

supposed to have failed in their duty, either to their countrymen or to the Government. In connexion with this, the references to Joshua in Exodus are supposed to import that he had been engaged in some military operations before his employment under Moses.<sup>1</sup>

But of more importance is the reference to the 'affliction' and the 'cry' of the people at the time of the call of Moses, which are said to have caused God to intervene in their behalf, though previously He had appeared to disregard their miseries. This would seem to imply the aggravation of their sufferings shortly before the Exodus, and to this the Lybian war would certainly tend, and Merenptah's inscription testifies to it. We may perhaps add the statement in Ex. v. that the Israelites were scattered over all the land of Egypt in search of material for their bricks. In the earlier oppression of Rameses II. they seem to have been chiefly collected in two *corvées* at Rameses and Pithom; but the later work imposed by Merenptah would scatter them more widely; and this might continue until their final gathering for their departure.

We may thus read Merenptah's statement as referring to incipient rebellion among the Hebrew population in the eastern part of Lower Egypt, consequent on the Lybian invasion, and to its suppression and punishment when that invasion had been repelled. We may further regard these events as producing that general and bitter cry which entered into the ears of the Lord of hosts, as it will always do in such cases, and which is assigned as the immediate cause of the Divine interference in their behalf. When the tyrant has filled up the measure of his iniquity, and the oppressed are led to turn from human schemes to supplicate the help of God, is the time when the Almighty arm intervenes manifestly in the history

<sup>1</sup> Ch. xxxiii. 11, where the expression translated 'young man' may refer to a military function; also Ex. xvii. 13, xxiv. 13. See also 1 Chron. vii. 20.

of the world. Such a crisis in certain quarters is pretty evidently approaching in the present day, and Merenptah's inscription may have been disinterred as a special lesson to us at this time, lest we may neglect or injure the Lord's oppressed and persecuted people, who are at this moment, both in Russia and Turkey, suffering worse cruelties, and on a greater scale, than those inflicted on Israel in Egypt.

*P.S.*—Since mailing the MS. of the above note, I have received the July number of THE EXPOSITORY TIMES, and observe that several of your correspondents take similar views to that above given. I did not refer to the collision of Ephraim with the Philistines mentioned in 1 Chron. vii., because it seems to refer to an earlier period. It has, however, this bearing on the matter, that, like the reference in Ps. lxxviii., it shows Ephraim to have been an armed and military tribe on the eastern frontier, and this position may have continued till the reign of Merenptah, and may have been connected with the military training of Joshua the son of Nun.

But what if there has been an error in the reading, and if there is no reference in the inscription to Israel, but only to some town or district in Palestine, as has been suggested. I do not think this probable. Yet, even so, there still remains the fact that the Lybian invasion produced some disaffection in Palestine, and if so, probably much more among the oppressed Israelites in Egypt, followed by subsequent repression. Thus the incidental references in the Bible would not lose their value; and we should still rejoice that our attention has been called to them, and to the lessons they convey, by Merenptah's inscription. They will still come into the category of slight and undesigned coincidences, in which the old history so often anticipates modern discovery.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE LIFE OF JAMES McCOSH. EDITED BY WILLIAM MILLIGAN SLOANE. (*T. & T. Clark.* 8vo, pp. viii + 287, with portraits. 9s.) When the 'Life' of Principal Cairns was published, there

were men, we have been told, who thought they knew him, to whom it came as a great revelation. The 'Life' of President McCosh will come as a revelation to almost every one. He lived in two

continents. He gave what some of us would consider a life to each. They who knew him and the work he did in one were ignorant of the other. But it is not that alone, nor chiefly. Without doubt President McCosh was a greater man than most of us even perceived, and this 'Life' makes known his greatness.

Dr. James McCosh came into the flow of two great movements. The one was religious, the other intellectual—in their outward expression, at least. We call one of these movements the Disruption of the Church of Scotland, the other the Extension of College Education in America. He was not first in either movement. He did not originate or even guide. He was not the commander-in-chief in either army. But he was set over one regiment in each, and that regiment did its duty as scarcely another in the army did.

When the Disruption came, James McCosh found himself on the north-east coast of Scotland, in the very spot at which the tide was heaving strongest the other way. He recognised the conditions at once; he accepted his work; that corner of the land was made to feel the power of the Disruption, to receive whatever blessings it might have to bestow, as much as any other.

He tells that story himself, and it loses nothing in the telling. More surprising far, he loses nothing himself. When the time has come that the history of the Disruption can be told as history, the young minister of Brechin will be quoted as authoritative evidence, even though the evidence is of the work he accomplished himself.

When the movement for College Extension arose in its might in America, Dr. James McCosh was found at Princeton, the President of that College which wielded the greatest influence both from its history and its position. The situation was far more exacting, but he rose to its demands. Now for the first time the greatness of the man was manifest. America would have founded colleges though President McCosh had never been; but its colleges would have even less than half their present blessing. For he did not guide Princeton only. He gave an example. He started an impulse, and it spread the whole Continent over. If it is impossible in the colleges of America for any professor to say, 'I have nothing to do with the students' morals, I have only to do with their minds,' it was President McCosh who made it impossible.

What are biographies read for? 'For the stories they contain,' say the daily newspapers in a breath. Well, there are good stories here abundantly. There are stories well told, that are new and rich and racy. But surely out of the best biography we will seek a surer and more enduring blessing than that. In this biography there is the majesty of the truth, the truth as it is in Christ, lived steadily and happily as the creed of creeds.

THE GENERAL EPISTLE OF ST. JAMES.  
BY THE REV. ARTHUR CARR, M.A. (Cambridge: *At the University Press*. Crown 8vo, pp. xlviii + 74. 2s. 6d.) The difficulty in editing the Cambridge *Greek Testament for Schools and Colleges* is to know how much attention to give to the Greek and how much to the Testament. Mr. Carr seems to have given more to the Greek than most of the editors. And in St. James that was perhaps necessary; it was at least attractive. For St. James offers ever new and delightful problems to the Greek student, both in his words and in his grammar. Mr. Carr has given study to his subject, and is up to date in his references, Burton's *Moods and Tenses* being found side by side with Margoliouth's EXPOSITORY TIMES articles. But where is Mayor? Can any one write on St. James now and not make incessant reference to our standard?

A COMPENDIOUS SYRIAC DICTIONARY. EDITED BY J. PAYNE SMITH. (Oxford: *At the Clarendon Press*. 4to, part i. pp. 1-136. 8s. 6d. net.) This is the first part of Miss Payne Smith's Compendium of her father's great *Thesaurus*. Men mostly need a resolution to accept a piece of pure scholarship from a woman. But here we may make the resolution and not fear. For report has it, and this part bears the report out, that Miss Payne Smith was quite as good a Syriac scholar as her father. Whether there is room for this Dictionary, now that Brockelmann is complete and has found its place in most students' libraries, is another question. But certainly Miss Payne Smith deserves more of Englishmen; for she has had the courage to give her meanings in the tongue wherein we were born. The printing is worthy of the Oxford Press.

COLLATIO CODICIS LEWISIANI RE-  
SCRIPTI EVANGELIORUM SACRORUM

SYRIACORUM CUM CODICE CURETONIANO. AUCTORE ALBERTO BONUS, A.M. (Oxonii: *E. Prelo Clarendoniano*. 4to, pp. ix + 95. 8s. 6d. net.) It is a long title and cannot be made shorter, but it tells its story clearly. This is what waited to be done about the Lewis Palimpsest. And Mr. Bonus, whom our readers already know a little, was just the man to do it. Then the Oxford Press has spent itself upon the work. And it is altogether satisfactory. Now we should like to hear Mr. Gwilliam's or Mr. Miller's thoughts upon it. For there is much searching of heart as to where this Lewis Syriac must be placed; and at last the evidence is in all our hands.

REVIVAL SERMONS IN OUTLINE. EDITED BY THE REV. C. PERREN, D.D. (*Allenson*. Crown 8vo, pp. xii + 344. 3s. 6d.) Mr. Allenson is like to become the preacher's publisher. There is not a month without a volume, and some have two or three. This time it is a collection of famous sermons bearing on revivals and revival accompaniments, all passed through a capable condenser.

THE ECUMENICAL COUNCILS. BY W. P. DU BOSE, S.T.D. (New York: *The Christian Literature Company*. Post 8vo, xi + 350. \$1.) There is a great difference between our fathers' way with history and ours. They could not get enough of it at once; we cannot get too little. The books they bought were a many-volumed Alison, a Burton, or a Neander, books which covered great spaces, and they read them through. The books we buy are 'The Story of the Nations' or 'Ten Epochs of Church History'; and if we were not provided with these small volumes on separate periods, we should read no history at all.

So the Christian Literature Company falls in with the taste of the time. This is the third volume (though the second, we think, in issue) of their 'Ten Epochs of Church History.'

The author is Dr. du Bose, who came before us recently with a volume on the *Soteriology of the New Testament*, and made himself something of a name. For the present work he has thus had preparation. For he himself recognises that the story of the Councils can be told only by one who knows the story of the Gospels. He recognises this, and even goes back to repeat the story of the

Gospels for us, making it manifest that the person of Christ is the Alpha and Omega of it. So that when he brings us to the Councils, we are ready to enter into their interest and perceive the importance of their issues. A trifle disjointed, his style is nevertheless serious and becoming. And he knows the subject. It is not the aim of the series to make discoveries or even reverse judgments. Its appeal is to the general reader, not the special scholar. But every writer will be expected to know his subject, and this writer has a special knowledge of his.

LIFE AND CHRIST. BY E. E. JENKINS, LL.D. (*Kelly*. Crown 8vo, pp. 320. 3s. 6d.) According to the programme, this is the fifth and next to last of that series of Sermons entitled 'The Life Indeed.' The editor's own volume has only now to come. Mr. Watkinson was wise to make the series short, wiser to make it good. But he was wisest of all to see to it, and he has seen to it, that whatever the sermons gave us of literature or philosophy, they should give us the glorious gospel of the blessed God. Dr. Jenkins is particularly strong in that. And it just means that his volume is particularly strong among the volumes of the series. For the gospel came not to make men wise, but to make men wise unto salvation. And Dr. Jenkins will have us leave discoursing and begin living. 'We will not concern ourselves as to the manner in which Christ overthrows our adversaries; we will not seek the precise interpretation of particular occurrences; we will not waste time in disputing between ourselves in what respect Christ is here or there: for I think you will agree with me that our business just now is rather preaching Christ and living Christ than disputing about Him.'

THE CAPTAIN ON THE BRIDGE. BY NEWTON JONES. (London: *Grapho Press*. 4to, pp. 67. 2s. 6d.) Pictorial Addresses in Outline, with 250 Original and Selected Anecdotes. And this is the reason of the large page and the glittering paper—the pictures are to the point, and they have to appear in large size and clear outline. These pictures—blackboard drawings they might be—are most ingenious. Given space and skill in drawing, and they should prove a great success. But the sermons are taking also, and many of the illustrations are original and to the point.

CHRISTIAN ETHICS. BY THOMAS B. STRONG, M.A. (*Longmans*. 8vo, pp. xxvii + 380. 15s.) It was certainly a great subject that was left to the Bampton lecturer of 1895, and he has made good use of his opportunity. It is possible there are those who have expected things these Bampton Lectures do not contain. For they do not contain a complete account of Christian ethics. If that had been possible in any series of lectures, which is very doubtful indeed, Mr. Strong knew there was no need for such a book. It is but a few months since Dr. Newman Smyth's masterly and marvellously complete volume on the subject was published. To cover that ground again would surely have been a mistake. But to emphasize some portion of the subject, especially if there was any portion that Dr. Smyth seemed to have neglected, was sensible and safe. And that is what Mr. Strong has done.

The point Mr. Strong has emphasized is what might be called the corporate ethics of Christianity, the ethics of the Christian Church. He does not reach that point at once. He felt that to emphasize it effectually, he must approach it historically. So he begins at the very beginning. He begins even beyond the beginning of *Christian* ethics. For his first lecture describes the ethical attainment of ancient Greek and Jew. Reaching Christ and His apostles in the second lecture, he briefly enough considers where the pith of the ethics of Christianity lies. Then through the 'Theological Virtues' and the 'Cardinal Virtues' he passes to the 'Ethical Meaning of Sin,' and dwells upon it to somewhat greater length and deeper purpose. It is only when he has reached his seventh lecture and the subject of the Reformation that he faces his special interest, and begins his special contribution.

Mr. Strong believes that since the Reformation a division has arisen between Creed and Life. And he finds the remedy for that in (1) a quickened sense of Churchmanship, and (2) the exercise of discipline. These are the greatest necessities, in Mr. Strong's judgment, of the ethical life of to-day, the things we must most earnestly strive after. The one is partly realised already, the other we shall never see.

THE HISTORY OF MANKIND. BY FRIEDRICH RATZEL. (*Macmillan*. Royal 8vo, pp. xxiv + 486. 12s. net.) Professor Ratzel's *Völker-*

*kunde* was first published in 1885-88. Its happy combination of great learning and simple language, aided immensely by its unsurpassed array of accurate illustrations, gave it an immediate popularity in Germany, and the fame of it soon passed into other lands. In England, specialists like Dr. Tylor, and ordinary German-reading schoolgirls, found equal delight in its pages. So a translation was arranged. Meantime, however, a second edition appeared in Germany, and so the translation was carefully made from that.

Now we have in English the first volume of the work on Anthropology that is likely to remain the standard for many years to come. Its translation seems well accomplished, and in the matter of illustration, paper, binding, and the like, it altogether surpasses the German original. There are 1160 illustrations, eight of which are in colour and full page. And, as Dr. Tylor points out, they are not mere book decorations, but a most important part of the apparatus for realising civilisation in its successive stages. 'They offer, in a way which no verbal description can attain to, an introduction and guide to the use of the museum collections on which the Science of Man comes more and more to depend in working out the theory of human development.'

Such a book is bound to attain popularity and a great circulation. The proper study of mankind is man—well, certainly the special interest of mankind is man. And on that account the 'Science of Man,' to use Dr. Tylor's phrase, has always been widely welcomed amongst us, whether it was through Robert Brown's *Races of Mankind* we made its acquaintance, or J. G. Wood's *Natural History of Man*, or any other. And this book is more worthy of such a circulation than any that has gone before it; for its facts are more surely facts; and they serve the purpose, not of mere idle anecdote, but of reaching and illustrating the ascertainable laws of human progress or decay.

MEMORIALS: FAMILY AND PERSONAL. BY ROUNDELL PALMER, EARL OF SELBORNE. (*Macmillan*. Two vols. 8vo, pp. 476 + 514, with portraits. 25s. net.) If we were asked to name the most typical English biography, we should scarcely hesitate to name this. It is the biography of a typical Englishman; it is written by himself; and it is published in typically English style by our most typical English publishers.

Roundell Palmer—to use the name that will longest live—was a typical Englishman. Seeing far, but not the farthest possible, he did faithfully that which he thought it was his duty to do. There were movements in which the whole nation was concerned, and he never recognised their existence till he died. But if a movement came within his reach, he considered its meaning so carefully, and chose his side so resolutely, that it was never the same for that movement again. He did not resolve unselfishly; but the selfishness that entered into his resolutions was rarely personal. It was such selfishness as one member of a family may show in standing for his family against the wider without; or as one member of a nation may use against the world. And even such selfishness as that was unconscious, part of his inheritance as an Englishman, the weakest link in the typical English chain.

Was he deficient in imagination, more deficient than even a great lawyer ought to be? But if he could not tell you what was sailing *beyond* the horizon, no man could describe more accurately the weight and direction of the vessels that were in sight. And so, if there was nothing dramatic in his life, as there could only be in spite of utmost skill in preventing it, there was at least abundant interest and marvellous success.

But Roundell Palmer is our typical Englishman; therefore he was both successful and religious. They smile who do not sneer at the man who makes the best of both worlds. But surely every man ought to do no less. If Roundell Palmer had made his religion *serve* his progress in this life he would not have been religious, and we doubt if he would even have been successful. There is no evidence that in all his wonderfully successful history, in all his fully religious life, religion stepped aside to let ambition pass. The two never seem to have come in one another's way. They walked together because they were agreed. To Roundell Palmer, at least, the highway of life was broad enough for both.

So the evening shadows began at last to fall. And when they grew deep, Roundell Palmer wrote this history of his life, and his daughter found the letters that she has inserted in it. He wrote his life's history as he had lived it. He did not look beyond it, but he saw it clearly, and he faithfully told us what he saw. It is the life of a typical Englishman told with typical English plainness and pride.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan*. Globe 8vo, vol. vi. pp. xi + 396. 5s.) The sixth volume contains the poems from 1814 to 1820, the last a fertile year. The Notes are fuller than usual, for some of these less-known poems need them. And the type of the Notes is very small. But it is so beautiful and clean that no man will find the smallest risk or discomfort in reading it.

THE MODERN READER'S BIBLE. DEUTERONOMY. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 12mo, pp. xxx + 162. 2s. 6d.) Deuteronomy is so admirably suited to Professor Moulton's plan that it is a wonder he did not begin with it. It is difficult to get into the working of the plan. It is so new, and seemingly so external. And, in truth, there are fewer people than there ought to be who will even care to enter into it. For the Bible is either read by the learned or by the devout. The former do not need this treatment, and Professor Moulton does not speak to them. The latter do not seek it. For it has become a matter of minor consequence whether the Bible is understood, provided a portion of it is read religiously every day.

THE LIGHT OF HIS COUNTENANCE. BY THE REV. G. C. GRUBB, M.A. (*Marlborough*. Crown 8vo, pp. 124. 1s.) Eight sermons which Mr. Grubb has chosen out of a large volume which he published in Canada. He has chosen them because they are on the lines of his preaching, and most express his mind. Well, it is definite and decided preaching, and that is necessary; it is evangelical preaching, and that is necessary also; it is preaching that will not let you go, as if this man had to watch for *your* soul, and that is the final necessity.

FAMOUS SCOTS: THE BALLADISTS. BY JOHN GEDDIE. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) It is no doubt on the principle that the most famous men have been quite unknown to fame that the Balladists are included among the 'Famous Scots.' For no one knows their name or anything else about them. They were just the balladists, the men who wrote or sang or sold the ballads. And the ballads are the treasure.

The ballads of Scotland are well worth serious study. And Mr. Geddie does not make it *too* serious. They are not the output of an individual poet's mind. We do not know the makers of our ballads, as we do not know the makers of our proverbs—they had none. The nation has been the poet and the sage. So it is the study of a nation in its most natural, and nearly its highest, moments. They are well worth studying. And Mr. Geddie is a sympathetic, self-forgetful, sensible guide. He knows the ballads; he knows what claims to make for them, what claims not to make; he leaves them largely to do their own work in us.

THE LIFE AND SAYINGS OF KILSBY JONES. BY VYRNWY MORGAN. (*Elliot Stock*. Crown 8vo, pp. xvi + 204.) The printed page has an altogether merciless way with 'characters.' That Kilsby Jones was a 'character' we do not doubt, for so many there are who say so. But we neither see nor feel it here. And as for his sermons, there is no doubt that those that were least characteristic and least effective as he delivered them are most effective here.

LIFE AND TIMES OF GIROLAMO SAVONAROLA. BY PROFESSOR PASQUALE VILLARI. (*Fisher Unwin*. Post 8vo, pp. xlvii + 792. 7s. 6d.) Villari's Savonarola is a European classic now. We have waited to see this cheap edition, for it had to come. It is well worth waiting for. Far more convenient, it is just as complete and legible as the library edition. It ought to have a great circulation. And wherever it circulates it will carry pleasure and deepening of purpose along with it.

BOHEMIA. BY C. EDMUND MAURICE. (*Fisher Unwin*. Post 8vo, pp. xxvi + 533. 5s.) There are those to whom the name Bohemia suggests a wandering, wayward life, and it suggests nothing more. There are those again, and they are better off, to whom it is the land of Hus and Jerom, and they are content to know nothing beyond. Mr. Maurice has written a book to dispel the error of the former, and add to the knowledge of the latter. It is the latest issue of the 'Story of the Nations.' And, unlike many of the volumes that have gone before, it *is* the story of a nation, completely and reasonably detailed. It is a story full of interest; full also of the things that make history, and make it worth reading. There were men in Bohemia

whom it is a blessing to believe in and know. There were great movements that swept through and moved the land, and made it memorable. And there was Bohemia itself, a nation with a nation's sense of individuality, for which it fought and died. The story is worth telling, and this is probably the first time that it has been told for all the world to read.

THE TESTIMONY OF THE FOUR GOSPELS CONCERNING JESUS CHRIST. BY THE REV. CHARLES VOYSEY, B.A. (*Williams & Norgate*. 8vo, pp. xii + 184. 3s. 6d.) This is a sorry book. Its purpose is to prove that the Christ of the Gospels is a poor-spirited person, perverse in His teaching, and pernicious in His example; that He is altogether beneath the Christ of our nineteenth-century imagination, and really, if we would only see it, beneath our superior notice. That is what Mr. Voysey sets out to prove—to prove from the Gospels themselves, and to his own abundant content he easily accomplishes it. For almost any one can quote Scripture to his purpose. So now he has nothing more to do but write another book, and tell us where we get the adorable Christ of our imagination.

#### LITERARY NOTES.

Many of the publishers have issued their lists for the forthcoming season. There are some appetising items in those we have gone over. A new book by Sanday, albeit it is a 'Father,' will be welcomed exceedingly by most. Its title is *Sancti Irenæi Novum Testamentum*; it will be published from the Clarendon Press. Mr. C. H. Turner's *Latin Versions of the Canons of the Greek Councils* will be a scholar's work and worthy. It also issues from the Clarendon Press.

Dr. Sanday is at present at work on the article 'JESUS CHRIST' for the *Dictionary of the Bible*. After that he will give himself to the new volume he has promised for the 'International Critical Commentary.' Few books are more needed than a scientific Synopsis of the Gospels in Greek; and it is a great pleasure to know that Dr. Sanday has undertaken it along with Mr. Willoughby C. Allen, and that they will include St. John.

Messrs. T. & T. Clark have arranged to issue in this country the series entitled 'Ten Epochs of Church History.' The series made a most promising start with Dr. Marvin Vincent's *Age of*

*Hildebrand.* The volumes are larger than Longmans' 'Epoch' series, nearer the size of Unwin's *Story of the Nations*; large enough to give a fair account of the periods they cover, not too large to alarm or weary a rapidly-reading public.

To the student of Hebrew, one of the most welcome promises is a translation of the latest edition of Gesenius' *Grammar*. The translator is Mr. Cowley. It comes from the Clarendon Press also. In reference to translations, it may be noted, that in an article in the *Greifswalder Studien*, Dr. Haussleiter speaks of Sanday and Headlam's *Romans*, and expresses the hope that the volume will soon be translated into German. The German commentators have given us many, it is something to know that they will accept this in return.

Dr. Cave's *Introduction to Theology* has been out of print for some time. He has revised it thoroughly, and brought it up to date. No book fills the place so satisfactorily.

If any demand is felt for lectures and lantern slides on Palestine, Egypt, or the like, Mr. Lyle's may be commended. The choice of subject seems thoroughly judicious. As for a Map of Palestine, nothing can touch the Raised Map by Mr. Armstrong published by the Palestine Exploration Fund.

*From Far Formosa*, probably the best missionary book of last season, has passed into a third edition. And now Messrs. Oliphant Anderson & Ferrier have just issued in uniform binding, *A Cycle of Cathay*, by Dr. W. A. P. Martin.

## Jean Astruc.

BY PROFESSOR THE REV. A. R. S. KENNEDY, D.D., EDINBURGH.

OF the works that figure in every history of Pentateuch criticism, none is so frequently mentioned and so little known as Jean Astruc's famous *Conjectures*.<sup>1</sup> This is mainly due to the fact that for reasons to be stated in due course remarkably few copies of the book are now in existence. Thus, in the catalogues of two of our greatest libraries, the Bodleian and the library of Trinity College, Dublin, the book is conspicuous by its absence, and many of the continental libraries are understood to be in no better case. As for Astruc himself, although in his day a medical specialist and writer of world-wide reputation, he is little more to the man of average education to-day than if he had been a 'minor prophet.' In these circumstances it may not be inappropriate to recall the outstanding features of Astruc's career, while a brief sketch of the contents of his *Conjectures* may be welcomed by many students to whom the original is inaccessible. For it is as the author of this epoch-making work that Jean Astruc is now chiefly, if not solely, remembered, a fact which gives a curious interest to an estimate formed of

it in the early part of the present century. Thus in Rees' *Cyclopædia*, vol. iii., 1819, we read under ASTRUC (John, M.D.): 'One very singular work, little noticed, and perhaps little deserving notice, founded solely on speculation and conjecture, was his *Conjectures*, etc. Bruxelles, 1759' (*sic*).

### I.

Jean Astruc<sup>2</sup> came of a good Protestant family of the province of Languedoc, in the south of France. Born on the 19th of March 1684, at the little town of Sauve, where his father was a minister of the gospel, Jean was baptized in the Protestant temple there. Astruc père, however, was not of the stuff that martyrs are made of, for

<sup>2</sup> The authorities for the following sketch are (1) the short autobiography which occupies page 293 of Astruc's posthumous work, *Mémoires pour servir à l'histoire de la Faculté de Médecine de Montpellier* (Paris, 1767), and (2) the *Éloge historique de M. Astruc* prefixed to this work by its editor, M. Anne Charles Lorry, himself a *savant* of note and a former pupil of Astruc (pp. i-iii). It also appeared in the *Journal des Sçavans* of date October 1767, pp. 291 ff. Lorry's *Éloge* is the main source of the articles on A. in such works as the following:—*Bibliothèque littéraire, historique et critique de la Médecine, etc.*, par M. J. F. Carrère, Paris, 1786, tome i. pp. 226-228, with analysis of A.'s works, pp. 228-238; *Encyclopédie Méthodique—Médecine*, Paris, 1790, t. i., pp. 374-382; *Jourdan's Biographie Médicale*, Paris, 1820, t. i., pp. 394-403; *Dictionnaire Encyclopédique des Sciences Médicales*, t. vii., Astruc (Jean); *Biographie Universelle, etc.*, t. ii., Paris, 1843, pp. 592 ff.

<sup>1</sup> The full title runs thus:—*Conjectures sur les Mémoires Originaux Dont il paroît que Moÿse s'est servi pour composer le Livre de la Genèse. Avec des Remarques, qui appuient ou qui éclaircissent ces Conjectures.* [Latin Motto.] *A Bruxelles, Chez Fricx, Imprimeur de Sa Majesté, vis-à-vis l'Église de la Madeleine. M. DCC. LIII. Avec Privilège & Approbation.*