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Literature.

ZAHN'S INTRODUCTION.

INTRODUCTION TO THE NEW TESTAMENT.
By Theodor Zahn. Translated from the
Third German Edition under the Direction
and Supervision of Professor Melancthon
W. Jacobus. (T. & T. Clark. Three
Vols. 36s. net.)

THIS is the most important translation that has been made from the German since the issue of Dorner's *Person of Christ*. We mean in the department of Theology. And we have not forgotten Harnack's *History of Dogma*. A translation of much more consequence than the *History of Dogma* was Harnack's *What is Christianity?* and it probably had ten English readers for one that the *History of Dogma* had. We have not forgotten any of Harnack's books. But Zahn, though less volcanic, is as great a force as Harnack, and he is much more the man of a single book.

There is one respect in which Harnack has an advantage over Zahn. His style is popular. But this only gives increased importance to the translation of Zahn's *Introduction* into English. Readers of German may prefer Harnack's books in the original. But the men who possess Zahn's two bulky volumes in the German, and have been wrestling with them since their publication, will be the most forward in their welcome of this readable English translation. Zahn himself is well aware of the obscurity and difficulty of his style. With some humour he refers to it in the preface which he has written to the English edition. 'I still recall,' he says, 'often with very mingled feelings, the words with which E. Renan once described my book on Ignatius of Antioch (1873): "Quiconque aura le courage de lire ces 650 pages, écrites d'un style obscure et embarrassé, possédera réèlement les éléments pour résoudre la question; mais tout le travail du raisonnement et de la critique restera bien à sa charge." For this criticism, certainly not flattering, I have found a twofold consolation. Whoever attempts to answer definitely a question complex in character and long discussed without satisfactory results, and to prove in as thorough a manner as possible that his is the only possible answer, will certainly not succeed in

writing an elegant romance such as the brilliant Frenchman's *Vie de Jésus*.'

That is well and justly said. For if the difference is great in popularity of style between Renan's *Life of Jesus* and Zahn's *Introduction*, greater still is the difference in their permanent value.

The translation was undertaken soon after the issue of the work in German. It has been longer in appearing than was at first expected, partly because of the difficulty already referred to. But the delay has been a twofold gain. In the first place, it has enabled the translators to make this a translation not of the first but of the third and last edition of the work. Indeed, it is never safe to translate the first edition of a German book. The other advantage is that in the years that have elapsed since the work was first published, criticism of the New Testament has been steadily returning from excursions, not to say wild-goose chases, in various directions, and has been settling down to an acceptance of the results which Zahn arrives at. Thus the English edition appears at a time which assures it not only a wide circulation, but also authoritative influence.

To the Hartford Theological Seminary, and especially to Professor Jacobus, readers of the New Testament owe a deep debt of gratitude.

ANIMALS.

THE PLACE OF ANIMALS IN HUMAN
THOUGHT. By the Countess Evelyn
Martinengo-Cesaresco. (Fisher Unwin.
12s. 6d. net.)

Your true lover of animals is a woman. Not the old maid with her parrot and her cat. Not any particular woman or *obiter factum* of woman. But woman as woman, with her intellect merged in emotion, giving more than she wants to get, recognizing that the parrot and the cat need her much more than she needs them.

And woman's attitude to the animals is the right attitude. Mankind got the dominion over them—'Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' But in the Book of God 'dominion over' always means 'sympathy with,' 'sacrifice for.' It was just be-

cause the princes in Israel forgot this fact that the kingdom of Israel came to an end. The true attitude to the animals is woman's attitude, obtaining the dominion by sympathy and holding it by self-sacrifice.

And this is a woman's book. Women do not write books as men do. If the proper standard for the writing of a book is a book well written by a man, then women cannot write books. But no doubt this is one of the many ways in which men have exceeded God's purpose, setting up a standard for women as well as for themselves. This is a woman's book. The chapters begin far away from the place at which a man would begin them, and end as far away on the other side. Yet they contain the things they were meant to contain, not in set statement perhaps, but in touches, flashes, exclamations, leaving the right impression, and leaving it so that it will not be forgotten.

The Countess Martinengo-Cesaresco has dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. She obtained it first by giving of herself to her own cat and parrot. Then she annexed all other cats and parrots in all the history of the world, by reading the literature of the Egyptians and the Greeks, of the Hebrews and the Hindus, and by studying their works of art. The book is full of beautiful illustrations, literary and photographic. Here is Buddha pacifying an intoxicated elephant; there is Christ in the wilderness with the wild beasts. And these two moments in their life bring Buddha and Christ nearer to one another than all the comparisons that an endless literature has produced. Where did St. Mark find that touch of his, 'and he was with the wild beasts'? Did a woman give it to him? Was the first account of the temptation told to Mary? And did Mary give it to the Evangelists? It is such a revelation of the Redeemer as a woman would be sure to remember.

THE FOLK-LORE OF WALES.

FOLK-LORE AND FOLK-STORIES OF WALES.
By Marie Trevelyan. With an Introduction
by E. Sidney Hartland, F.S.A. (*Elliot*
Stock. 10s. 6d. net.)

In his introduction Mr. Sidney Hartland tells us that this book is full of interest to students of tradition, and to Welshmen whether students or

not, and to 'that omnivorous but capricious abstraction known as the general reader.' He might have added that it is interesting to the modern student of Religion, and most of all to the student of that form of religion which is known as Mysticism.

The book is occupied primarily with the folk-lore of Glamorgan, and it is folk-lore at first hand. 'The author,' says Mr. Hartland, 'has had special facilities for the work. Not merely is she herself a child of Wales, enthusiastically devoted to the memories and the lore of her people; she has had the advantage of inheriting a manuscript collection made by her late father, to which have been added contributions from other members of her family on both sides. Living among the people, she has made it her business to seek out those who were best versed in tradition, and to take methodical notes of the information they put at her disposal. The result, I venture to think, is a work which fills many a gap of the previous record, and helps us materially to an insight into the mind of bygone generations.'

Now, throughout the whole of this collection of folk-lore and folk-stories of Wales there is a certain note to be heard. As the favourite music of the Welsh is commonly pitched in the minor key, so that note is well described as one of 'sombre mysticism.' It is most insistent in the chapters on the Cwn Annwn, Corpse-Candles and Phantom Funerals, Death and Transformation. Is it a note that is confined to the folk-lore of Wales? No, it is universal. But it is found most unmistakably where is found the union of deep and easily excited emotion, passionate religious conviction, and vivid popular imagination. And that union is found supremely among the Celtic populations of Scotland, Wales, and Brittany.

Here is a case of the corpse-candle: 'At Disgwilfa, about twelve miles from Carmarthen, a mysterious light was seen glimmering in the corner of a field, where the branches of a tall sycamore-tree made a deep shadow. For quite a year, winter and summer alike, this light appeared, and was seen by several persons, who commented upon the strange occurrence. The light glimmered in the corner, about two or three feet from the gate leading into the field, and was always seen between "dusk and dawn." At last the mysterious light disappeared, and the very next day a gentleman much respected in the district "came

to his end" by a fall from his horse. He was hunting, and, while taking the gate, fell over his horse's head, and was killed on the very spot where the glimmering light or corpse-candle had been seen.'

Now, how do you account for this glimmering light? You cleverly suggest that it is the product of noxious gases, the vapour of swampy places, where the mysterious lights are known as jack-o'-lantern or will-o'-the-wisp. But the explanation will not be received. A distinct difference is made between the will-o'-the-wisp and the corpse-candle. The corpse-candle is often seen in the house, and sometimes in the room of a person about to die, or in the dwelling of somebody related to the individual.

The Books of the Month.

Those to whom the Bible is still a single book, and every part of it equally inspired, find nothing in it more perplexing than the poverty and the lateness of its references to the future life. And even those who accept the doctrine of development, in the most unqualified exposition of it, are puzzled to understand how the Jews got on without a doctrine of immortality, and how they escaped so long having one when the nations around them mostly had it, and some of them made so much of it. The Rev. T. H. Sprott, M.A., Vicar of St. Paul's, Wellington, New Zealand, has found an explanation.

Mr. Sprott has written a book on *Modern Study of the Old Testament and Inspiration* (Cambridge University Press; 3s. net). It is a book for beginners. It is sent forth to enable the layman who has been somewhat moved from his moorings by vague impressions of what the Higher Criticism is, and what it has done to the Bible, to find good anchorage again. It is sent forth with much modesty, but also with plenty of learning and insight. And among other things it contains this about the early Hebrews and immortality.

The Hebrews, says Mr. Sprott, were at first ancestor-worshippers. As they came to know Jehovah better, the whole system of ancestor-worship became repugnant to them. But when they cast away the superstitious elements of their belief in the world to come, they cast away the belief itself. The future life seemed so bound up

with the heathen conception of it that they abandoned them both together. Then the time came when Israel was ready for a faith in the future life which should have both moral and spiritual value. That faith was reborn in connexion with the conception of the Kingdom of God. It first appears, says Mr. Sprott, in the Book of Isaiah. The passage is Is 26¹⁹, 'Thy dead men (Israel!) shall arise, and the inhabitants of the dust shall awake and shout for joy; for a dew of lights is thy dew, and the earth shall produce the shades.'

Messrs. Constable have now nearly completed their series of 'Religions Ancient and Modern'; but as it often happens with a series of books, the last volume is first and the first last. After the issue of seventeen volumes there comes *The Psychological Origin and the Nature of Religion*, by Professor James H. Leuba of Bryn Mawr College in the United States (1s. net).

The same publishers' 'Philosophies Ancient and Modern' has only just made a good start. The new volume is *Schopenhauer*, by Thomas Whittaker (1s. net).

The Rev. J. Wilbur Chapman, D.D., published in 1899 a book which he called *The Power of a Surrendered Life*. In 1909 he publishes another book and calls it *The Surrendered Life* (Morgan & Scott; 6d. net). That is a mistake. Dr. Chapman's books are worth inquiring for, and where is the bookseller who will be able to keep these two titles distinct?

When our religion is individualistic, when we are most concerned with 'What shall I do to be saved?' we find the Gospels full of individual dealing. When our religion becomes socialistic, when we are occupied with the thought, 'What shall I do to save another?' we find the Gospels greatly occupied with crowds and communities; and we discover that Christ was a social reformer. Then it is that we marvel at men like Mill and Mazzini, and still more at men like Frederic Harrison and W. M. Salter in our own day, who have said, and still say, that Christianity is deficient in social morality. For an exposition of *The Social Teaching of the Bible*, from beginning to end, see the book under that title which has just been published by Mr. Culley (2s. net). It

contains short chapters, thirteen in all, on the social teaching of the Psalter, the social teaching of St. Paul, and so on, each chapter written by a different author, but every author a Wesleyan Methodist and a scholar, and the whole capably edited by the Rev. S. E. Keeble.

Messrs. Funk & Wagnalls have issued the third volume of their *New Schaff-Herzog Encyclopædia of Religious Knowledge*. It runs from CHAMIER to DRÆNDORF. The proportion of short biographies to theological or religious articles is not quite so great as in the second volume, but it is still very great. This is inevitable. For this abridged edition of Herzog retains practically all the biographies of the original, and adds to them a small number of British and a large number of American biographies.

For the most part the additional biographies are quite short, and most of the biographies in the original work are much shortened also. It is a pity that just a little more space had not been given to them, so that they might have included some estimate of the theological position of their subject. In a few cases they do include this, and the information is very welcome. But it is difficult to estimate a man's theological value within a few sentences, and sometimes the writer shows us how it should not be done. This is what we have on Joseph Cook, for example, in addition to the usual information: 'His conservatism was most pronounced and his dogmatism also. He was immensely popular, and really was astonishingly well informed. As a public speaker he was always vehement, but not always easily intelligible.' Unhappily Joseph Cook is not here now to read that. We should have seen how intelligible he could be.

Much of the space is occupied with the Bible, for it is part of the idea of the work to make a dictionary of the Bible unnecessary. But that is not so appropriate either to America or to Britain as it is to Germany, because in English-speaking countries every one who is interested in the Bible already possesses a Bible dictionary. Something might have been gained if a great effort had been made to show how the doctrines and institutions of the New Testament passed into the history of the Church, and how they were developed or dropped throughout its history. But that idea

does not seem to have occurred to any of the editors, German or American. There are two articles on Conversion, but they have no relation to one another. Seeberg's is a short statement of the Scripture evidence; Beckwith's is a most disappointing summary of the psychology of the subject.

To return for a moment to the biographies. It is surprising that the editors of an Encyclopædia, in giving a list of an author's works, should have omitted his contributions to encyclopædias and dictionaries. Bishop Chase has never written anything that cost him more, or that has done more for the progress of scholarship, than his articles in the *Dictionary of the Bible*; and Conder's article on JERUSALEM in the same work is as good as any six of the separate small books which are mentioned at his name.

The bibliographies deserve special notice. They are full and generally accurate. There are omissions, of course. Smellie's work should have been given at the end of the article on the Covenanters. The editors should certainly see in future that the best edition of a work is given. Tylor's *Primitive Culture* is referred to as 'London, 1903,' but the book was published as early as 1871. And, to mention one more, the second edition of Julian's *Hymnology* (1907) supersedes the first edition of 1892.

Messrs. Longmans have published a new edition of Mr. George Macaulay Trevelyan's *England in the Age of Wycliffe* (6s. net). The book was first published in February 1899. A new edition was issued in June the same year. This was reprinted in January 1900. Another edition was published in October 1904, which was reprinted in October 1906. This is the third edition.

Now, it is pleasant to see Messrs. Longmans insisting upon the distinction between a reprint and an edition, and resisting the temptation to tell us how many thousands it all comes to. For even this edition of 1909 is not a mere reprint, although the author tells us that he has abandoned the study of this period of history for other fields of research and has done no more now than remove one or two positive errors of fact.

To the 'Citizen's Library,' which is edited by Professor Ely of Wisconsin, and published by Messrs. Macmillan, there has been added a volume

on *The Elements of Sociology* (5s. net). The author is Mr. Frank W. Blackmar, Ph.D., Professor of Sociology and Economics in the University of Kansas. If it is possible for 'Elements' to be more or less elementary, then Professor Blackmar's volume is the most elementary of all. He expects us to know not one single thing about Sociology; a state of mental nakedness which it is not easy to appear in. But this is to be said about Professor Blackmar, that whatever we knew about Sociology at the beginning of his book, that and no more we know at the end of it. For it is all broken up into short hard paragraphs, not one of which is long enough or human enough to give us any understanding. There is nothing, for example, that would be of more practical value to us, or of more present interest, than some workable and illuminating 'principles of scientific Charity.' That is the title of one of the paragraphs. But what does the paragraph contain? These principles: 'The helpless must be taught to help themselves; the work test should be applied to all persons to the extent of their working power; indiscriminate giving is dangerous and should be prohibited; every gift should be for the purpose of permanently helping the recipients; and, finally, scientific charity is a study of how to relieve and how to reform.'

Messrs. Marshall Brothers have published a cheap uniform edition of Dr. Arthur T. Pierson's works, seven volumes in all. They are in stiff paper covers at the uniform price of 1s. net. The paper and printing are the same as in the dearer editions. Their titles are: *The Heights, Hopes, and Heart of the Gospel, The Coming of the Lord, Evangelical Work, The Divine Art of Preaching, and Papers for Thinking People.*

A book has just been published which, for those who read it, will spoil the point of one of Dickens' most humorous character sketches. Dickens found the dissenting preacher whom he satirizes so mercilessly in *Pickwick*, in the Christian Community. Now the history of the Christian Community has just been written, and it is evident that there never was a Stiggins in it throughout all its history.

The Christian Community is a society which was formed in 1685 for Christian service among the weavers, mostly Huguenot refugees, in Spital-

fields and Bethnal Green. Matthew Arnold had his sympathetic limitations as well as Dickens, but he did not make the mistake that Dickens made about the members of the Christian Community. It was one of them he met one August when the fierce sun overhead smote on the squalid street of Bethnal Green. It was Dr. Tyler, whose strong aristocratic face looks out of the frontispiece of this book. The poem comes with new interest. Let us quote it, for all its familiarity. But let us notice before doing so that *The Story of the Christian Community* is told by Mr. Edward C. Rayner, and the book is published at the Memorial Hall, London Street, Bethnal Green.

'Twas August, and the fierce sun overhead
Smote on the squalid street of Bethnal Green,
And the pale weaver, through his window seen
In Spitalfields, looks thrice dispirited.

I met a preacher there I knew, and said,
'Ill and o'erworked, how fare you in this scene?'
'Bravely!' said he, 'for I of late have been
Much cheered by thought of Christ, the living Bread.'

O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam,
Not with lost toil thou labourst through the night,
Thou mak'st the heaven thou hop'st indeed thy home!

Mr. R. S. Latimer (name of good omen) has written a book which gives a history of the effort to obtain liberty of conscience in Russia during the last fifty years. The title is *Under Three Tsars* (Morgan & Scott; 3s. 6d. net). At the beginning of one of the chapters stand the words 'How long, O Lord, how long?' They echo through the book. And yet who will blame the rulers whose sad faces encounter the reader as he turns the pages, faces more than serious, fearful with a hereditary sadness? It is a book of intense interest to the passionate follower of Christ. To the merely scientific observer there is food for thought in the intense religiousness of the Russian people, in their earnest determination to give God the first word in every act and event of their life.

'There is no more urgent problem in the whole range of Christian doctrine than the need to restate the teaching on the Person and Work of God the Holy Ghost, which is assailed both from

Unitarian and Binitarian points of view.' So says Dr. A. E. Burn in the *Journal of Theological Studies* for July as he reviews two recent books by Nösgen, with which he is disappointed. Nösgen's books were issued in 1905 and 1907. Since then there have been books not a few on the doctrine of the Holy Spirit. The very latest is entitled *Christ Invisible Our Gain* (R.T.S.; 3s. 6d.), written by the Rev. A. H. Drysdale, D.D.

As Dr. Drysdale's title is not a mere catch-penny, no one will look in his book for a complete statement of the doctrine of the Holy Ghost. Dr. Drysdale is a preacher, and his purpose is practical. Much of the book is occupied with the absence of Christ. He finds great value in Christ's absence—unspeakable gain in His very invisibility. But the absence of Christ is the presence of the Holy Spirit. And among the practical points which Dr. Drysdale impresses upon us regarding the presence of the Holy Spirit is this, that when Christ's work was finished, the Holy Spirit was put in possession for the first time of the most perfect instrument for spiritual service. That instrument was the cross of Christ. For 'the Lord is good to all, and his tender mercies are over all his works.' But the Holy Spirit has never been able to use that blessed truth in the conversion of the world as He has used the truth that Christ 'died for our sins, and rose again.'

Under the title of 'The Church Universal,' Messrs. Rivingtons have for some time been publishing small volumes of introduction to the study of Church History. They have now issued Volume I. of the series, entitled *The Church of the Apostles* (4s. 6d. net). This volume has been written by the Rev. Lonsdale Ragg, B.D., Prebendary of Lincoln.

It is a volume, as it seems to us, that is well fitted to take its place in a series of more than average excellence, and even the first place. Mr. Ragg's scholarship is up to date. He explains the phrase in Ac 14¹³, 'Jupiter, which was before their city' as simply 'Zeus Propoleos,' and refers to Ramsay's article on Lystra in the *Dictionary of the Bible*. But his scholarship is taken up into his imagination, and sometimes the writing becomes finely eloquent. He describes the effect of Stephen's dying prayer upon a certain young man who was present among those who did him to death. 'Saul never forgot that scene, that angel-face, "and when the blood of thy martyr Stephen was shed," he sobs, "I also was standing

by and kept the raiment of them that slew him." Thus for months—it may be years—after the deed was done, the scene shone clear before his eyes, and there rang in his ears the echo of that last cry. He proclaimed himself the disciple of his earliest victim, and the slave of that victim's Lord.'

The only criticism that seems called for is that Mr. Ragg makes rather more of outward organization and rather less of inward life than one should make who is thoroughly in touch with the Church of the Apostles. In doing so he is somewhat out of touch also with the most promising thought of his own day.

'And let me tell you, strange as it may appear—even paradoxical perhaps—that just in proportion as the supernatural, the superhuman, has faded away out of my thought of Jesus, and he has become in my thought simple, natural, unmiraculous, largely subject to heredity and environment like all of us, human in his hopes and fears, human in his efforts and no doubt his errors, human in his faith and trust, human in his disappointments and in his final seeming failure—so much the more my heart has clung to him, the more he has drawn my love and veneration, the more I have longed to be like him, the more I have trusted what he has to tell me of the Father and his love, the more he has become a real and living influence in my life, a power capable of touching me to holier mood and to braver effort.'

This sentence is taken from the first essay in a volume entitled, *The Place of Jesus in Modern Religion* (Unitarian Association; 2s. net). The first essay in the volume was written by the late Rev. R. A. Armstrong, B.A. And how touching is this confession of contentment with things seen and with the meat that perisheth; of contentment growing more contented, as the Kingdom of Heaven passes more out of sight. But the Jesus who is only human is not human.

Among the fundamental things in religion with which men are now almost exclusively occupying themselves is *The Genesis of Evolution of the Individual Soul*. The Rev. J. O. Bevan, M.A., F.G.S., F.S.A., has treated the subject scientifically in a little book published by Messrs. Williams & Norgate.

Mr. A. W. Greenup, of St. John's Hall, High-

bury, has edited *The Yalkut of R. Machir bar Abba Mari on Zechariah* (4s. net). Who was Rabbi Machir bar Abba Mari? We know nothing about him but what he tells us himself. And all he tells us himself is about his ancestors. His Yalkut, however, which covers a large part of the Old Testament, and may once have covered it all, was written probably in the fourteenth century. Mr. Greenup has already edited the Yalkut on Hosea,

Recent Foreign Theology.

Old Testament.

A. van Hoonacker, *De Arameesche Papyrus-oorkonden van Elefantine* (Belfort).

P. Joüon, *Le Cantique des Cantiques* (Paris: Beauchesne. Fr.5). A philological and exegetical commentary. Professor Joüon adopts the allegorical interpretation. It is a song of the loves of Jehovah and Israel.

M. Jugie, *Histoire du Canon de l'Ancien Testament dans l'Eglise Grecque et l'Eglise Russe* (Paris: Beauchesne. Fr.1.50).

J. Wilhelm Rothstein, *Grundzüge des Hebräischen Rhythmus und Seiner Formenbildung nebst Lyrischen Texten mit Kritischen Kommentar* (Leipzig: Hinrichs. M.12.40). In this handsome volume the Professor of Theology in the University of Halle-Wittenberg brings his difficult subject up to date.

A. Socin, *Arabische Grammatik*, 6th edition, edited by Karl Brockelmann (Berlin: Reuther & Reichard. M.7).

Carl Steuernagel, *Hebräische Grammatik*, 3rd and 4th improved edition (Berlin: Reuther & Reichard. M.3.50). These are the most recent editions of two works belonging to the *Porta Linguarum Orientalium*, which have been adopted as text-books in this country.

Paul Torge, *Seelenglaube und Unsterblichkeits-hoffnung im Alten Testament* (Leipzig: Hinrichs. M.5).

Hugo Winckler, *Keilinschriftliches Textbuch zum Alten Testament*, 3rd edition, revised, with an Introduction (Leipzig: Hinrichs. M.3).

J. Winter and A. Wünsche, *Mechiltha: Ein tannaitischer Midrasch zu Exodus*, for the first time translated into German and explained, with 'Beiträgen' by Professor Dr. Ludwig Blau (Leipzig: Hinrichs. M.11.20).

New Testament.

Lic. Dunkmann, *Kreuz und Auferstehung Jesu als Grundlagen der Heilsgemeinde* (Leipzig: Deichert. M.1.25).

Paul Fiebig, *Die Aufgaben der neutestamentlichen Forschung in der Gegenwart* (Leipzig: Hinrichs. 50 pfennig).

Caspar René Gregory, *Einleitung in das Neue Testament* (Leipzig: Hinrichs. M.10).

Religion and Ethics.

Prof. L. de la Vallée Poussin, *Bouddhisme: Opinions sur l'Histoire de la Dogmatique* (Paris: Beauchesne. Fr.4).

Mgr. A. le Roy, *La Religion des Primitifs* (Paris: Beauchesne. Fr.4).

Le B^m Carra de Vaux, *La Doctrine de l'Islam*, (Paris: Beauchesne. Fr.4).

These are the first three volumes of a new series entitled 'Studies in the History of Religions.' Each volume is written by a well-recognized authority. Professor Poussin and Baron de Vaux may be said to hold the very first place in their respective subjects. Bishop le Roy is not so well known as a student of primitive religion, but this book will give him his place. The volumes are illustrated.

George Foucart, *La Méthode Comparative dans l'Histoire des Religions* (Paris: Picard).

Professor Foucart's specialty is the religion of Egypt. But no one can master one religion without knowing a good deal about Religion. This is a simple and useful introduction to the comparative method of study.

L. de la Vallée Poussin, *Le Védisme* (Paris: Bloud). This little volume belongs to another new series entitled 'History of Religions.'

Paul Oltramare, *La Formule bouddhique des douze Causes* (Geneva: Georg).

Hermann Schneider, *Zwei Aufsätze zur Religionsgeschichte Vorderasiens* (Leipzig: Hinrichs. M.1.80).

Albrecht Alt, *Israel und Aegypten* (Leipzig: Hinrichs. M.2.40).

Otto Weber, *Eduard Glasers Forschungsreisen in Südarabien* (Leipzig: Hinrichs. M.—60).

G. Hölscher, *Die Geschichte der Juden in Palästina seit dem Jahre 70 nach Chr.* (Leipzig: Hinrichs).

P. Gillet, *L'éducation du Caractère* (Paris: Desclée. Fr.3).

Otto Willmann, *Aristoteles als Pädagog und Didaktiker* (Berlin: Reuther & Reichard. M.3).