

One of these fundamental types unexpectedly proves to be Negrito; the other two most important ones being Negroid and Malayoid. The Negrito and Negroid types being marginal in their distribution, are probably the older.

*The Zoroastrian doctrine of the freedom of the will:* A. V. WILLIAMS JACKSON, professor of Indo-Iranian languages, Columbia University. The purpose of this paper was to show the significance of the doctrine of the freedom of the will in the dualistic creed of Zoroaster more than two thousand five hundred years ago. The warring kingdoms of good and evil, light and darkness, personified as Ormazd and Ahriman, the ancient Persian god and devil, are in perpetual conflict, according to Zoroaster's philosophic teachings. While these two antagonistic principles, which struggle for the soul of man, are primeval and coeval, they are not coeternal, because Ormazd will triumph in the end and Ahriman will be annihilated. Man will help in bringing about the victory. Man is Ormazd's creature and belongs by birthright to the kingdom of good. He is created, however, a free agent, with the power of will to choose right or wrong. By the universal choice of right he will contribute his share towards the ultimate triumph of the hosts of heaven over the legions of hell at the final judgment day, and will win salvation for his soul. It was Zoroaster's mission in the world to guide man to make the right choice. Passages from the ancient Avestan and Pahlavi texts relating to the subject were translated, and emphasis was laid upon the interest which this old Zoroastrian doctrine in regard to the freedom of the will has for students of philosophy and religion.

*The Hittite civilization:* MORRIS JASTROW, JR., Ph.D., LL.D., professor of Semitic languages, University of Pennsylvania. During the last four decades the discoveries and excavations in northern Asia Minor have brought the Hittite problem into the foreground of Oriental archeology. The notices about the Hittite groups found in the Old Testament and in the inscriptions of Egypt and Assyria have been supplemented by an abundance of material now at the disposal of scholars, though this can not be fully utilized until the large quantity of inscriptions in the Hittite characters have been satisfactorily deciphered. Even without this decipherment the monuments themselves tell us much of the important part played by the Hittites during the second millenium before this era in the ancient East. They seem to have been composed of

a conglomeration of various ethnic elements and about 1500 B.C. a strong Hittite empire was located in northern Asia Minor which was powerful enough to threaten both Egypt, on the one side, and Babylonia and Assyria, on the other. These Hittites moving along the historical highway across Asia Minor left their rock monuments and their fortresses as traces of the power and civilization which they developed. Their contact with Assyria appears to have been particularly close and it is not impossible that the earliest rulers were actually Hittites. We find that at one time they extended far into Palestine. The "sons of Heth" associated in tradition with Abraham are Hittites and there were Hittite generals in the army of the Jewish kings. The introduction of cuneiform writing among the Hittites to replace their more cumbersome script is in itself an important indication of the close contact with Babylonian-Assyrian civilization as it also furnishes a definite basis upon which the decipherment of the Hittite language becomes a definite possibility.

*The decipherment of the Hittite languages:* MAURICE BLOOMFIELD, L.H.D., LL.D., professor of Sanskrit and comparative philology, Johns Hopkins University.

*The beginning of the fourth gospel:* PAUL HAUPT, Ph.D., LL.D., professor of Semitic languages, Johns Hopkins University. John i. 1, should be translated: In the beginning was Reason. Greek "logos" denotes both "word" and "reason." Logic is the science of reasoning. According to the Stoics, Reason (Greek Logos) was the active principle in the formation of the universe. We find stoic phraseology not only in the New Testament, but also in the Old Testament. The most valuable lessons of Stoicism were preserved in Christianity.

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## SCIENCE

A Weekly Journal devoted to the Advancement of Science, publishing the official notices and proceedings of the American Association for the Advancement of Science

Published every Friday by

**THE SCIENCE PRESS**

LANCASTER, PA.

GARRISON, N. Y.

NEW YORK, N. Y.

Entered in the post-office at Lancaster, Pa., as second class matter