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have it, there are two Mariés, not one Mary, two anointings, and not one anointing; but neither Mary is connected with any story of anointing.

Now we come to the Fourth Gospel. Let us confess that we do not come unprejudiced. That is to say, we come knowing that much of the dialogue in that work can only be regarded as the free composition of the writer, that the whole presentation of the story is bound up with theological rather than historical views, and that in particular the whole story of the Raising of Lazarus cannot be harmonized with the course of events sketched in Mark. I am not attempting to prove these statements: they are not new, and are to be found in almost any modern discussion of the Fourth Gospel. But granting their general correctness, what then? Surely this, that no historical statement made in the Fourth Gospel, and there alone, is of sufficient weight to disturb an otherwise probable conclusion in the story of the ministry of Jesus.

The Fourth Gospel¹ has the pair of sisters, Martha and Mary, and puts them in Bethany near Jerusalem. It has the story of the anointing at a supper just before the last Passover, with the 'pistic nard' worth three hundred pence and the objection to the waste; and it expressly identifies the woman with Mary, sister of Martha. But both in 11² and 12³ it tells us that Mary wiped the feet of Jesus with her hair, thereby identifying her with the 'sinful woman' of Lk 7³⁸. 'Mary Magdalene' is brought in without an explanation of who she is at Jn 19²⁵: it does not seem, therefore, that the writer means us to understand that she is Mary, sister of Martha, about whom so much has been already said.

But if we are to take the statements in 11 and 12 seriously, then we must locate at Bethany the tale of Mary sitting and listening to Jesus; and

¹ See, on this part of the subject, Streeter, *The Four Gospels*, 378.

what is still more improbable, we must suppose that this supper-party is independently described in Lk 7, and therefore that Mary was a notorious sinner, so notorious that at the very end of Jesus' career her presence at a supper-party with Jesus is regarded as extraordinary. For if there be only one anointing, it must clearly be placed in the last week, as it is done in the Latin Diatessaron.

Thus it is the Fourth Gospel and the unhistorical use it has made of tradition already in circulation that brings in psychological improbabilities into the figure of Mary, the sister of Martha. Quite distinct from this is the question of the identity of Mary Magdalene and her character: I have attempted to show that there is no reason in any of the Gospels to regard her as either Mary, the sister of Martha, or as the 'sinful woman' of whom we read in Luke. As I understand the matter, the only time Mary Magdalene is mentioned in any of the Gospels apart from the burial of Jesus and the Resurrection is Lk 8^{2f}.

It should further be added, in justice to the Fourth Evangelist, that we must not ascribe to him the psychological monstrosity of himself making Mary, the sister of Martha, into a notorious sinner. The only one of all these women that the Gospels themselves put before us as a 'sinner' is the woman in Lk 7³⁷⁻⁵⁰. The Fourth Evangelist has identified the woman who brought the 'pistic nard' to the supper at Bethany with Mary, sister of Martha and of Lazarus: it is only the presence of certain details in Lk 7 that has made Western interpreters identify Luke's anointing with the anointing at Bethany.

The main conclusions, then, that we should draw is that the story of the 'woman that was a sinner' has received in the form that we read it in Lk 7³⁷⁻⁵⁰ certain details which do not belong to it, but belong to another supper, that at Bethany; and further, that both Mary, sister of Martha, and Mary Magdalene emerge from our inquiry with unblemished reputations.

Literature.

THE RELIGION OF ANCIENT PALESTINE IN THE LIGHT OF ARCHÆOLOGY.

ARCHÆOLOGICAL evidence regarding Old Testament history has been accumulating rapidly within

recent years. Ancient sites in Palestine, Syria, and Mesopotamia have been yielding up their secrets in monuments, tablets, and objects of almost every description. Dr. Stanley A. Cook, the well-known Semitic scholar, in his latest work,

The Religion of Ancient Palestine in the Light of Archæology (Milford; 252 pp., 39 plates and 2 maps; 12s. 6d. net), has dealt with the archæological facts in his usual careful and comprehensive way. The book contains the Schweich Lectures of the British Academy given by Dr. Cook in 1925, and now published for the first time. The delay, which has been due to his other numerous tasks, has enabled him to make use of much new and valuable material, including the recent discoveries at Byblus, Beisan, and other places. The book thus gives us the original lectures rewritten, considerably expanded, and illustrated afresh, although the scheme and scope of them still remain. The field is an extensive and attractive one, and no scholar is more competent to deal with it than Dr. Cook, who has already contributed so much to our knowledge of Palestinian religion. On this occasion, he has deliberately, as he tells us, left on one side questions of the literary and historical criticism of the Biblical records and all theories of the development of religion, and has confined himself to the interpretation of the archæological evidence. He has certainly succeeded in throwing considerable light on many abstruse problems connected with the Israelite and Oriental worlds. In the first lecture he deals with the facts classified and viewed comparatively, giving the reader considerable enlightenment on cup-marks, rock altars, triads, deities and kings, sphinxes and other Egyptian elements, cult scenes, and numerous other interesting matters. In the remaining two lectures, which treat the subject more historically, he takes up the Old Oriental and Græco-Roman periods respectively, and deals with a great variety of archæological facts bearing upon them. Hardly anything of archæological importance from pre-historic times to the foundation of Christianity has escaped some reference or consideration. The wideness of the treatment is due to the fact, often forgotten, that, after all, the Israelites were only a small part of a much larger group of inter-related peoples, and received constant influences from without. One conclusion reached at the end of the volume is that the early religion of Israel, though different from surrounding religions and having quite distinctive features of its own, was not that of the prophets which has given the Old Testament its worth, but had to be re-shaped and invested with a fuller content by the great reforming minds of Israel before it received a permanent value. Any reader who wishes to know what archæological research is contributing to our knowledge of Palestine, and how profoundly it is affecting

our Biblical and other problems, has only to study this fascinating volume. In addition to the maps and plates, there is an excellent bibliography, a full index of subjects, and a chronological table, suitable at least for working purposes, from 4000 B.C. to A.D. 640.

THE PROPHETIC MINISTRY.

Among the Yale lecturers have been numbered not a few of the most distinguished preachers on both sides of the Atlantic, and some of the lectures in printed form have attained something like fame. The prestige of the series will certainly not be diminished by the lectures on *The Prophetic Ministry* (Abingdon Press; \$2.00) delivered by Bishop Francis J. McConnell, of the Methodist Episcopal Church. Towards the end he remarks, 'I have been trying to say all along that it is the function of the prophet to keep religion moral.' There could be no better summary of the book than that. In every chapter he emphasizes the truth that everything that calls itself religious has to be judged by moral tests and standards, and it is the business pre-eminently of the prophet to bring it to this test. The prophet's function—the Bishop tells us—is 'to get moral questions up, and not let them down until they are settled.' The infallible sign of true prophecy is this emphasis upon the moral. Any mystical type of religion which ignores this receives short shrift from Bishop McConnell. The mysticism which implies absorption into God seems to him to imperil the distinctiveness of human personality, and all through the book human values are represented as the chief concern of religion as understood and proclaimed by the Hebrew prophets. Those values are ends in themselves, they are integral to religion, and the aim of the prophets is to proclaim the potential worth and sacredness of human beings. It is with these ideals that the prophet is concerned, not with the programmes through which they may be realized; in that region he is seldom an expert, it is his business to 'keep moral values uppermost.' Essentially even the three temptations of Jesus had to do with moral issues.

The titles of the chapters reveal the various angles from which the Bishop approaches his subject—'The Aim of the Prophets,' 'The Prophetic Idea of God,' 'The Prophet and Mysticism,' 'Prophets and Priests,' 'Prophets and Kings,' 'Prophets and Progress,' 'The Perils of Prophecy,' 'Jesus and Prophecy.' But the burden of them all is that religion must be moralized, and that in

season and out of season it must insist upon the value of human personality. The volume does not teach us much about the contents of the prophetic books, but it admirably reflects their spirit, and it is indeed a moral tonic.

THE DOCTRINE OF HOLY COMMUNION.

The question of the Eucharist is a thorny question which perhaps more than any other divides the Christian, and particularly the English Christian, world. There are, however, certain signs of a desire on both sides for mutual understanding and approach. On the evangelical side this appears in a tendency towards a deeper appreciation of the sacrament; on the 'Catholic' side in a certain disposition to appreciate the rival point of view, together with a growing consciousness that the old metaphysic upon which the doctrine of transubstantiation was based is gone, and that the new age calls for a thorough restatement of the doctrine. Accordingly we regard as very timely the publication of *The Evangelical Doctrine of Holy Communion*, edited by the Rev. A. J. Macdonald, D.D. (Heffer; 7s. 6d. net). It is the work of a body of scholars belonging to the evangelical section of the Church of England. In method it is historical, tracing the doctrine from its origin in the New Testament, through the Greek and Latin Fathers and the Middle Ages, to the Reformation and the Anglican theology of to-day. A chapter is devoted to the Free Church presentation of the doctrine. Several of the writers are specialists in the periods of which they write, and the whole is a work of great historical value, scholarly and informative, a reliable guide through the maze of the Christian ages and a worthy presentation of a great and vital theme.

JESUS AND THE LAW.

'Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.' Did Jesus really say that? This and all cognate questions relating to the attitude of Jesus to the Jewish Law are discussed with admirable sanity and on a basis of wide learning by Professor Bennett Harvie Branscomb, Ph.D., in *Jesus and the Law of Moses* (Hodder & Stoughton; 8s. 6d. net). The adequate discussion of these questions demands a thorough knowledge of the literature reflecting the Jewish background of the Gospels and an intimate acquaintance with that phase of New Testament criticism which affects the sources and the literary

history of the Gospels. In both these directions Dr. Branscomb is fully equipped. In successive chapters he discusses 'The Law of Moses in Jewish Thought in the First Century,' 'The Synoptic Gospels and their Several Attitudes toward the Law,' 'The Traditions preserved about Jesus and the Law in Mark,' 'The Evidence of the Q Source,' and 'The Traditions preserved only in Matthew.' The careful examination of sources is of the highest importance, because the Gospels, as they stand, contain utterances of Jesus ranging all the way from complete rejection of the Law to its complete affirmation, but even such an examination does not lead to any very satisfactory result, as 'within the several strata the same divergent material has been found,' and the discussion must be conducted in the light of larger considerations.

Dr. Branscomb rightly fastens on the conflicts between Jesus and the Pharisees as illustrative more than anything else of the attitude of Jesus to the Law. Those conflicts, he believes, were much more numerous than are recorded in our Gospels, but those that are recorded he subjects to a searching examination—for example, the controversies over eating with sinners, fasting, the Sabbath, the washing of hands, etc. The argument tends to make clear 'the independence and freedom of Jesus from the whole scribal movement.' Jesus did not despise the ritual, but the needs of men took with Him precedence over ritual regulations: the paramount obligation is that of meeting human need. This is how Dr. Branscomb sums it up: 'It is important to observe that this work of Jesus, strengthening and enforcing the ethical aspects of Judaism to the neglect of its ceremonial and its formal or impersonal elements, did not rest upon any opposition to the formal or ritual side of the religion. It is only as these duties conflicted with his conception of righteousness in ethical terms that Jesus ignored or rejected them'; and Dr. Branscomb happily suggests that the fundamental reason for Saul's programme of persecution was the perception of his trained mind that here was a teaching destructive of Pharisaism. 'If Jesus' teaching were accepted, the ultimate authority in religion would no longer be the Law of Moses but general moral principles.'

In the course of the discussion we learn much about the teaching of the Pharisees through direct quotation from the Rabbis, also about the sects into which the Jewish world of that time was divided. All the Synoptic Gospels, including Matthew, are regarded as products of the Gentile Church, while 'Q came out of a circle of Christians

who had felt persecution at the hands of the Pharisees.' The book is a masterly and illuminating contribution to the solution of a complicated question. There are a few slips which should be corrected in the next edition. The δ should, of course, be deleted from $\acute{\alpha}\gamma\alpha\theta\eta\delta$ on p. 23; correct 'riseth' to 'risest' on p. 31; רַם בְּנוֹ אֲרָם to רַם בְּנוֹ אֲרָם on p. 144; $\xi\lambda\epsilon\sigma\tau\upsilon$ to $\xi\lambda\epsilon\sigma\tau\upsilon$ on p. 147; 'Wellhausen' to 'Wellhausen' on pp. 202 and 296; 'Boussett' to 'Bousset' on p. 283; and 'tradiut pour le premier fois' on p. 284.

THE EPISTLE TO THE COLOSSIANS.

Paul and the Intellectuals (Hodder & Stoughton; 6s. net) is a commentary on the Epistle to the Colossians by Professor A. T. Robertson, D.D., LL.D., Litt.D., of the Southern Baptist Theological Seminary, Louisville, Kentucky. Dr. Robertson's name is a guarantee that the scholarship is competent and the theology conservative in the best sense. The volume takes its title from the fact that the Epistle to the Colossians is St. Paul's 'body blow' against the incipient Gnosticism of his day. The expositions are on popular lines, but there are many footnotes in which the author's critical equipment appears. The style of exposition might well have been more arresting, and certain things might have been more happily or more elegantly expressed. But it is a very useful little commentary, and a special feature of it—for which many readers will be grateful—is the way in which it weaves together brief quotations from previous commentators.

It is Dr. Robertson's conviction that St. Paul was no mere rabbinizer or hellenizer, his faith and philosophy being founded on an unshakable experience of Jesus Christ. No doubt he took over terms of the Gnostic movement such as 'mystery' and 'fulness,' but this is not to allow that he was influenced by the Gnostics in his Christian conceptions. In the Introduction there is an informative account of 'the new heresy in the Lycus valley.'

ARTHUR S. PEAKE.

It is a delicate task for a son to write the story of his father's life, but that task has been brilliantly achieved by Mr. Leslie S. Peake in the *Memoir* (Hodder & Stoughton; 7s. 6d. net), which is indeed what it claims to be, 'An Intimate Study of the Man and his Work.' For a full generation Professor Peake's praise has been in all the Churches, but

to those who did not know him as a personal friend this book will come with something of the force of a revelation. It is difficult to say which is the more astounding—the industry or the versatility of the man. No British scholar has done so much as he to teach the religious public the modern view of the Bible; by the books which he wrote and edited he affected opinion both widely and profoundly. But he was far more than a Biblical scholar and expositor; he was administrator, preacher, and ecclesiastical statesman as well. Though a student, at times putting fifteen hours of work into his day, he was no recluse. He faithfully attended the innumerable University and Church committees of which he was a member; he played a conspicuous and heroic part in the union of the Methodist Churches, and as one of the universally trusted leaders of the Free Churches, he gave much of his time and strength to the negotiations designed to promote union between those Churches and the Church of England. Everywhere the judicial, sympathetic quality of his mind was recognized. 'Again and again,' says the Archbishop of Canterbury, 'it was his openness of mind and breadth of brotherly sympathy which enabled us to continue.' He was a temperance advocate, a champion of foreign missions, a Sunday School reformer, and so passionately interested in the poor that, as a young man, he had intended, before discovering his real *métier*, to devote his life to the service of the slums in the East End of London.

The wonderful thing about Peake was his combination of radical criticism and evangelical passion, and the story affords occasional glimpses into his inner life, with its fine spirit of surrender, which are well fitted to reassure students of theology that scholarship, so far from being a drag on their evangelism, should be a spur to it. An admirable summary of Peake's various writings is given, the interest of which is occasionally enhanced by accounts of the criticisms to which they were subjected when they appeared. Great Biblical scholar as he was, it was as a humble servant of Jesus Christ that he wished to be remembered. This excellently written memoir is full of interest and stimulus; it will be eagerly read not only by students and ministers, but by all who care to hear the story of a strenuous and noble life.

THE ISSUES OF LIFE.

Dr. Henry Nelson Wieman, who holds the Chair of Philosophy of Religion in the Faculty of the Divinity School at Chicago University, writes in

an attractive idealistic strain in a new work entitled *The Issues of Life* (Abingdon Press ; \$2.00). It deals in a reflective, yet popular, style with everyday problems of life, such as the attainment of maturity in conduct, the realization of the great positive values in friendship, the increase of vital energy (a problem both biochemical and psychological), and the achievement of the good. But the main theme of the book is the 'supreme issue' of life, which is described as follows: 'What is that order of existence and possibility upon which we must depend and to which we must conform, to bring human life to its highest fulfilment and to promote the greatest possible values?'

This question—which bears on the face of it a certain *petitio principii*—is discussed in the last five chapters, respectively entitled Religion, God and the Ideal, Life and Scientific Method, Personality, The Last Devotion.

Apparently following Mr. Lippmann and John Dewey, the author calls the way of life which he advocates the way of 'high religion,' or of 'the last devotion,' which is a dedication of life in supreme devotion to an order of existence and possibility in great part unknown. The advocate of religion without God makes the ideal the supreme object of religious devotion. But it is the author's contention that if ideal means the best to be attained, even though that best be very different from our human idea of it, then God is essentially involved in its attainment. For God is that order of existence and possibility by virtue of which the greatest possible good is truly a possibility and can be achieved by human effort. Accordingly, devotion to the supreme ideal must be devotion to God. And the order which is God is the order of community which leads to highest values, or—in very simple and very ancient language—the order of love.

But how does religion attain knowledge of God? There is no esoteric religious method of getting knowledge. The true and only method, in religion as in other spheres of culture, is empirical. 'Only through communication, through the stimulating interchange of ideas and inventions and through deep community of heart and mind do the Orient gates unlock to spacious days that dawn.' And personality is that which communicates. And prayer at its best is the deliberate establishment of those attitudes of personality through which the order of God can possess the world.

It is an elusive book, and many would find it vague, wordy, and repetitive. Yet it is full of suggestion, and should appeal in particular to the

youthful reader in whom the pulse of idealism beats high. To sentences like these such an one is ready to respond: 'There is a kind of religion which engenders a vital striving that is invincible. It is invincible because it feeds on pain and failure and all manner of trouble with almost as much gusto and nourishment as it finds in comforts and successes. . . . Some would classify such religious living with the irrationality of the animal urge. But it is just the opposite. It is life sustained and inspired by that order of unexplored possibilities which constitutes the invaluable object of devotion for all human living.'

CHRISTIAN UNITY.

Of the making of books on Christian Unity there is no end; the mass is becoming almost unmanageable. Yet there is always room for the best, and Professor John T. McNeill in *Unitive Protestantism: A Study in our Religious Resources* (Abingdon Press; \$3.00), gives us one which is well worth adding to whatever number any of our readers already possess.

Its value and interest do not lie in the end-sections which summarize what has been summarized so often—the steps towards reunion that have been recently either actually taken or proposed. We concur in the wise words of warning against unions that are advocated like commercial mergers, and any that instead of doing justice to the past propose simply to ignore it; an ignored past is likely sooner or later to rise against us. But the main value of this book lies in its survey of the views of the Church held by the great reformers who all feared and hated schism, and clung to the idea of the visible Catholic Church. The teaching, say, of Calvin on that point has been strangely forgotten precisely where Calvinism took deepest root. In this section the author casts light upon many things; we may mention the Marburg Colloquy which in his view failed, in so far as it was a failure, through the poetical complications of the situation.

The destroyers of Protestant unity have been such things as a total misunderstanding of Luther's doctrine of the priesthood of all believers as implying individualism; the subjection of Protestant Churches to State-domination; and, above all, intolerance. Yet Protestantism at no time totally lost sight of the ideal of unity which in our own day has come once more to the forefront. We have here a scholarly work based on wide reading and sound reflection, a work which, we repeat,

will prove a valuable addition to the extensive literature already available.

THE NEW GENERATION.

A book has been published with the above title. The publishers are Messrs. Allen & Unwin, and the price 20s. net. As may be surmised, it is a (physically) weighty volume, the result of the combined wisdom of thirty-three writers. Brief biographies of the thirty-three are given in an appendix, and we ascertain from it that nearly all of the writers are American. They are most of them quite unknown on this side. There are some, however, whose fame has reached us, like Dr. John B. Watson, the protagonist of 'Behaviourism,' and we know our Havelock Ellis. The company, and the subject, are introduced to the reader by Dr. Bertrand Russell in a characteristic essay, and perhaps this is a sufficient indication of the general standpoint of the volume.

What is the general result of this co-operative wisdom? Well, we gather that the new generation is in revolt, pretty much against everything. They no longer reverence God (who would?), or their parents (thank goodness), or authority. They have thrown off the outworn adult ethics and are indulging in sex experiments. The family is going, partly because of the Industrial Revolution, partly because schools are taking over parental duties, and partly because we are becoming enlightened. The family *ought* to go (Dr. John B. Watson), and children ought to be 'brought up' in clinics and institutions. 'We have come to see that this mother-love complex is fraught with more dangers than benefits.' The whole business must be changed. In particular child-bearing must be made a paid profession. What we need is (or are) children's clinics, the new psychology, psycho-analysis, sociologists, sexologists, and real educators (as distinguished from servile pedagogues). And we must not forget the Freudian psychology, 'which is indispensable.' There are more general deliverances, such as these. It is no longer Satan who makes sin, but glands. The influence of the Churches depends on human misery and impotence. At present the State, except in Russia, is in the grip of moral and religious prejudices which make it totally incapable of dealing with children in a scientific manner. And, finally, about religious belief, science teaches us that human life is the chance product of material forces, an accident unplanned and unforeseen in the history of the planet. Youth may revere Mr. Wells or Mr. Ber-

trand Russell; it is only spinsters who continue to revere the Almighty or His Son.

The above is not an unfair summary of the conclusions of this volume. It may be questioned whether any other country than America could have furnished such a choice selection of cranks. The calm way in which the most questionable and eccentric statements are made as though they were axiomatic is first irritating, and then amusing. There are passages (and even essays) with sense and restraint in them, as one would expect in a volume of seven hundred pages. But on the whole we have seldom read a book in which the most debatable propositions are laid down with more dogmatic assertiveness. It may be pointed out that nearly all the positions in the book follow from its blank atheism. And by far the most significant pages in it are those in which Mr. Joad confesses that the present generation have thrown away religion and have nothing to put in its place. It would be difficult to find a more convincing illustration than this work offers of the intimate connexion between religion and decent morality.

A book of a totally different character, and one that can be unreservedly commended to all who have the care of children is *The Modern Parent: A Practical Guide to Everyday Problems*, by Mr. Garry C. Myers, Ph.D., Head of the Parental Education Division in Cleveland College, U.S.A. (Williams & Norgate; 8s. 6d. net). It would be difficult to exaggerate the value of this wise book for parents and educators. It is the result of wide experience and detailed observation of family life. In a series of chapters on parents 'who scold, who are inconsistent, who disagree before their children, who are discourteous,' and so on, we have not only sound sense but actual illustrative incidents that will touch the conscience and instruct the minds of any who are fortunate enough to possess this guide. It would be an admirable present for a newly married couple, and would probably save them from disastrous blunders.

LUZZATTI.

No man who sets before the public a review of 'mankind from China to Peru,' and strides from centuries B.C. to the Great War, can hope in this age of highly specialized knowledge to do more than create a prejudice against himself. Not even so very great a man as Signor Luzzatti, by whose death Italy lost a figure little less interesting than *il Duce* himself. Luzzatti, himself a theist of

Jewish origin unable to associate with any particular sect of believers but sympathetic with all, devoted much study to the subject of religious toleration and did great work to secure it. His huge second edition of *Die Nella Libertà* has, with some omissions, been translated and published as a fitting monument 'to commemorate the one hundred and fiftieth anniversary of the first constitutional establishment of religious liberty' in America—*God in Freedom: Studies in the Relations between Church and State* (Macmillan; \$5.00). 'Monument' is the word. The work is colossal. It embraces a bewildering variety of topics from 'the Homer of Buddhism' to 'Our Feline Human Nature.' It is in our view an endless pity that the editor did not confine himself with greater strictness to such papers by Luzzatti as bore directly on the matter indicated in the sub-title. Even when we do that for ourselves, we must confess that while the range of Luzzatti's knowledge almost staggers us, we are not deeply impressed with the accuracy of the information he gives regarding the parts with which we ourselves are familiar, nor with his generalizations. We value far higher the added papers by four American writers, among them Mr. William H. Taft.

Bishop Clifford E. Barbour, Ph.D., has written a book with the intriguing title *Sin and the New Psychology* (Abingdon Press; \$2.00). His aim is to show that the new psychology has by no means antiquated the Christian doctrines of sin and salvation. On the contrary, the psychologist who speaks of libido and complexes and reintegration is dealing with problems as old as human nature, problems which find their supreme solution in the gospel. Dr. Barbour's handling of the subject is both wise and well informed. In his opening chapters he gives a sufficient sketch of the new psychology in its various schools, and indicates the profound influence it is having on the moral and religious thought of to-day. He then goes on in the light of this to analyse the doctrine of sin in its origin, its influence on the soul, and the possibility of its elimination. In each case he finds that the terminology of the new psychology is capable of a Christian interpretation, and that much that psycho-analysis would do for the soul is more effectively accomplished by Christian faith. 'Some have claimed that psycho-analysis has unlocked the door to greater glory for mankind, but Christianity has always held the key. . . .

The same principles have been applied further by Christianity, to bring man to a proper relationship not only with that which is human but that which is divine, not only that which is but that which ought to be. Thus there is no real conflict between the new psychology and Christianity. Psycho-analysis has merely added the weight of its evidence to the eternal truths originally revealed in the life and teaching of Jesus.'

After Two Thousand Years, by Mr. G. Lowes Dickinson (Allen & Unwin; 6s. net), is a dialogue between Plato and a very modern young man. They meet in the Elysian Fields, and discuss all sorts of questions dealing with property, government, socialism, war, and education, finishing up with the future life. The writing, as may be anticipated, is brilliant, and the thinking quite emancipated. And, whether the reader finds enlightenment in the arguments or no, he will certainly get entertainment and mental stimulus. It is always helpful, as well as interesting, to hear two clever people discussing the universe, and that is what we are permitted to do in this volume, which has all the familiar characteristics of the writer's well-known mentality.

Under the title *Tyrol under the Axe of Italian Fascism*, Messrs. Allen & Unwin Ltd. have published a translation of a fiery narrative of and protest against the treatment of the native population of South Tyrol by Mussolini and the Fascists since the annexation of the former Austrian province by Italy. It is written by an exiled Tyrolese patriot, Dr. Eduard Reut-Nicolussi (12s. 6d. net). Though elected one of the representatives of Tyrol in the Italian Parliament, yet the writer of this story had to make good his escape from his native land to avoid arrest by Mussolini's agents. He has used his liberty to tell, without restraint, to fellow-Germans in Austria, Germany, and the United States the story of the years of studied and cruel oppression, as he alleges, of the native people of the South Tyrol. They made their appeal to the Conference at Versailles, and especially to President Wilson at its head, that they should not be placed under Italian rule, but this having failed they still hoped that a land of German legend and of heroes in peasants' garb would be left in the enjoyment of its ancient customs, its language, its schools, and its methods of administering justice. On the contrary, it is alleged that everything is being done to make the province Italian and its people the slaves of their conquerors. Thus far he has

not succeeded in raising up a champion among the other nations. Here is a case for the League of Nations, but Mussolini would not brook its interference.

The Revolt against Dualism, by Professor A. O. Lovejoy (Allen & Unwin ; 15s. net), is a volume of over three hundred pages of small print—so that in all there must be one hundred and seventy thousand words in the book—written on the subject of sense-perception, under the above heading. It is concerned not with Manicheism, but with a discussion of what actually happens when we perceive an object in space. This is a topic which exercised the ingenuity of the Scottish School since the days of Reid and Hamilton, so that we have a kind of hereditary interest in it. How important it is, in its implications, this volume will show, for, though to the ordinary man this at first sight appears much ado about nothing, yet it is not so.

This long book is none too long for its subject, and there is no irrelevancy. The author writes with an amazing wealth of knowledge, so that we have here a résumé, full and fair, of one of the fundamental problems of philosophy from Descartes down to Whitehead and Bertrand Russell. The style is excellent and although the subject-matter is technical, the treatment is extremely interesting. The upshot of the book is that all attempts to resolve mind into matter or matter into mind fail, and are bound to fail; and yet so keenly is the author alive to the mystery of knowledge that he closes with a Platonic mythus, after the manner of the *Timæus*. The author is already well known for his work in the realm of pure philosophy, and this new volume will add to his already great reputation.

In these days mathematics is having a big innings and even threatens to swallow up all the physical sciences. The very elements of the world, as known to science, are nothing else, we are assured, but mathematical symbols. In these circumstances we welcome the appearance of *Number the Language of Science*, by Professor Tobias Dantzig, Ph.D. (Allen & Unwin ; 10s. net). In this book is given an exposition of the fundamental ideas which have revolutionized mathematical thought during the last twenty years. 'The historic method has been freely used to bring out the rôle intuition has played in the evolution of mathematical concepts. And so the story of number is here unfolded as an historical pageant of ideas, linked with the men who created these ideas and with the epochs which produced the men.' The exposition is lucid and, consider-

ing the subject, wonderfully intelligible and interesting to the lay reader. In the earlier chapters there is a considerable amount of fascinating lore in regard to primitive methods of counting, and such things as amicable numbers, the discovery of zero and the squaring of the circle. One is puzzled by a reference to 'Abraham proceeding to the rescue of his brother Elíasar with 218 slaves.' Can the reference be to Abraham proceeding to the rescue of Lot against the king of Ellasar with 318 slaves?

In the later chapters we are led into ever deeper waters, till we are brought to the anatomy of the infinite and the grand dispute over the possibility of the last transfinite. In a concluding chapter it is shown that every criterion of rational reality involves mathematical concepts. 'How, then, can we arrive at a criterion? Not by evidence, for the dice of evidence are loaded. Not by logic, for logic has no existence independent of mathematics: it is only one phase of this multiphased necessity that we call mathematics. How, then, shall mathematical concepts be judged? *They shall not be judged*. 'Mathematics is the supreme judge; from its decisions there is no appeal.'

So much is written and said about the urgency of Reunion that a counterblast was to be expected, and this has been provided with a vengeance in *Founded on Rock, United not Uniform Christianity: A Plea for Reality*, by the Rev. Frank Ballard, D.D., B.Sc. (James Clarke ; 5s. net). The book is an ardent plea for unity instead of union. Union, says Dr. Ballard, is next to impossible. Union with Rome means submission. Union with Episcopacy means something rather like submission. Why talk of what is not practical politics? Is Union even desirable? What is wanted is real Christianity in all the churches. Dr. Ballard has a facile (and an acid) pen, and he pursues this theme through twelve chapters. He has been so long engaged in controversy that he is apt to indulge in a somewhat provocative tone. He does not mince his words, and it cannot be denied that some of his criticisms are justified. But less excitable readers will gladly admit the soundness of his plea for unity as the chief necessity without one whit lessening their desire for union. The arguments for union are too well known and too convincing to need repetition. But we are all the better of being reminded that union is not the end, only the means.

The Life of the Spirit in the Modern Man, by Mr. J. H. Bodgener (Epworth Press ; 3s. 6d. net),

is of the nature of a guide-book on personal religion written in the speech of to-day. In its various chapters the writer deals with the awakening of the soul and its discovery of God in Christ, he traces the several highways of beauty, truth, and love by which it travels towards perfection, and he shows how it is developed and disciplined through the conflicts of life. The various topics are handled with insight and sympathy, while the pages are brightened by illustrative quotations drawn from many sources. A reference to Nietzsche may be quoted as showing him in an unusually pleasing light. 'Nietzsche, in his youth, was led unawares into a house of ill fame. Realising the evil of his surroundings, he rushed to the piano—"the only thing in the room with a soul"—and, striking the keyboard, passed into a world immune from temptation.'

Essentials (Hodder & Stoughton; 5s. net), by Professor P. Carnegie Simpson, D.D., is subtitled 'A Few Plain Essays on the Main Things.' They certainly deal, as is promised, with the 'main things'; for they treat of life, love, work, duty, experience, and belief. And they are 'plain essays'; for they are written not only with an engaging frankness and candour, but also in a clear and withal graceful style, such as should attract the 'sensible' and 'not very orthodox' folk for whom they are intended.

Even when, as in the essay on Belief in God, the writer touches profundities, he does so in a way that should be welcome to the uninitiated. It is, for example, an admirably 'plain' exposition he gives of the well-known principle (attributed to Kepler) that in the rational explanation of the world we think God's thoughts after Him. But, generally speaking, the metaphysical is as much avoided as, throughout the volume, the 'parsonified tone of voice' and the 'theological accent.'

Here is quite a good example, taken almost at random, of the writer's style: 'What are the two supreme qualities in friendship? Emerson named them as Truth and Tenderness. The one is a little hard; the other a little soft. I prefer to say that the supreme qualities in friendship are *Understanding* and *Loyalty*. Understanding is truth which can see and sympathise; loyalty is tenderness which is ever faithful. The last is indispensable. Treachery is the sin against the Holy Spirit of friendship; and it takes a Jesus to forgive a Judas.'

Straight and Crooked Thinking, by Mr. Robert H.

Thouless, Ph.D. (Hodder & Stoughton; 5s. net), is a thoroughly racy and delightful book. Fallacies in reasoning are usually dealt with in a somewhat ponderous way in books of logic, so that many a student carries in his breast a smouldering resentment against the convolutions of the syllogism. But Dr. Thouless is a master of straight thinking and clear writing. He is a most pleasant and entertaining guide as he leads us among pitfalls of analogy, tricks of argument and fallacies of logic. The various errors are abundantly illustrated, and a discussion is appended in the form of a dialogue in which all the elements of crooked thinking are cleverly combined. This book should prove a genuine help to any one who would learn to think clearly and argue soundly.

Religion and the Reign of Science, by Mr. F. Leslie Cross, M.A., B.Sc. (Longmans; 4s. net), is a most useful introduction to the subject of which it treats. If any one unversed in modern science wishes to have a brief, clear, up-to-date account of what is being taught to-day, and of how the present situation in the scientific world has arisen, he could not do better than read this book. The various chapters treat of Religion in relation to Physics, Biology, Psychology, Biblical Criticism, Philosophy, and the Life of the Spirit. In each case the treatment is necessarily concise and elementary, but on the whole it is sufficient to give the lay reader an intelligent grasp of the subject and to show him the bearings of modern science in its several branches on the supreme problems of morality and religion.

In Religion and the Mysterious, by the Rev. F. H. Brabant (Longmans; 4s. net), the writer gives a careful analysis of our sense of the mysterious, especially in its relation to the religious life. He deals first with Mystery in Life, second with Mystery in the Bible and the Church, and lastly with the Mysterious and the Supernatural. While confessing indebtedness to Otto, he follows his own line with clearness and vigour. The argument of the book, briefly, is that 'there are two passions in the human heart, both planted in it by the Creator—the passion to understand and the passion to adore.' To attempt to understand without adoration is to put a strain on human nature which it will not stand. It leads to the sin of pride. It is a self-contradictory ideal, for to know all would be to become God. It is a self-distorting ideal, for the human faculty of wonder and reverence must not be starved. On the other hand, to adore with-

out trying to understand is also no ideal for man. It is a creed for slaves and is the mother of superstition. In the harmonious combination of these two passions lies the way to a reasonable faith.

George Whitefield: The Awakener is the title of the latest biography of the notable evangelical of the eighteenth century, contemporary and intimate friend of the Wesleys. The wonderful story of this 'pioneer of modern evangelism' is retold not only with whole-hearted sympathy and enthusiasm, but with remarkable skill by the Rev. A. D. Belden, B.D., the present Superintendent of 'Whitefield's,' London, who has already a good deal of literary work to his credit (Sampson Low; 12s. 6d. net). 'Whitefield has a challenge for the youth of the modern world and for the youth of our Evangelical Churches especially.' 'His sublime audacity in the cause of the Gospel,' 'His relentless insistence upon "new birth" for human nature is likely to find a fresh vogue in the hitherto least likely quarters to-day'—these are the main points that Mr. Belden emphasizes as justifying this new biography. He has secured an introduction to it with characteristic and telling phrases and sentences from the Prime Minister. Mr. MacDonald thinks that 'it is particularly happy that this story of the greatest evangelist of the English-speaking race should be a heritage held in common by our American cousins and ourselves. Both nations are equally and permanently indebted to this intrepid apostle of faith'; therefore he recommends 'this presentation of the challenge of the eighteenth century revival to the Churches and the Masses of our own age.' In the Churches of every denomination at present there are many young clergy and ministers who cannot fail to gain fresh courage and to be animated with more fervent zeal by reading this vivid narrative of the pot-boy in a Gloucester public-house of two hundred years ago who when asked by his mother, 'Will you go to Oxford, George?' replied, 'With all my heart.' There he joined the Holy Club of which John and Charles Wesley, younger students than himself, were the most enthusiastic members. The association of these three Oxford students was destined to be lifelong and, despite their differences, revolutionary in its influence on the social and religious life of two centuries. Mr. Belden thinks that Whitefield's part, though he did not, like the Wesleys, found a new religious denomination, has been seriously underrated. As a young student who had become a deacon in Holy Orders, he made an extraordinary impression in London, just as young

Charles Spurgeon did a century later. He dared to go to the United States as the Wesleys had done, and there made a great impression where the Wesleys had failed. He made altogether thirteen voyages to and fro across the Atlantic, attracted large congregations and inevitably large crowds out of doors by his preaching and preaching alone. Here was no Mr. Moody with Mr. Sankey and his hymns and harmonium. His influence in England, Wales, and Scotland, wherever he went, was equally extraordinary. His preaching moved crowds not merely to hysterical emotions but to true repentance. He built up a number of congregations in different towns that remain even to the present, just as he built up two in London, each of which has had a notable history, and that now known as 'Whitefield's' in Tottenham Court Road is the most influential of their successors. Mr. Belden has not been content to deal fully with Whitefield's manifold efforts as a preacher, but has written elaborate chapters on the evangelical revival, theological, psychological, and sociological.

In *The Annual of the American Schools of Oriental Research*, vol. x. (for 1928-29), just issued (Milford; 21s. net), by Professor Ephraim A. Speiser, Field-Director of the Baghdad School, the new Kirkuk documents relating to Family Laws are fully described in seventy-five interesting pages. The Nuzi tablets now constitute one of the largest collections of cuneiform tablets dug up on a single site. The group (forty in number) dealt with by Professor Speiser forms part of those published last year under the title 'Texts of Varied Contents' (Harvard Semitic Series, v.). In the first part of the paper we have a schematic presentation of the types of records in question and an analysis of their contents; the remainder gives the texts in transliteration and translation, followed by brief philological comments. The *Annual* also contains a comparative list of the signs in the so-called Indo-Sumerian Seals, by Professor George A. Barton, from which the conclusion is drawn that the writing represents an original and independent culture, though probably in its later period it was in touch with the Sumerians.

With the publication of *The Psalms, Book V.: A Revised Translation* (Milford; 1s. net), Mr. F. H. Wales, B.D.(Oxon.), brings his translation of the Psalter to an end. This volume, like the earlier ones, exhibits a fine combination of the conservative and the liberal spirit. Mr. Wales never needlessly departs from AV or RV. Some-

times he rightly adopts RV margin into his text, as in Ps 136¹⁵—he ‘*shook off* Pharaoh’ (RV overthrew), and sometimes he produces his effect by a more literal translation, as in 122² (‘our feet *were standing*’). There is an occasional flash of real poetry, as in 107²⁹, ‘he stilleth the storm to a whisper,’ and at not a few points there are improvements upon the familiar English versions: for example, ‘I believe; but when I spake, I was sore afflicted’ (116¹⁰), ‘deck the feast with branches’ (118²⁷), ‘let thy good spirit lead me in a plain path’ (for the improbable ‘land of uprightness’) (143¹⁰). ‘He filleth the valleys *with the nations*’ (110⁶) is a more dubious alteration, and ‘may my right hand *wither*’—which rests on a simple transformation of the radicals—seems preferable to ‘may my right hand *forget*’ (137⁶). We are not sure that we like the phrase ‘in the day of thy *hosting*’ (110³): this, and ‘*dearworth*’ for ‘precious’ (116¹⁵) seem too recondite for the simple language of the Psalter. The theme of Ps 119 is made luminous by the printing in each verse of the various synonyms for ‘the law’ in black letters. The translation, which is the work of a careful and reverent scholar, is a very distinct improvement on the Revised Version, and it is much to be hoped that the five parts will speedily appear in one volume.

Major J. W. Povah, B.D., has contrived to pack an immense amount of careful and valuable work into twenty-six pages in his *Aids to the Study of the Historical Narratives of the Old Testament and the Apocrypha* (obtainable from the author, 10 Digswell Road, Welwyn Garden City, Herts; 6d., post free 7d.). He divides the history of the Hebrews into ten sections, beginning with the Judges and ending with the Maccabees, and within each section the very important events stand out in black lettering. The book presupposes an earnest student who is anxious to reach the ultimate facts and who is not unwilling to take the trouble which that may entail. Thus the LXX, where it is valuable (as in the addition to 1 S 14⁴¹) or corrective of the Hebrew consonantal or vocalic text (cf. 1 K 19³ MT ‘he saw,’ LXX ‘he was afraid’) is drawn upon, as are also the prophets Amos, Isaiah, Jeremiah, Haggai, Zechariah, where they helpfully supplement the historical narrative. There are occasional notes of a quasi-exegetical kind (cf. Neh 6¹⁰), but the book makes no pretence to be a substitute for a commentary. It rests on a minute knowledge of the original text, and is capable of rendering fine service to students who

have the ambition to read the Bible ‘with the understanding also.’

Three volumes of the Religious Tract Society’s Devotional Commentary have come to hand, namely, *Deuteronomy*, by the Ven. A. R. Buckland, M.A., and *The Gospel according to St. John*, by the Rev. T. W. Gilbert, D.D. (2 vols.). The character of these commentaries is sufficiently well known. Avoiding all critical questions and the minutiae of exegesis, they aim at giving to the devout reader the main teachings of the book studied.

Archdeacon Buckland has already written for this series the volumes of 1st and 2nd Thessalonians, and his work here maintains the same standard of scholarship and sound sense. Each chapter of Deuteronomy is treated under a number of short paragraphs, many of which have most suggestive titles. A number of apt quotations judiciously introduced makes this a most readable volume throughout.

The two volumes on St. John’s Gospel have not been quite so well planned. One volume is given to the first six chapters, with the result that the remaining fifteen chapters have to be compressed into the second volume. The writer does not attempt a detailed commentary, but gives in each volume about twenty sermons on the great themes of the Gospel. They are full of excellent sermon matter and would be a valuable guide to any preacher who was lecturing through the Gospel, while for the devout reader they will be found to be rich in spiritual nourishment. The price of the volumes is 3s. 6d. each.

Father Robert Eaton of the Birmingham Oratory presents to Roman Catholic readers in *The Apocalypse of St. John* (Sands; 3s. 6d.) an exposition of the Book of the Revelation which will be found useful by those who would like to have an intelligent grasp of ‘the most mysterious book in the whole Bible’ (to quote from the Preface by Professor T. E. Bird of Oscott College, Birmingham) but cannot afford time for prolonged study. Each chapter or section is set down in English translation, and followed by a simple commentary, in which the homiletical note is sometimes sounded. The commentary is clearly written, and shows due appreciation of the symbolical character of the text. In its preparation the commentaries of Protestant as well as Catholic writers have been used.

The ‘Catholic Library of Religious Knowledge’ is to consist of one hundred volumes of modern French

theological works translated by the Benedictine Fathers of Talacre. We have received two items of the series. One is *The Church of the Early Centuries*, by the Abbé Amann. It is well written and well translated save that 'Dionysius' is rather unrecognizable as 'Denis,' and *circoncillions* does not seem right. For its size (two hundred and forty-two pages) the book is wonderfully comprehensive; and in the facts adduced is accurate. With some of the inferences, of course, a Protestant scholar will strongly differ.

The other volume is *Mediæval Spirituality*, by Professor Felix Vernet. It is a compendious account of the works of devotional writers. The first portion reads rather like an annotated catalogue; it will be to many a revelation of an unknown wealth of devotional writing. The second part is of great interest, giving a brief exposition of the works, with many quotations under appropriate headings.

Both books—no doubt for practical reasons—are much too compressed and suffer thereby. It is particularly distressing that in works of such a kind there should be no room for bibliography or index. The publishers are Messrs. Sands & Co., and the price is 3s. 6d. net each.

St. Paul and his Teaching (Sands; 3s. 6d. net) consists of five lectures delivered at Aberdeen, 1928-29, under the auspices of the Aberdeen Diocesan Branch of the Catholic Truth Society of Scotland. The editor, the Rev. C. Lattey, S.J., M.A., contributes a Preface and the concluding Lecture on the Second Coming. The other contributors are the Rev. C. A. Corbishley, the Rev. Alphonsus Bonnar, the Rev. R. A. Knox, and the Rev. T. E. Bird, who write respectively on the Life and Letters of St. Paul, the Divinity of Christ, the Church, and the Holy Eucharist. All the contributors are or have been Professors in Roman Catholic Colleges in England.

The first Lecture is crisp and well-balanced, and provides a good introduction to the study of St. Paul's mind and thought on the themes that follow. One notices with interest that in the first three Lectures the Pauline authorship of Hebrews is affirmed or assumed, but that in the fourth Lecture it appears to be allowed that the Epistle may not have come direct from the hand of St. Paul, but is Pauline only in its doctrine. The second Lecture denounces Kenoticism in all its forms as endeavouring 'to undermine Catholic dogma relating to Christ.' It appears to us, however, that Kenoticists are, generally speaking, loyal to the Christological

tradition; it is their very loyalty to it that has motivated their theological speculation. The third Lecture apparently assumes that in the traditional Protestantism with its doctrine of the Church invisible there is no place given to the doctrine of the visible Church. The fourth Lecture contends very dogmatically that the Catholic doctrine of the Eucharist is to be found in St. Paul's teaching, while the fifth is hard put to it in seeking to reduce St. Paul's teaching on the general resurrection to consistency. While we make such critical comments, we appreciate the ability of the Lectures, and in particular the evidence they show that Roman Catholic apologists keep in touch with the literature of what claims to be progressive theology.

A thoroughly scholarly work has been written on the analysis of Gospel sources and its results for the interpretation of the Gospel story—*Christ in the Gospels*, the Hale Lectures for 1929-30, by Burton Scott Easton, S.T.D., Professor of New Testament Interpretation in the General Theological Seminary, New York (Scribner's; 7s. 6d. net). We know Professor Easton from previous admirable volumes of New Testament study, but he has written nothing better than the present book. Its main features may be briefly described. After the most complete literary analysis of the Synoptists, we have still to discover the nature of the tradition that lay behind the documents and to decide with what accuracy this represents the original events. Perhaps this is the most pressing problem of New Testament scholarship to-day. Professor Easton faces it boldly in the book before us. He concludes that Jesus had a double doctrine of salvation based on the double estimate of Himself. He was the final prophet, and His message was the Fatherhood. But He was also the final Deliverer, and His task was the bringing in of the Kingdom. This was the Apocalyptic aspect of His work and lay in the future, beyond the grave. This is a very inadequate summary of the trend of this engrossing study. There is a close analysis of sources, and there is a penetrating effort to pierce to the secret of the mission of Jesus. And, even if we do not see eye to eye with the writer in all things, we are grateful for the stimulus and enlightenment that are to be found on every page.

Messrs. Seeley, Service & Co. have added to their volumes of exploration an elaborate and fully illustrated narrative of *The Island Builders of the Pacific* (21s. net). The author is Mr. Walter G. Ivens,

Litt.D., F.R.G.S., and this book is the result of his research work on the island called Big Mala, one of the Solomon Islands group of the Pacific off the coast of Queensland, for the University of Melbourne. He spent the months of June to October 1927 in a Christian village on this island, about a hundred miles long by thirty in breadth, with a population of between fifty and sixty thousand, most of whom live on the hills away from the coast. His special object was to investigate the manners and customs of the natives on artificial islands of their own construction only a few hundred yards distant from the coast. These people are still heathen and, except for changes made in their culture and habits by the coming of white traders and planters, their life has altered very little during the last fifty years. Dr. Ivens has made the fullest investigation into all their customs, and these he describes with the utmost elaboration. Fishing in the lagoon is the main occupation of the men, who build their own canoes and make their own nets. The women also are experts in handling the canoes, and the children have no fear of the sea.

No book has had so romantic a history as the Bible. That story has often been told, but surely never more entrancingly than by Dr. James Baikie, F.R.A.S., in the book which he has aptly entitled *The Romance of the Bible* (Seeley, Service; 6s. net), and which is adorned with many beautiful illustrations. The book reads as if a friendly voice were actually speaking to us in simple, musical, and winsome words, with a strangely compelling power. Dr. Baikie goes back to the making of the Old Testament, and traces the story down to the Bible of to-day, showing at every turn a wonderful power of selecting fascinating incidents to illustrate that story and of telling them in a fascinating way. Incidentally the book is a fine introduction to the study of history, as it shows how intimately the story of the Bible and of the nations is intertwined. The writer is obviously a Protestant of the Protestants. While scrupulously fair to Roman Catholicism, he can write very scathingly of 'the utter mercilessness of Rome in her hour of power.' Dr. Baikie dwells lovingly on the story of the Covenanters in words that will stir more especially the Scottish heart. Alike by the beauty of its style and by the warmth with which the story is told, the book is a pure joy, and, whether for young or old, we could not imagine a more appropriate present.

The latest of the lavishly illustrated series of

travel guides published by Seeley, Service & Co. is *Things Seen in Portugal* (3s. 6d. net). These pocket guide-books, about forty in number, written by competent authorities, are not only admirably planned for the information of the prospective or actual tourist, but the armchair tourist will find himself or herself transported forthwith to foreign parts, and enabled to spend most agreeably and profitably the leisure hours of an evening. One can imagine the tourist passenger by the Sud Express, bound on the journey to Oporto and Lisbon, improving the time with this guide in deciding where to go and what to see, and finding his expectations more than realized. The guide is M. F. Smithes, and in knowledge of the country and in sympathy with its people is one who will command the attention of the tourist and the reader.

The Gospel Foundations, by Bishop John Stephen Hart (S.P.C.K.; 5s. net), is the Moorhouse Lectures for 1928. These lectures deal chiefly with the character of Mark's Gospel and the historicity of John's. Bishop Hart is refreshingly independent in judgment and takes a line of his own quite out of the beaten track. His contention is that Mark was written as early as A.D. 43, and therefore not at Rome but probably at Antioch where it may well have become known to St. Paul. Side by side with Mark, John is placed as a 'foundation Gospel.' Two chapters are devoted to 'an attempt to show that its narratives are trustworthy, that as a rule they are complementary to St. Mark, and that where there is divergence it is at least as likely as St. Mark to be correct.' This brief summary, of course, gives no idea of the painstaking scholarship and careful reasoning with which Bishop Hart supports his conclusions. If not always convincing, they are worthy of respectful consideration, and New Testament scholars will find here much that provides food for thought and may lead in some instances to a revision of theories.

Miss G. B. Ayre, J.P., has followed up her 'Suggestions for a Syllabus in Religious Teaching' by a book in which she carries out her own suggestions—*A Course of Religious Teaching*, being a syllabus with notes for teachers for senior, central, and the lower forms of secondary schools (S.C.M.; 2s. 6d. net). In the first volume (now published) she gives us a syllabus for two years. In the first year we have St. Mark's Gospel, the Early Church (Ac 1-12), and the Old Testament story from Abraham to Elijah. In the second are the Life and Letters of St. Paul, the Prophets, and St. Luke's

Gospel. The method is by way of paraphrase or expansion of the narrative, with much new knowledge worked in unobtrusively. There are general introductions and suggestions for individual work. It is all well done, and will be found helpful and suggestive by teachers, though they will probably find the need of something more detailed. Miss Ayre has, however, furnished a list of books for further study which will supplement her own admirable material. A second volume is to follow, dealing with more advanced studies, such as the Old Testament as literature, and the structure of the New Testament. We commend this present instalment heartily to the teaching profession.

The general editor of 'The Library of Contemporary Thought,' Dr. W. Tudor Jones, has himself written *Contemporary Thought of Germany*, vol. i. (Williams & Norgate; 5s. net). This is to be followed by a second volume in which he hopes 'to amplify many points which had to be left out of the present volume.' Even so, two volumes of moderate size are but small space in which to

give account of the vast and varied streams of German philosophic and religious thought. In this volume, after a preliminary chapter dealing with the sources of modern German philosophy, Dr. Jones goes on to treat of Kantianism and Neo-Kantianism, Hegelianism, Philosophy and the Sciences, Schopenhauer and Nietzsche, Phenomenology, and the Religious à Priori school. If one were to offer a criticism it would be that in an endeavour to be exhaustive Dr. Jones tends to overburden the history with names. The result is that in many cases a brief paragraph is devoted to some writer who might perhaps have been better omitted to make room for fuller treatment of the greater men. This, of course, is a point on which judgments will differ. Dr. Jones is to be congratulated on the success, thus far, of an exceedingly complex and difficult work, which gives evidence on every page of care and industry, of competent scholarship and independent thought, and which reveals great skill in the articulation of its various parts. The book will be found valuable alike for general reading and for reference.

The Star Hêlêl, Jupiter?

BY PROFESSOR S. H. LANGDON, M.A., PH.D., OXFORD.

THE well-known prophecy of Isaiah against Babylon (Is 13-14) contains many lines that are parallel to the terrible threats made against Babylon by the underworld deity Nergal-Irra in the myth known as *šar gimir dadmê*, 'king of all habitations.' The fragments of this Babylonian legend have been edited by Erich Ebeling, *Der akkadische Mythos vom Pestgottê Era*. Irra for some reason, although advised by his messenger Ishum to have mercy upon men, was enraged by their righteousness, and says that they are protégés of Marduk, and threatens to destroy Babylon and cause Marduk to depart from his throne and descend to the inaccessible Apsû or nether-world ocean. Marduk reminds him of a previous occasion when, by the hostility of this terrible enemy of gods and men, he left his throne in Babylon, and sent the Flood, which all but destroyed men. Marduk, however, agrees to leave his throne, and a second disaster comes upon the world. In later parts of the epic Irra is again found to be plotting the total destruction of Babylon, and also of Erech. The passages containing these

dire afflictions, which he foretells and which resemble so closely the prophecies of Isaiah against Babylon, are the following:

(1) E. Ebeling, *Keilschrifttexte aus Assur Religösen Inhalts*, No. 169, Obv. iv. 21-Rev. i. 5.

Irra, speaking to his messenger Ishum, says:

'The days are ended, the fixed time is past.'

Cf. Is 13^a, 'Wail ye; for the day of Yāw is at hand, as the might from the mighty one shall it enter,' and 13^{2b}, 'And her time is at hand to enter, and her days shall not be continued.'

(2) *Ibid.* No. 169, Rev. iii., restored by K. 2619 Rev. i.=*Beiträge zur Assyriologie*, ii. 485. See Ebeling, *Mythos vom Pestgottê Era*, p. 30, ll. 1-47. Restorations from VAT, 11486 (unpublished), by Ebeling.

Ishum now agrees to execute the orders of Irra and destroy Babylon.

'Irkalla I will shake, and the heavens shall tremble.'