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# Literature.

## *THE INDIVIDUALITY OF ST. PAUL.*

'It pleased God to reveal his Son in me.' What did that revelation do for St. Paul as an individual? And what did the personality of St. Paul do with the revelation? These are the questions which are answered by the Rev. R. H. Strachan in his book on *The Individuality of Saint Paul* (Clarke & Co.; 3s. 6d. net). Mr. Strachan is an accomplished student of the New Testament. His enthusiasm for the truth, even the latest word of truth, about the Lord Jesus Christ keeps him in touch with all the scholars who are at work, and compels him to estimate their work dispassionately. He is no respecter of persons, the issues are too great for favouritism.

So when, for example, he comes to the place where he has to answer the question, Is Paul a mystic? he points out that the idea of mysticism entertained by Dean Inge is erroneous. It 'is vitiated by his apparently extending the term to include all spiritual, all "vital" religious experience. The mystic is opposed to the legalist. His book is really a defence of the religious against the scientific spirit.' What is mysticism, then? It is 'the definite sense that all intervening helps and channels to that end, such as symbols or sacraments, are a barrier to the immediate knowledge of God.' Is Paul a mystic in that sense? Mr. Strachan concludes that he is. There are many passages in his Epistles which have been falsely interpreted in a mystical way. But there remain his 'visions and revelations,' his account of the ecstatic spiritual phenomena at Corinth, and his attitude to the non-Christian mysticism of his day.

Other topics which are treated with the same interest and up-to-dateness are Paul's Patriotism, his Pharisaism, his doctrine of Christ, his doctrines of Justification, Sanctification, Immortality, the Sacraments. The volume ends with an estimate of Paul as an organizer and a man.

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## *A COMPANION TO BIBLICAL STUDIES.*

Two books are always at the hand of the classical scholar, Whibley's *Companion to Greek Studies*, and Sandys' *Companion to Latin Studies*. The Bible student will be wise to have at hand in future a volume which is issued in similar style to these. Its title is *A Companion to Biblical Studies* (Cambridge: At the University Press; 15s. net).

It is really a new edition of the *Cambridge Companion to the Bible*. Now the *Cambridge Companion* was the most scholarly and substantial of all the Aids, Treasuries, Helps, and the like, which came out in such a spate some twenty years ago. It was worth re-editing. That has been done by Professor Emery Barnes. It has been so thoroughly re-edited that Dr. Barnes calls it 'a revised and re-written edition' of the *Cambridge Companion to the Bible*. There are many new names—Mr. W. A. L. Elmslie, Mr. H. C. O. Lanchester, Mr. A. V. Valentine-Richards, Mr. B. T. Dean Smith, Mr. G. H. Clayton, and Dr. A. E. Brooke. And each of these scholars writes on his own particular specialty. All the old articles retained have been revised, either by their author, or, if he is dead, by the editor. It is a new and greater book, great as the old book was, and proud of it as English scholarship had reason to be.

Together with many other signed articles, it contains a Glossary of Bible Words, an Index of Proper Names, an Index of Subjects, and a Concordance. Of these the Glossary of Bible Words is the most necessary. Not much has been done to it. The editor says he has added a few words. He might also have given in some cases better examples of a word than Professor Skeat had been able to find. Take the word 'Conversation.' When Dr. E. R. Bernard undertook to write on the subject of Conversation for the DICTIONARY OF THE BIBLE, the editor pointed out the necessity of saying something about the old English use of the word in the Authorized Version, where it means usually 'manner of life,' and sent him this example from Bunyan's *Pilgrim's Progress*: 'Your Conversation gives this your Mouth-profession, the lye.' We have seen no example so good as that anywhere else. Skeat's example here is from North's *Plutarch*: 'When he saw her sweet conversation and pleasant entertainment.'

Of the new articles special notice must be taken of one on the Book of Revelation by Professor Swete. It is good enough to give distinction to the volume.

## *ARISTODEMOCRACY.*

The curious title of *Aristodemocracy*, which Sir Charles Waldstein has given to his latest book (Murray; 10s. 6d. net), is probably intended as a protest against that Aristocratic Radicalism which Brandes puts forward as the essential characteristic of the teaching of Nietzsche. The book, however, is a denunciation of war. Sir Charles Waldstein will have none of the defences of war so freely offered in these days. Its advantages are theoretical; they have only to be set against the reality to be seen to be disadvantages, every one. And it is not war as waged by the Germans that he denounces; war cannot be waged by anybody without being an outrage on humanity, a disgrace to civilization, a gross sin against God.

But how are we to avoid it? Sir Charles Waldstein answers that question in a chapter—the most vigorous and telling in the book—which he calls 'The Cure of the Disease of War.' His answer is 'An International Court backed by adequate power.' It is seventeen years since he showed how a federation of civilized States might be realized in the institution of one central international tribunal with a corresponding power to enforce its decisions. 'I can see'—so he wrote—'this great Confederacy of the future established permanently with its local habitation, let us say on one of the islands—the Azores, Bermuda, the Canaries, Madeira. And here will be sitting the great Court of Arbitration, composed of most eminent men from all the nations in the Confederacy. Here will be assembled, always ready to carry into effect the laws enacted, an international army, and an international fleet, — the police of the world's highways. No recalcitrant nation (then, and only then, will the nations be able to disarm) could venture to oppose its will to that of this supreme representative of justice. Perhaps this Court may develop into a Court of Appeals, dealing not only with matters of State. The function of this capital to the great Confederacy will not only concern war, but peace as well. There will be established here "Bureaux" representing the interests which all the nations have in common. As regards commerce and industry, they will distribute throughout the world important information concerning the supply and demand of the world's markets, and counteracting to some extent the clumsy economical chaos which now causes so much distress throughout the world. Science and art, which are ever the most effective bonds between civilized peoples, will there find their international habitation, and here will be established the great international universities, and libraries, and museums. There will be annual exhibitions of works of art and industry, so that the nations, comparatively so ignorant of each other's work now, should learn fully to appreciate each other. And at greater intervals there will be greater exhibitions and international meetings, the modern form of the Olympic games. The Amphyctionic Council of Delphi, as well as the Olympic Games of the small Greek communities, will find their natural and unromantic revival in this centre of civilization, this tangible culminating point of Western Ideals. Thus will the World's Peace be ensured, the nations be brought together, and the ancient inherited prejudices and hatreds be stamped out from the face of the earth.'

But that is not all that this large book contains. Much of it is occupied with an investigation of the things which make for war. At the back of them all is bad morality. And at the back of bad morality is bad religion. Sir Charles Waldstein would have us know the living and true God first; then he would have us act in conformity with our knowledge, which would be in harmony with His will; and war would be no more. Among the appendixes there is a scathing exposure of modern company-promoting.

## *THE PHILOSOPHY OF FREEDOM.*

Mr. and Mrs. R. F. Alfred Hoernlé have translated Rudolf Steiner's *The Philosophy of Freedom* into English (Putman; 6s. net). They have translated it so well that if they or any one else had written it in English originally it would not have been pleasanter to read or easier to understand.

'Observation and thought are the two points of departure for all the spiritual striving of man, in so far as he is conscious of such striving. The workings of common sense, as well as the most complicated scientific researches, rest on these two fundamental pillars of our minds. Philosophers have started from various ultimate antitheses, Idea and Reality, Subject and Object, Appearance and Thing-in-itself, Ego and Non-Ego, Idea and Will, Matter and Mind, Matter and Force, the Conscious

and the Unconscious. It is, however, easy to show that all these antitheses are subsequent to that between observation and thought, this being for man the most important.'

Well, it is observation that gives us percepts. What does thought give us? 'The products of thinking are concepts and ideas. What a concept is cannot be expressed in words. Words can do no more than draw our attention to the fact that we have concepts. When some one perceives a tree, the perception acts as a stimulus for thought. Thus an ideal element is added to the perceived object, and the perceiver regards the object and its ideal complement as belonging together. When the object disappears from the field of his perception, the ideal counterpart alone remains. This latter is the concept of the object.'

'Ideas do not differ qualitatively from concepts. They are but fuller, more saturated, more comprehensive concepts.' 'The moment a percept appears in my field of consciousness, thought, too, becomes active in me. A member of my thought-system, a definite intuition, a concept, connects itself with the percept. When, next, the percept disappears from my field of vision, what remains? The intuition with the reference to the particular percept which it acquired in the moment of perception. The degree of vividness with which I can subsequently recall this reference depends on the manner in which my mental and bodily organism is working. An idea is nothing but an intuition related to a particular percept; it is a concept which was once connected with a certain percept, and which retains this reference to the percept. My concept of a lion is not constructed out of my percepts of a lion; but my idea of a lion is formed under the guidance of the percept. I can teach some one to form the concept of a lion without his ever having seen a lion, but I can never give him a living idea of it without the help of his own perception.'

Come now to the idea of Freedom. 'The unique character of the idea, by means of which I distinguish myself within the dozen as "I," makes of me an individual. Only a being other than myself could distinguish me from others by the difference in my animal nature. By thought, *i.e.*, by the active grasping of the ideal element working itself out through my organism, I distinguish myself from others. An act the grounds for which lie in the ideal part of my individual nature is free. Every other act, whether done under the compulsion of nature or under the obligation imposed by a moral norm, is unfree. That man alone is free who in every moment of his life is able to obey only himself. A moral act is my act only when it can be called free in this sense.'

Such is something of the line of argument. To recognize its worth one has to read the whole book.

Mr. G. Lowes Dickinson is no lover of European diplomacy. To European diplomacy he attributes the fact of the war. Modern diplomacy dates from Machiavelli. It is properly described as lying. And the end of lying is war. In *The European Anarchy* (Allen & Unwin; 2s. 6d. net), Mr. Dickinson quotes copiously from certain Belgian papers to show that one nation is bad and another is worse, and it does not matter which name you put to the positive adjective and which to the comparative. And yet even Mr. Lowes Dickinson says this: 'Sir Edward Grey is probably the most pacific Minister that ever held office in a great nation.'

Mr. St. George Lane Fox Pitt has published a new edition of his book on *The Purpose of Education* (Cambridge: At the University Press; 2s. 6d. net). The new edition is quite as fresh and quite as lively as the old. It contains a Preface by Professor Émile Boutroux. And it contains many pages of answers to critics.

The Rev. J. Y. Batley, M.A., Assistant Master of St. John's School, Leatherhead, has written a book on *The Problem of Suffering in the Old Testament* (Cambridge: Deighton; 2s. 6d. net). He seems not to have seen or heard of Professor Peake's book with the same title. Unless his case is common it will go hard with him; for Peake is not by any means superseded by this volume. Yet Mr. Batley has made a sincere and even passionate effort to obtain good footing on this most treacherous topic, and, having obtained it, 'to justify the ways of God' to other men.

The pupils and other lovers of Professor A. B. Davidson will be sure to be jealous of another hand touching what he wrote so finally. But the Cambridge Bible for Schools and Colleges is being issued in the Revised Version now, and *The Book*

*of the Prophet Ezekiel* could neither be omitted nor simply transcribed. The late Dr. A. W. Streane, who did the re-editing, altered or added nothing without putting it in square brackets. The pupil and lover will be appeased. This is actually a better book (Cambridge: At the University Press; 3s. 6d. net).

The eleventh number of *Horae Semiticae* contains the fifth and last volume of *The Commentaries of Isho'dad of Merv*, as edited and translated by Margaret Dunlop Gibson, D.D., LL.D., D.Litt., with an Introduction by Dr. Rendel Harris. The volume is issued in two parts. Part I. contains *The Epistles of Paul the Apostle in Syriac* (Cambridge: At the University Press; 7s. 6d. net). Part II. contains *The Epistles of Paul the Apostle in English* (5s. net).

Now, first of all, is this Commentary of Isho'dad of any use to the mere student of the Pauline Epistles? Take this short and separable example:

'And *that ye may be filled with all the fulness of God*; as also ye may be seen to be a part of the common body, in which God dwells more than in anything else, which is the Body of the Christ, with which the whole world is chained and girded; which is the *fulness* of the works of God, hidden and visible. *Others* say that he calls *the fulness of God*, the measure and completion to which all is destined to come at the last; or, he says, they are filled by God in the voluntary indwelling which He will have there with every man. *Hannana* says that, ye may come to the completion of all knowledge which is made to be done by means of the Christ, like the man who fills up whatever is wanting in his nature.'

All that and more the student may find elsewhere, but here it has a certain freshness, even quaintness of appeal. It will become his own if it is found in this place and setting.

Secondly, what use is the commentary to the wider student of the Church? Much every way. Dr. Rendel Harris hints at some deeply interesting lines of thought. There is the relation of our commentator to Theodore of Mopsuestia — a relation that is as close as could be not to be absolute identity. Then there is the question of the genesis of the Peshito. And finally there is the material to be found in the commentary for the elucidation of Greek literature and mythology.

Says Dr. Rendel Harris of Mrs. Gibson: 'I believe I shall express the feeling of all Oriental scholars in congratulating her on having brought this arduous task to a conclusion so successfully, and with a skill in rendering the Syriac which has increased steadily as the work itself progressed.' Amen and amen.

The Rev. Neville Figgis is one of the preachers whom the newspaper editors keep their eye on. You will find his sermons any week in the *Church Times* or the *Guardian*, the *Church Family Newspaper* or the *Christian World Pulpit*. Two short series of them you will now find, much more conveniently, in two wrapper-covered books, issued by Mr. Francis Griffiths at 1s. net each. The one is called *Reality in Religion*, the other *The Love of God*.

Not long ago a preacher protested against the eternal demand, 'be interesting.' But there is no escape from it. Yet it is not easy. It is easy enough to be interesting once in a way—the most shallow and the most irresponsible will be most interesting. But always, in every sermon—that is not easy. Yet it has to be. In no other way now will congregations be brought to church to learn the story of the Cross. The Rev. G. T. Shettle, L.A., Vicar of Ottley, has accepted the obligation. His new volume of sermons is entitled *A Call to Restore* (Griffiths; 3s. net).

What do neutrals think of the German methods of waging war? In his book on *German Barbrism* (Hodder & Stoughton; 2s. 6d. net), Mr. Léon Maccas, Doctor of Law of the University of Athens, tells us what he thinks. His unimpassioned language and his systematic arrangement are very telling. He exculpates nobody. From the highest to the lowest he shows them guilty. But some are more guilty than others, and the guiltiest he would bring to trial when the war is over.

The Rev. W. Graham Scroggie has written a good practical book on *Method in Prayer* (Hodder & Stoughton; 2s. 6d. net). After a preliminary chapter on the Practice of Prayer, he explains what is meant by each of its great parts—Adoration, Confession, Petition, Intercession, Thanksgiving, and at the same time exhorts us earnestly to the exercise of each part. Then he ends with a short sensible chapter on the Study of Prayer.

Among all the books written for consolation since the War began find a place for *Belief and War*, by the Rev. J. H. Ward, B.A. (Liverpool: Howell). Its great lesson is worth learning. It is found in the following:

'The innocent do suffer. Start there. Add to it that the innocent generally suffer more than the guilty. Follow on with the proposition that the greater the innocence the greater the suffering. By the time you have done that the problem has grown to such dimensions that the mind staggers.

'But here comes a ray of light. If it is true that the innocent suffer; if it is true that the greater the innocence the greater the suffering, then God, the most innocent, the perfectly innocent, suffers much more than we suffer, much more than the whole human race suffers. God suffers with us and for us. God is suffering the pain and travail of our race at this moment. Does not that bring comfort? Does it not show that the law which demands that "whatsoever a man soweth that shall he also reap" is not the law of a selfish tyrant but a law of mighty love—love which is willing to suffer the consequences of its own fiat—love which is paternal? Such knowledge should quicken the human spirit to a noble endurance. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." God is with us, not to support us, *but to suffer with us*—to support us *because* He suffers with us. He could keep out of the floods and flame if He wished; but if He did He would cease to be the mighty Father; He would become a mere mighty force. Does it help you to know that God is with you in your trials? Does it help you to know that every pang you suffer, God suffers too? Which is the better, a mere abstract force which exists apart from your being and governs according to law without sympathy, without feeling, or a loving personal Father who passes through the flames with you? Surely there is no hesitancy in the answer.'

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Most of the cheap series of books have suspended issue during the period of the War, but the 'People's Books' are coming out still. Six new volumes have been issued. They are: *Common Faults in Writing English*, by H. Alexander, M.A.; *Browning*, by Prof. A. R. Skemp, M.A., Ph.D.; *Keats*, by Edward Thomas; *India: A Nation*, by Mrs. Annie Besant; *The Roman Civilization*, by A. F. Giles, M.A. (Edin. et Oxon.); *Home Nursing*, by Sister Matilda (Jack; 6d. net each).

Mr. Alexander's book is a new independent and handier Hodgson. It ought to be popular. The Browning and the Keats are both just what they should be, not criticism but introduction. They are to be read before, not after, we know the poets themselves. Mrs. Besant's *India* is spoilt by a petty and persistent carping at Christianity and Christians. The story of Roman Civilization is told by a real master. The matter is closely packed, yet the book is quite readable. On Home Nursing we may not offer an opinion.

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Few have studied the religious aspect of the War more thoroughly than Dr. Frank Ballard. And for that matter few have written more about it. In his latest book he has gone beyond the War. *Christianity after the War* is its topic and its title (Kelly; 2s. 6d. net). It is no slight or superficial book. The rôle of the prophet is easy to the superficial thinker. Dr. Ballard knows the past and sees the present, and therefore he prophesies the future. For Jesus Christ is the same yesterday, to-day, and for ever; and all the kingdoms of the world are His. He looks upon them now as He looked upon them that day on the mountain top, but as actually paid for—His by the price of redemption. Dr. Ballard is a prophet, as the seer of Patmos, because he stands beside Christ.

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Dr. Hay Fleming in literature is as the magistrate in the State. He is sent 'for the punishment of evildoers, and for the praise of them that do well.' He has republished from the *British Weekly* two articles on a book by the Rev. Forbes Leith, S.J. He calls his pamphlet *A Jesuit's Misconception of Scottish History and a Fellow-Jesuit's Apology for the Inexactitudes* (Edinburgh: Knox Club; 2d.).

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The Bishop Paddock Lectures for 1915–1916 were on *The Witness of the Church* (Longmans; 3s. 6d. net). The lecturer was Dr. Samuel Hart, Dean of Berkeley Divinity School. Dr. Hart goes over the familiar ground with a fresh American eye. He is loyal to the historic episcopate, but he is not dogmatic. 'The question then is put to

us, Is no ministration of Word or Sacrament valid, unless it comes from one who has the succession of the historic episcopate? We may, without offence, allow that there has always been a place for lay-preaching in the Church; the question of lay-baptism we may leave until the next lecture; and the question then becomes, Can no one except a priest ordained by a bishop in the historic succession pronounce a valid absolution or celebrate a valid eucharist? The word "valid" troubles us; to the legal mind of the West it has come to imply that that to which it is applied is the only means or channel by which it is possible to receive the desired spiritual gift; and then the rigid masters of law have seen a way to save the law and avoid its strictness by contending that an action evidently irregular may not be inefficacious or "invalid." To the thought of the Eastern Christians, if I understand aright, there is no real difference between "valid" and "regular"; everything irregular is also "invalid"; but they find in the Church a power of œconomy, by which it can make up for defects in the manner or the substance of intended official acts. Either of these but complicates the question, and makes the puzzle harder to solve. But take the sensible definition that that is "valid" which has the authority of the covenant, and our duty of action, necessarily guided by our conviction of the covenant, is perfectly plain. It is not for us to say what God may give to those who in faith seek His grace in ways which the historic Church does not find provided in the covenant which she has accepted. Not arrogantly, but confidently, she asks for the old paths; and she finds rest for the souls of her people.'

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Is *The Gospel of Good Will* (Macmillan; 6s. 6d. net) one of the Yale series of lectures on Preaching? Certainly the preacher is in the mind of the author throughout—at the front of the audience, so to speak. But if that is so, the book is very cleverly contrived to instruct the great pew-occupying audience behind. If it is one of the famous series of lectures on preaching delivered at Yale every year, it is the most widely interesting series that has yet been preached and published.

The author is William DeWitt Hyde, D.D., President of Bowdoin College. His idea is to take the most popular of the recent novels and sketches (especially those with an ethical interest) and show how out of them the very gospel itself, in its practical working, can be sent home to the universal heart and conscience.

First he takes Jerome K. Jerome's *The Passing of the Third Floor Back*, and shows how the way of appreciation—expecting of a man more than he thought he had in him—becomes his salvation. In the next chapter he takes John Masefield's *The Widow in the Bye Street*, and shows how mean a thing sin is. And in that way he proceeds to the end, giving the preacher texts and telling him how to use them. And all the while the unministerial reader reads with unsuspecting enjoyment.

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A text-book for the student of Internationalism has been prepared under the direction of (we think) Mr. P. H. Kerr, M.A., Editor of *The Round Table*. Its title is *An Introduction to the Study of International Relations* (Macmillan; 2s. net).

The volume contains six articles: 'War and Peace since 1815,' by A. J. Grant, M.A., Professor of History in the University of Leeds; 'The Causes of Modern War,' by F. F. Urquhart, M.A., Fellow and Tutor of Balliol College, Oxford; 'International Economic Relations,' by Arthur Greenwood, B.Sc., Late Lecturer in Economics in the University of Leeds; 'International Law,' by J. D. I. Hughes, B.A.; 'Political Relations between Advanced and Backward Peoples,' by P. H. Kerr, M.A.; 'International Relations and the Growth of Freedom,' by Arthur Greenwood.

At the end of each lecture there is a bibliography. For these writers know that the future of the world depends for weal or woe (that is to say, for peace or war) upon the people, and if the people are to give a just judgment on the questions which will arise (unafraid of the press or the politician), they must be taught to think truly. A great and responsible task of educating the nations has been undertaken by the Council for the Study of International Relations. But God will not be unmindful of their work and labour of love.

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In *The Anarchy of Ethics* (Morgan & Scott; 6d. net), the Rev. W. Remfry Hunt urges us to reconsider our theology and see if it can be made more ethical and thereby have more influence in future on international relations.

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A very short but stirring history of *The Evan-*

*gelical Movement* has been written by the Rev. F. S. Guy Warman, M.A., D.D., Principal of St. Aidan's College, Birkenhead (Morgan & Scott; 6d. net).

The urgent—and soon to be more urgent—question of Nationality is discussed by Dr. J. Holland Rose in a book entitled *Nationality as a Factor in Modern History* (Rivingtons; 4s. 6d. net). The emergence in the different countries of Europe of the sense of being a nation is traced back to its origin and then forward to its results. Sometimes it is the work of a thinker, like Dante for Italy, or Schiller and Fichte for Germany. Sometimes it is due to a sudden clash of war. But always it is a great thing, with far-reaching results. Of its results we see as yet the veriest beginnings. Is it to be good in the long run, or evil? Dr. Rose would save every modern nation from too much self by recommending an international outlook. 'Men,' he says, 'are asking everywhere: Can International Law and morality ever be re-established in such a way as to restore confidence? Pessimists and cynics deny it. On historical grounds, I dissent from this sombre estimate. For, as has appeared in these studies, Nationalism shows signs of having exhausted its strength except among the most backward peoples. This war is the *reductio ad absurdum* of the movement in its recent narrow and intolerant form. The persistent attempt of one nation to overbear its weaker neighbours in order to achieve world-supremacy has sufficed to unite against it nearly all the world; and the frightful exhaustion which failure must entail will be a warning to would-be world-conquerors for centuries to come. Further, as we have seen, the more brutal and perfidious the violation of International Law, the stronger is the demand for the re-establishment of that law, with adequate guarantees for the future.'

Canon J. M. Wilson, D.D., has published two lectures to men which he delivered in College Hall, Worcester, in December 1915. They were on *The Natural and the Supernatural in Science and Religion* (S.P.C.K.; 6d. net). He says: 'I once gave a lecture in Aberdeen to a highly scientific audience, on a special scientific investigation in astrophysics. The caretaker of the hall, presumably not a scientific man, spoke next day enthusiastically to one of my friends about the lecture. "It was a grand lecture," he said, "a grand lecture indeed—the grandest I ever heard: *I didn't understand a word of it!*"' Canon Wilson did not mean to make the caretaker understand that lecture; but he wants him to understand these two. And yet how difficult their topic!

Mr. Arthur Herbert Buss says that the title of his book *The Real Object of Life* (Stock; 3s. net) was suggested by the perusal of the works of the Ven. Archdeacon Wilberforce. More than that, the book contains so much of Archdeacon Wilberforce that it could almost be said to be his.

Mr. Gustav Spiller has commemorated the twenty-first anniversary of the Union of Ethical Societies by editing a volume of essays to which he gives the title of *A Generation of Religious Progress* (Watts; 1s. net). The essay by Professor J. S. Mackenzie on 'Educational Ideals' is good enough to give the volume a reputation.

# Early Babylonian Chronology and the Book of Genesis.

By Theophilus G. Pinches, LL.D., London.

Among the recently published Babylonian chronological inscriptions are two well worthy of study, the first being the early list of prehistoric and half-mythical kings published by Dr. Arno Poebel in *Historical and Grammatical Texts* (University of Pennsylvania: *The University Museum Publications of the Babylonian Section*, vol. iv. No. 1, and vol. v., 1914), and the other a small tablet from Nippur giving a list of the kings of Larsa who preceded Ḫammurabi and Samsu-iluna, published by Professor A. T. Clay in *Miscellaneous Inscriptions in the Yale Babylonian Collection* (New