Prof. Jackson; the Religion of Rome, by Prof. J. B. Carter (the Director of the American School of Archaeology of Rome), and the Religion of Islam, by Prof. Richard Gottheil, of Columbia University.

On the more technical side, the subject is represented by the "Section for the Historical Study of Religions," included since 1898 in the American Oriental Society. One of the annual sessions of this society is devoted to papers bearing on the history of religions, which are subsequently published in the "Journal." This venerable society—now in its fifty-ninth year—gave the impetus to the formation of the American Philological Association which was originally a section of the Oriental Society; and it is not improbable that with the growth of interest in the subject and of adequate representation at our universities, the section for the Historical Study of Religions may, similarly, develop sufficient strength to become a separate organization.

Harvard has also its "History of Religions Club," composed of numbers of the faculty, and meeting monthly, while in Philadelphia the "Oriental Club" (organized in 1887, and likewise holding monthly meetings) has recently added to its scope the historical study of religions. Lastly, the numerous courses in Oriental Languages and Literatures at our leading universities should be mentioned, which in so many cases touch the History of Religions at one point or the other. Many of our American Sanskrit-

ists and Iranian scholars, such as Professors Bloomfield, Hopkins, Jackson and Lanman, are especially interested in the religious aspect of their subject, and many of their courses bear on the study of religious texts, and on the beliefs and rites embodied in these texts. To an even larger extent is this the case with our Old Testament and New Testament scholars in this country. The important work in these fields done by such men as Professor Paul Haupt, of the Johns Hopkins University; by Professors Toy, Moore and J. H. Ropes, of Harvard; by Professors Francis Brown, T. C. Hall, Julius Bewer and A. McGiffert, of Union Theological Seminary; Professor H. P. Smith, of Meadville Theological School; W. R. Arnold, of Andover Theological Seminary; L. B. Paton, of Hartford Theological Seminary; Professors Torrey, Bacon and Clay, of Yale University; the late Professor W. R. Harper, Shailer Matthews, E. D. Burton and J. M. P. Smith, of Chicago University; Professor J. A. Montgomery, of the University of Pennsylvania (and others not at present connected with institutions of learning, who might be mentioned), has given to American scholarship the high standing which it now enjoys in Europe, while in the field of Islamism we may point to the valuable contributions made by D. B. Macdonald, of Hartford Theological Seminary (who was singled out to write the article on Mohammedanism for the new edition of the Encyclopedia Britannica), and Professor Gottheil, of Columbia University; for Rabbinical Literature to Profs. S. Schechter and Louis Ginzberg, of the Jewish Theological Seminary, and Dr. K. Kohler of the

Hebrew Union College; for the Egyptian Religion to the work of Professor Breasted, of the University of Chicago, and Dr. W. M. Müller, of the University of Pennsylvania, and for Chinese to Professor Friedrich Hirth, of Columbia University.

It may not seem invidious to single out as special noteworthy and large undertakings, projected and carried out by American scholars and which are of signal importance for the study of religious sources, the "Polychrome Bible," edited with the co-operation of numerous scholars by Professor Paul Haupt, and the "Harvard Oriental Series," edited by Professor C. R. Lanman, of Harvard University.

More might be said in illustration of the scholarly activity in the field of the History of Religions in this country, but enough has been brought forward to justify the assertion that the new science has obtained a definite and permanent foothold in this country, and to furnish the basis for the hope that the interest in the subject, as well as the number of students will increase steadily from year to year; and that the productivity of both American and European scholars engaged in this field of research will keep pace with this increasing interest.

APPENDIX

I.

It may be of interest in illustration of the plan followed at the University of Pennsylvania for graduate instruction in the History of Religions to give a list of the courses arranged for 1911-1912.

HISTORY OF RELIGIONS

Professor Jastrow, Chairman; Professors Easton, Newbold, McDaniel; Assistant Professors Howland, Gordon, Kent, J. A. Montgomery; Dr. Fogel, Dr. Hadzists, Dr. Müller and Dr. Lamberton.

A. General and Comparative Courses.

Professor Jastrow.

Hours
Per Week

1. Introduction to the Study of Religions..... 1

(This course will be given in case there are at least ten applicants; otherwise it will be postponed until 1912-1913.)

2. Outlines of the History of Religions (Third Year Course) 1

(This course is arranged to cover three years. In the first year primitive religions, religion of Egypt, Babylonia, of the Hebrews and Phoenicians are taken up; in the second year religions of India, China, Japan and Persia; in the third year Islamism, religion of Greece and Rome, the Teutonic and Celtic religions.)

3. Comparative Study of Birth, Marriage and Funeral Customs. Seminar Course. Second Term. (Continued from 1910-1911.)... 2
4. Course of readings in translations from the sacred writings of various religions 1

The proposed course (which will be given by Professors Easton and Jastrow, Assistant Professors Kent and Montgomery, and Dr. Müller) will consist of readings, with explanatory comments, of selections from the sacred books of various Eastern religions. The purpose of the course is to present the student with a general view of the sources for the study of Oriental religions. It will be begun by Professor Easton with selections from Vedic and Buddhistic literature, followed by Professor Kent with selections from the Zend-Avesta; by Professor Montgomery, who will give selections from the legal codes and poetical and wisdom literature of the Old Testament; selections from the Coran by Professor Jastrow; selections from the Book of the Dead and other specimens of Egyptian literature by Dr. Müller; selections from the Religious Literature of Babylonia and Assyria by Professor Jastrow. The hour will be arranged in consultation with those applying for this course, which is open to students of all departments.

B. Anthropology.

Assistant Professor Gordon.

Hours
Per Week

- | | |
|---------------------------------------|---|
| Primitive Religions. First Term | 2 |
|---------------------------------------|---|
- (Courses 1, 4 and 5 in Anthropology may also be elected for credit in this group).

C. Special Courses.

(a) Religion of Egypt.

Dr. Müller.

- | | |
|---|---|
| 1. Egyptian Archaeology. (First Term continued from 1910-1911.) | 1 |
| 2. Religion of Egypt. (Second Term.) | 1 |

(b) Religion of the Semites.

Professor Jastrow.

- | | |
|---|---|
| 1. Selected Religious texts of Babylonian and Assyrian literature | 2 |
|---|---|
- (This course will consist of a study of the texts and presupposes a knowledge of Assyrian).

Assistant Professor Montgomery.

- | | |
|--|---|
| 2. General Course on the Religion of the Hebrews | 2 |
|--|---|
- (Lecture, 1 hour; seminar, 1 hour).

(c) Religion of the Romans.

Professor McDaniel.

- | | |
|---|---|
| 1. The Earliest Latin Literature concerning Christianity. (Lectures and reading.) Second Term | 2 |
|---|---|

Minucius Felix, "Octavius"; and selected passages from other writers. The lectures may be taken separately as a one hour course.

2. Latin Christian Literature 2

Selected passages from various writers down to the Sixth Century will be read, special attention will be paid to the life of both the pagans and Christians, as illustrated by the literature and monuments.

Dr. Hadzsits.

3. Roman Religion. (First Term.) 2

(d) Teutonic Religions.

Dr. Fogel.

1. Germanic Religion and Christianity 1

Christianity among the Goths. Early Traces of Christianity among the Merovingians before the conversion of Clovis. Christianity among the Franks from Clovis to Charles the Great. Christian domination over church and state. Celtic Christianity before St. Augustine. Conversion of the North. The Heliand and the Capitularies.

Lectures with papers on assigned subjects.

D. History of the Christian Church.

Assistant Professor Howland.

1. Church History from the First to the beginning of the Fifteenth Century 1

Dr. C. D. Lamberton.

Hours
Per Week

- | | |
|--|---|
| 1. Christian Archaeology | 2 |
| <p style="padding-left: 40px;">Illustrated lectures and discussions. Investigations of the history of the primitive church according to archaeological remains; the origin of institutions and customs, symbolism and art.</p> | |
| 2. Christian Epigraphy | 1 |
| <p style="padding-left: 40px;">Lectures and translations of inscriptions.</p> | |

E. Philosophy.

Professor Newbold.

- | | |
|---|---|
| 1. Readings in Early Christian Literature. Second Term | 2 |
| <p style="padding-left: 40px;">The writing of the Apostolic Fathers, and selections from those of the earlier Apologists will be read in English, with a commentary by the instructor. Attention is especially directed to the efforts of these writers to interpret by the aid of Christian doctrines the philosophical and religious conceptions, whether Jewish or Gentile, of their contemporaries.</p> | |
| 2. Readings in Ancient Philosophy. First Term | 2 |
| <p style="padding-left: 40px;">In 1911-1912, selections from Plutarch, Lucian and Philostratus.</p> | |

Provision has also been made for the following courses, some of which were given last year and the others to be given in 1912-1913.

	Hours Per Week
The Gilgamesh Epic of the Babylonians, by Professor Jastrow	2
Sacred Antiquities of the Hebrews, by Assist- ant Professor Montgomery	1
Roman Philosophy, by Dr. Hadzsits	2
German Folk-lore, by Dr. Fogel	1
Germanic Mythology, by Dr. Fogel	1
General Course on the Religions of India, by Professor Easton	1
Zoroaster and the Religion of the Parsis, by Assistant Professor Kent	1
(A Seminary Course. Text-book, Jack- son's "Iranische Religion.")	
Early Church History (Seminar), by Assistant Professor Howland	1
History and Philosophy of Gnosticism (Lectures and Readings), by Dr. Lamberton	1
History of the Graeco-Roman Philosophy of Religion, by Professor Newbold	2
Plato's Metaphysics, Anthropology and Cosmol- ogy, by Professor Newbold	2
History of Greek Ethical Theories, by Profes- sor Newbold	2

II.

Since the publication of the first article (in "Old Penn" of March 11, 1911) the Committee appointed to arrange and prepare a report on major and minor requirements in the History of Religions above referred to (page 4) has made its recommendations as follows:

First.—Certain courses such as (a) Introduction to the Study of Religions; (b) Outlines of the History of Religions; (c) Primitive Religions; (d) Anthropology; (e) Birth, Marriage and Funeral Customs (or some other course on the comparative study of religious rites) will be required of those choosing the History of Religion as a major; and the first three courses named for those choosing the subject as a minor.

Second.—There should be a large option of courses in the departments of Historical Sociology, History of Ethics, History of Philosophy, Psychology, Christian Archaeology, Early Christian Literature and Church History, as supplemental to the student's work in the group proper.

Third.—The special religions to be offered at present for study in the Graduate School and on any one of which a student choosing the History of Religions may specialize, are as follows: Religion of the Semites, Religion of the Babylonians and Assyrians, Religion of the Hebrews, Islamism, Religions of India, Persia, Greece, Rome, Religion of the Teutons, and certain periods of church history, and the early organization of the Christian Church.

Fourth.—The committee also recommended the following general statement for the guidance of those desiring to take courses in the History of Religion for the doctor's degree.

(a) The candidate must thoroughly inform himself along broad lines of comparative religion, including the study of primitive rites and beliefs; and,

in addition, should have such a knowledge of the great world religions as will enable him to use them for comparative purposes.

(b) The student taking the History of Religion as a major is expected to specialize in the study of the original sources of one religion, or possibly of a group of religions. If, e. g., the student chooses as his special field the religion of the Hebrews, he should be required to have a working knowledge of other Semitic religions, e. g., the Babylonian and Islamism, while Zoroastrianism would involve an acquaintance with at least some sections of Sanscrit literature. The proper extent of a major should be settled by the student in consultation with the professor in charge of the main subject.

(c) It is taken for granted that students specializing in any department of the History of Religion shall have a knowledge of Greek and Latin, both because of the large amount of material for the subject in Greek and Latin sources, and because of the special importance and extent in ancient times of Greek and Roman cults.