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COMPARATIVE RELIGION

ITS ADJUNCTS AND ALLIES

BY

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'THE STUDY OF RELIGION IN THE ITALIAN UNIVERSITIES'
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PREFACE

A LITERARY project, outlined tentatively in 1905, is now to be carried into effect. The obstacles which for a time effectively barred its progress have at last happily been surmounted.

Fifteen years have passed since the author resolved to make an honest attempt to provide a competent exposition of Comparative Religion. The study of this subject—its rise, its sources, its various transitions, its unutilized capabilities, its hazards, and its probable issues—had already engaged his attention for a somewhat lengthy period. During all that time he prosecuted divers inquiries with diligence and eagerness, for he had yielded to the lure of a quest which had thrown its fascination over him; but, unfortunately, he had to content himself with devoting to these studies only the scanty leisure which he was able to command. The increasingly-insistent needs of the situation, however, seemed to summon him to concentrate his energies upon investigations which promised to yield important results within the not very distant future. Besides, a great deal of the preliminary minutiæ of research in this field had already been mastered. Accordingly, after due consideration, the fateful step was taken. Existing professional ties were severed. An earlier roving commission as a 'student at large' being resumed, the responsibilities of a long and exacting task were deliberately accepted. During the intervening years, the opportunity of occupying a theological

chair has more than once presented itself. Had these proposals come earlier, or had they seemed likely to promote the one aim which the author had in view, they would no doubt have proved a serious temptation. But none of them portended the establishment of a chair for Comparative Religion. All of them threatened to introduce unwelcome restraints, and possibly 'dogmatic' restrictions. All of them were certain to lessen the author's chances of carrying his studies forward to some satisfying and comprehensive conclusion. Hence these seducements were unheeded and the work of investigation went on, though not without many inevitable interruptions. And now, at the close of the period of preparation,—devoted very largely to travel, observation, and research among the peoples and sacred cities of the East and of the West—it seems desirable that the results actually secured should be reviewed, and that the progress achieved thus far should be reported and recorded.

In 1900, students of Comparative Religion were still very limited in number. The general public evinced no interest in the investigations which were being conducted; on the contrary, in so far as such inquiries had been initiated, they were not only regarded with indifference, but (in many quarters) they were viewed with unmistakable and outspoken distrust. Moreover, scholars of experience counselled a further postponement of any attempt to make a material advance. With practical unanimity they declared that the author's proposed undertaking, being almost certainly premature, was doomed to mishap and failure. It was urged that the boundaries of Comparative Religion were for the present too obscure, and also too indeterminate, to

permit of any experiment surmounting the handicap of the unfavourable conditions which prevailed.

These advisers, no doubt, were right; they interpreted, quite accurately, the signs of the times; nevertheless, a good deal has been accomplished in the interval. The author recognized, when he entered upon his task, that the results at which he would arrive must be general and merely provisional in character. On the other hand, a definite and feasible scheme of exposition had already begun to take shape in his mind. Moreover, the fact that there existed much confusion of thought touching the legitimate range of this study constituted for him an appeal which became increasingly alluring and clamant. He modestly hoped, also, that he might be able to hasten the day when some real achievement in this field would be welcomed and acknowledged among progressive scholars everywhere.

At the end of five years, with many natural misgivings, an initial volume was completed and sent to the press.[1] It sought to do no more than present a rapid survey of a field which was afterwards to be more critically examined. It was proposed, at that time, to follow up this preliminary conspectus with two volumes of a less summary and transient character; but the original programme has since been recast, and will now be framed in an entirely different manner. In the following year, a quadrennial review of the current literature of this study was founded.[2] Subsequently, a series of monographs throwing light upon the progress and prospects of Comparative Religion in the chief Universities of the

[1] *Cf. Comparative Religion: Its Genesis and Growth.* Edinburgh, 1905.

[2] *Cf. Comparative Religion: A Survey of its Recent Literature.* Edinburgh, 1906, 1910, and 1914.

world was projected, and an introductory volume has already been issued.[1]

These successive publications, though representing in themselves valuable and substantial results, were however only so many steps leading towards a goal which had been kept in view from the very outset. At the same time, the experience gained in the preparation of these books steadily deepened a conviction that had very early asserted itself, viz. that Comparative Religion would never come to its own until its right to be pursued as *a separate and self-governing discipline* came to be generally conceded. Hitherto, this line of research has been regarded and expounded as a mere adjunct of Theology, Philosophy, History, or some other department of study; in future, it must be accorded a recognition commensurate with the rank to which it is demonstrably entitled. A plea to this general effect was advanced, and briefly supported, in a paper read by the author at the Third International Congress for the History of Religions, held in Oxford seven years ago.[2]

It is plain that at least one other treatise must be added to a group of purely Preliminary Studies. Before one can enter upon a satisfactory examination of Comparative Religion itself, it is essential to clear away a considerable amount of accumulated débris; only thereafter can the trenches be dug within which the foundations for a substantial and abiding fabric can be laid. This is a piece of work that has long awaited accomplishment. Once carefully executed, it will not need to be attempted again. Such is the task, more

[1] *The Study of Religion in the Italian Universities.* London, 1909.
[2] *Cf. Comparative Religion: Its Method and Scope.* London, 1908.

exactly defined elsewhere,[1] which the present volume essays to achieve. It will seek to frame a critical estimate of the contributions made by Anthropology, Ethnology, Sociology, Archæology, Mythology, Philology, Psychology, the History of Religions, Apologetics, the labours of countless Learned Societies, etc. etc., towards promoting the growth and greater stability of an important modern study. It will seek to appraise the assistance which various subsidiary sciences, the application of a purely scientific method, and the effectiveness of selected representative agencies of auxiliary research have been able to furnish to students of Comparative Religion,—whether that assistance has been rendered unconsciously, yielded perchance reluctantly, or offered chivalrously, unstintedly, impartially, and without thought or prospect of reward.

Comparative Religion largely owes its increasingly influential position to the activity and rapid advance of a number of kindred sciences. In common with every other department of research, it is gradually attaining reliability and maturity after this manner. It has by no means, even yet, fully emerged from the limitations of a condition of tutelage. Its sense of independence and strength is consciously developing; nevertheless, it has no wish to minimize or conceal its profound and abiding indebtedness to numerous adjuncts and allies.

Comparative Religion derives its main support from the results which have been accumulated within the domain of the History of Religions; for that reason, very special prominence will be found to have been given to the rapidly expanding literature peculiar to that field.[2] At the same time, Comparative Religion is greatly

[1] *Vide infra*, pp. xxvi f.

[2] *Vide infra*, pp. 163–319.

dependent for material upon the data which have been garnered, and which are still being garnered, by a number of other sciences; and the obligations incurred in these quarters are unquestionably greater to-day than they have ever been before. It is important therefore that attention should be drawn to this fact, seeing that it is one which is entitled to a recognition and acknowledgement which have not sufficiently been accorded to it. Conversely, it is equally important that those sciences which surround and underlie Comparative Religion, and which contribute immensely to its stability, should everywhere be admitted to be *supports* merely, wholly distinct and easily distinguishable from the structure they help to sustain.

Of the auxiliary studies in question, fully a score deserve some credit for the conspicuous advances which Comparative Religion has been making of late. It will suffice, however, if the literary products of merely a few of these departments of research be specified and examined in the following survey. The sciences successively named are undoubtedly the chief sources upon which Comparative Religion has drawn, and from which it is still deriving an ever-increasing impulse. The present selection of tributary studies—outlined in one of the author's earlier publications, where the reader may find a brief discussion of each of these branches of inquiry, and a summary estimate of its individual ancillary value[1]—has recently been concurred in, and reaffirmed, by various scholars of international standing.[2]

[1] *Cf. Comparative Religion: Its Genesis and Growth*, pp. 253–325. Edinburgh, 1905.

[2] *Cf.* Goblet d'Alviella, *Les Sciences auxiliaires de l'histoire comparée des religions*, found in the *Transactions of the Third International Congress for the History of Religions*, vol. ii, pp. 365 f. Oxford, 1908; Jean Réville,

In the following pages, the reader will find a Classified Bibliography of the best recent books expository of those departments of literature with which that Bibliography deals. It has not always been easy to determine with certainty the category to which a given treatise ought to be assigned.[1] In some cases, the book has manifestly belonged partly to Anthropology, partly to Philology, and partly to yet some other science included among those which are here specifically enumerated. Care has been taken to make the necessary allotments impartially, and with due discrimination. Supplementary lists of books—alphabetically arranged according to the names of their authors—have in each instance been added, lest less representative (yet still important) volumes might seem to have been neglected. It is hoped that no recent work of conspicuous merit has inadvertently been omitted. No modern school of opinion, local or Continental, has been slighted. As in the author's periodical *Surveys* of the literature of Comparative Religion,[2] references in this book to British publications will be found to be augmented by reviews of American, Australian, Austrian, Belgian, Canadian, Danish, Dutch, French, German, Indian, Italian, Japanese, Swedish, Swiss, and other foreign volumes. The comments offered, as in the *Surveys* just referred to, seek always to be fair. Drastic criticism is not withheld when it seems to be called for. Only four of the critiques which follow, out of the very large number which

Les Phases successives de l'histoire des religions, pp. 143–240. Paris, 1909; Joseph Bricout, *Où en est l'histoire des religions*, vol. i, pp. 24 f. Paris, 1911; William F. Warren, *The Religions of the World and the World-Religion*, p. 15. New York, 1911; etc. etc.

[1] *Vide infra*, pp. 35, 43, 77, 100, 104, 107, 147, 149, 170, 178, 192–3, 196, 201, 219, 221, 338, 361–2, 363, 380, and 488.

[2] *Vide supra*, foot-note 2, p. xvii.

the author had occasion to pen during the past four years, have previously been published. Written originally for the present volume, they were sent in advance to a Scottish theological review of which the author has been for the last two years one of the Associate Editors;[1] but they express so completely the writer's judgement that it seemed a sheer waste of time merely to recast their phraseology without altering in any particular the substance of their verdict.

It is necessary, perhaps, to include in this Preface an explanatory paragraph. No scholar can hope to master all the departments of learning, exacting and divergent, which are represented by the numerous volumes cited in this survey. Least of all does the present writer lay claim to the possession of expert knowledge sufficient to appraise the value of these books when estimated *within the spheres to which they severally belong.* Yet, while it is unquestionably the sole right of a specialist to assess authoritatively the standard to which each of these volumes has attained, any mature student of Comparative Religion is quite competent to determine the extent to which these treatises overlap the domain with which *he* is intimately acquainted, and which *he* has diligently cultivated. Accordingly, as the fruit of ceaseless vigilance during the past twenty years, and a fairly close familiarity with all relevant publications issued during that period, pains have been taken by the author to show wherein various associated sciences are impinging upon the sphere of Comparative Religion and exerting their appreciable sway. The real purpose of the present conspectus, as will be shown more fully in a moment, is to indicate and emphasize

[1] *Cf. Review of Theology and Philosophy : vide infra,* p. 487.

the relation—closer or more remote—which each of the volumes enumerated bears to the general progress of Comparative Religion; it will suffice if a disclosure be made of the influence which these successive publications have exerted upon the growth of a great study, and of the manner and measure in which (unwittingly or wittingly) they have either embarrassed or aided its endeavours. It is not possible for any scholar, no matter how learned, to speak as an expert upon all the multifarious topics which are dealt with in this volume. At the same time, it is quite possible (and even essential) that one who can trace with exactness the various stages discernible in the history of Comparative Religion should point out how, and in how far, Anthropology, Ethnology, etc., are in a position to promote or retard the progress of that inquiry. Herein lies the chief aim of the present exposition, viz. to draw attention to the processes by which Comparative Religion is gradually becoming developed into a self-reliant and independent science.

To some it may seem that the foot-notes in this volume, and in its predecessors, have been unduly multiplied. Such critics are at liberty to leave these memoranda unread. To others however, as numerous testimonies confirm, this feature—which will continue to be characteristic of the present series of Handbooks—has added materially to their value. The author will be satisfied with the gratitude of those who know by experience the cost which the preparation of carefully-verified foot notes invariably involves. Long accustomed to read with pencil in hand, it has seemed to him better to quote authorities *verbatim*, and to append the necessary references, than to summarize a writer's opinions

without aiding the reader to turn for himself to the volumes in which these literary pronouncements may be found.

The present Preliminary Study having been completed, the way is now quite open for a real and an aggressive advance. Comparative Religion, even upon the admission of those who usually date its advent from about 1850, has of late become a completely transformed department of research. This study will in future be prosecuted in a more precise, adequate, and specialized manner than has been deemed sufficient hitherto. It is verily a New Comparative Religion—Comparative Religion Proper—that is to-day steadily emerging into view; and it is to a thorough exposition of that difficult branch of inquiry that three subsequent volumes are soon to be devoted.

If strength and opportunity permit, the author hopes that other relevant treatises may be published at a somewhat later date. An estimate of the Christian faith, as viewed by a student of Comparative Religion rather than as it is certain to be appraised by an apologist or by a thorough-going rationalist, is an evaluation which ought seriously to be attempted. In like manner, a *tabulated* Comparative Survey of the tenets and practices of the diverse religions of mankind, even though it must involve enormous labour, would be worth far more than it is likely to cost. Other similar projects are fondly entertained, but the writer will not pause to specify them more particularly now. Suffice it to say that, while these later literary excursions will carry the reader much beyond the limits of an exposition of Comparative Religion, they possess a genuine interest of their own. They have happily been made possible to

one who has laid the whole subject under tribute, and who (in the course of the last two decades) has mastered a very great array of multifarious and illuminative details.

Attention is drawn to the fact that the present volume —equally with those by which it has been preceded and by which it will shortly be followed—is complete in itself, and need not be coupled with any of the others with which it happens to stand associated. These kindred publications are not to be regarded as so many chapters in a book, or as so many tomes in a literary work, the whole of which must be read by the conscientious student. On the contrary, many are likely to find all the material they are in search of in a single selected volume. Nevertheless these expositions, viewed as a whole, bear a very close relationship to one another. Though each limits itself to that special aspect of the subject which it expressly undertakes to expound, a certain continuity of development will be found to link together all the successive members of the series.

'Downsleigh', Eastbourne.
July, 1915.

THE PURPOSE OF THIS SURVEY

For a long time after Comparative Religion began its uncertain career, it was everywhere denied that it had a right to exist as a separate and self-propagating science. Such aspirations on its part, wherever expressed, were affirmed to be utterly preposterous. Steps were accordingly taken to check, and if possible eradicate, all evidences of an ambition which was deemed unreasonable and extravagant in the very highest degree.

When these objections were first offered, they were not without excuse. But later events, coupled with a more exact knowledge of the aims of this aggressive new branch of research,[1] have tended to correct a conclusion which most are now ready to admit was hasty, ungenerous, and based upon a misreading of the actual facts of the case.

When it became evident that Comparative Religion was destined to become one of the leading studies of the future, and that even already it had emerged as one of the most vital and interpretive agencies of our time, keen debate began concerning the legitimate boundaries of this discipline. That debate is not yet closed; indeed, in some quarters, it is keener to-day than ever.

The author will accordingly seek, through the instrumentality of this volume, to *define* Comparative Religion. He will define it, however, after a new manner; for he proposes to regard it from a new point of view. He has ventured to offer more than one such definition already;[2]

[1] *Vide infra*, pp. 507 f.

[2] *Cf. Comparative Religion: Its Genesis and Growth*, pp. 63–4. Edinburgh.

but an ultimate formula, framed in few and fitting words, has not yet been devised. A great deal of confused thinking still blurs the actual frontiers of a field which, by this time, ought surely to have been competently explored. So long however as the present uncertainty persists, and so long as scholars continue to apply the designation 'Comparative Religion' to branches of investigation which have really very little in common with that study,[1] the work of a conscientious teacher must remain unsatisfactory and incomplete.

With scarcely an exception, the volumes reviewed in the following pages have publicly and repeatedly been referred to as expositions of Comparative Religion.[2] Yet, as a matter of fact,—even in those instances in which the title 'Comparative Religion' has deliberately been appropriated, shelter being found beneath the folds of an invitingly capacious cloak—*not one* of all these books is really qualified to bear that name! Whether regarded individually or collectively, they represent merely avenues of approach to Comparative Religion,—avenues more or less direct, more or less traversed, more or less accessible, but not the *terminus ad quem* which the comparativist has in view.

It is the author's purpose, in the course of the present survey, to emphasize the successive stages of a most interesting evolutionary process. The science of Comparative Religion has only quite recently been born. A new instrument of research, it has been welcomed by keen investigators everywhere, and its capabilities are already being utilized in diverse ways and under diverse auspices. How did it come into being? Where lie its

1905; *Comparative Religion: A Survey of its Recent Literature*, vol. ii. London, 1914; etc.

[1] *Vide infra*, pp. 509, 513, etc.

[2] *Vide infra*, pp. 18, 387, etc.

far-spreading roots? In how far have its varying environments influenced it? Through what discernible transitions has it passed? How is one to distinguish it from other sciences to which it is admittedly akin, and to which it often bears a strikingly-close resemblance?

In seeking to answer these queries, the author is confident that his argument can best be developed—and, at the same time, incidentally illustrated—by an appeal to a series of books. It occurred to him that, *by a process of gradual elimination*, it would not be difficult to demonstrate that those studies which are continually being confounded with Comparative Religion are in no sense identical with it. Each is unquestionably *related* to Comparative Religion, in a looser or more intimate way; but each enjoys a life and an individuality of its own. And it is not otherwise with Comparative Religion itself. While its increasingly vigorous growth is no doubt traceable in large measure to a ceaseless absorption and assimilation of results which have been secured by researches conducted in numerous auxiliary departments, it is fully warranted in advancing a claim to exercise higher, more individual, and more comprehensive prerogatives than those which, thus far, have generally been conceded.

The contents of the present volume, accordingly, are a sort of apparatus criticus for determining the true nature and limits of Comparative Religion. The qualities and criteria of that science are revealed in the processes of its actual evolution. This is the first attempt that has been made, by means of concrete illustrations rather than by resort to an abstract

definition, to mark off the boundaries of this new and expanding study. The labour involved has admittedly been exacting; yet it has not been misspent, inasmuch as in no other way can one so easily be led to understand what Comparative Religion is, and what it is not. 'Since great things we can seldom achieve, it is wise not to refrain from discharging those lesser tasks which lie within our reach.'

In one aspect of it, this volume may claim to be an up-to-date Special Bibliography. It draws attention to an aggregate of almost 500 volumes. One-third of these books, representing a considerable part of the author's recent reading, have been separately reviewed. The other two-thirds, grouped under the heading of 'Supplementary Volumes', have likewise been read and are cordially commended; but they do not seem to call for special comment or criticism. Taken together, these 500 books present a bird's-eye view of the ways and means by which a newly-launched study has of late incontestably been developing into a science. The volumes selected for examination are restricted for the most part to publications which appeared between 1910 and 1914,—although it has seemed desirable, in the interests of a clearer and more comprehensive presentation, to include also a few earlier and later volumes of admittedly outstanding importance. The *best* products of scholarship, in each of the fields under review, have unquestionably appeared during the last few years. Instead therefore of recalling the initial explorations of Max Müller, Tylor, Mannhardt, M'Lennan, Lang, and a score of similar leaders, attention has been concentrated upon the choicest specimens of the very latest literature. That so large a collection of books has been found available for the purpose, notwithstanding

rigorous discrimination, is one of the best evidences of the amount of fruitful spade-work which has been accomplished within these adjoining fields during the past four years.

As to scientific method, the particular instrument which an expert is continuously employing is certain to be utilized when he ventures to conduct researches in some subsidiary domain.[1] In this twentieth century the historical method dominates, of course, *all* departments of scientific progress. At the same time, less obtrusive influences seldom fail to reveal their existence and sway. This statement holds pre-eminently true of those who have devoted themselves to the study of religion. Adalbert Kuhn never wholly escaped the lure of the mythological method. Renan never wholly escaped the enticement of the ethnographical method. Max Müller never wholly escaped the seductiveness of the philological method. Professor James never wholly escaped the witchery of the psychological method. In our own day, Sir James Frazer yields continually to the spell of the anthropological method. Professor Durkheim is the willing servant of the sociological method. Others are the stanch and unhesitating defenders of yet additional methods which one need not pause to name.[2] All these various instruments have rendered, beyond question, valuable and permanent service. Nevertheless, the agency which must daily be employed by the student of Comparative Religion is the *comparative* method; and, that he may be able to handle it aright, he must become an expert in the use of it.[3]

Apologetic Treatises,[4] written (whether frankly or

[1] *Cf.* The 'Transition' stage in this study: *vide infra*, pp. 323 f.
[2] *Vide infra*, pp. 329 f. [3] *Vide infra*, pp. 520 f. [4] *Vide infra*, pp. 369 f.

covertly) in defence of a given faith, have unintentionally aided not a little in promoting the interests of Comparative Religion. Encyclopædias and other source-books [1] —unusually multiplied of late, and now brought to very high perfection in the way of timeliness and accuracy— have begun to devote considerable space to an exposition of the historical evolution of religion. A copious Periodical Literature, dealing more or less competently with the same theme,[2] is now available for readers in any one of a dozen modern languages, and is published at extraordinarily moderate prices. Some of the choicest and most suggestive fruits of current investigations in Comparative Religion are to be found in the pages of these Journals, which are simply indispensable to every serious student of the subject. Several of the Periodicals which will presently be specified have come into existence only within the last four years; on that account, special attention is drawn to them. Undenominational Schools of Religions,[3] the *Transactions* of Congresses [4] and Learned Societies,[5] and the collections accumulated in ethnographical and kindred Museums,[6] are to-day lending a simply invaluable impulse to the growth of Comparative Religion.

In the following pages, reference will be made to each of the preliminary agencies just indicated. No detailed criticism of the successive volumes, now to be cited in evidence, will be attempted; only the salient points in each will be dealt with, while occasionally some personal notes calculated to throw light upon the training and

[1] *Vide infra*, pp. 432 f.
[2] *Vide infra*, pp. 468 f.
[3] *Vide infra*, pp. 494 f.
[4] *Vide infra*, pp. 412 f.
[5] *Vide infra*, pp. 427 f.
[6] *Vide infra*, pp. 502 f.

outlook of their respective authors will be added.[1] It is the purpose of the writer merely to show wherein each adjunct, or ally, has made an individual contribution to the science of Comparative Religion.

[1] It was hoped, at the outset, that each book selected for examination could have been dealt with somewhat after the manner in which the literary work of Professor Breasted (*vide supra*, pp. 228–33), Professor Jastrow (*vide supra*, pp. 254–8), Mr. Macauliffe (*vide supra*, pp. 260–7), Dr. Roemer (*vide supra*, pp. 288–93), etc., has been reviewed. But it soon became evident that, the available volumes being very numerous, the space allotted to each would require to be rigorously curtailed.

PART I

AVENUES OF APPROACH

ANTHROPOLOGY

M. REINACH has justly said that 'le système d'exégèse anthropologique est "à la mode".'[1] It is beyond question the fashion of our age. More than any other of the sciences enumerated in the accompanying group, Anthropology is being appealed to and cultivated to-day by serious students of religion in every land. Never was this line of inquiry pursued with keener zest than at the present time. Moreover, it has proved itself invaluable in the measure of the service it has actually rendered. It has rewarded the investigator with rich and undreamed-of discoveries. It promises to reward him with additional reliable data of the very first importance. In a word, it is not too much to say that Anthropology occupies to-day the very first place among the sciences auxiliary to the study of Comparative Religion.

The study of Man—in every aspect of his physical, mental, moral, and religious being—is the deliberately accepted task of the student of Anthropology.[2] Man's history, the laws which govern his many-sided development, the tendencies and conduct which emerge under the constraints of his environment,—all these questions are raised and investigated. Such inquiries would, however, remain glaringly incomplete if Man's *spiritual* fears and aspirations were not

[1] *Cf.* Salomon Reinach, *Cultes, mythes et religions*, vol. i, p. vi: *vide infra*, pp. 28 f.

[2] It is important to bear in mind that the meaning assigned in Great Britain to the term 'Anthropology' does not accord with the usage which prevails on the Continent. Among English-speaking scholars, the definition which has just been supplied is everywhere accepted without question. By 'Anthropology' is meant General Anthropology, while 'Ethnology' (*vide infra*, p. 35 f.) is regarded as being merely one of its numerous branches. Among Continental scholars, on the contrary, the signification of these terms is often exactly reversed. In that case 'Anthropology' is held to be equivalent to what in England is designated Physical Anthropology, while 'Ethnology' is used in the most comprehensive and unrestricted sense.

likewise ascertained and taken fully into account; for there is no early stage of civilization which does not reveal the existence of definitely religious susceptibilities. These susceptibilities invariably seek visible expression,—in rude, elaborated, or increasingly degenerate forms. It would be a contradiction in terms, and a patent absurdity, to profess to interpret Humanity, and yet to ignore wholly man's fervent spiritual dreams. Hence the growing study of what is differently denominated Primitive Religion, Religions des Sociétés Inférieures, Religions of the Lower Culture, Social Anthropology, Sociology, etc. etc. The roots of all religions lie buried in the past, and Anthropology is seeking to reconstruct the fabric of primitive religious life, thought, and institutions. It is an attempt, in a word, to trace the natural history of religion.

Accordingly, 'in recent years, the study of religion has been pursued, not from the standpoint of the particular dogmas of any one religion, but rather in the light of religious phenomena characteristic of our common humanity. . . . And, so far as [anthropologists have been successful in] re-establishing the claims of religion to be a subject of serious study on the part of all thoughtful men, they have succeeded where the dogmatic theologians failed.'[1] The faiths of the race, fundamentally considered, are due to similar causes, and are wondrously alike. 'Mankind is one; its manhood the same; and so, in the religions of the world, there are many common features'.[2]

Only a few books, out of a great host that embody the researches of scholars of many nationalities, have been chosen for mention in the present survey; but these volumes will sufficiently indicate the manner in which this new and vigorous science is proving itself helpful to students of Comparative Religion. Anthropology, as already stated, makes direct appeal to history. It searches out all accessible

[1] *Cf.* George Howells, *The Soul of India*, p. 253: *vide infra*, pp. 251 f.

[2] *Cf.* Alfred E. Garvie in *London Theological Studies*, p. 293. London, 1911.

evidences of early religious beliefs and ritual practices. It discloses unsuspected 'survivals', many of which it traces back to their verifiable though long-forgotten sources. The wider it throws its net, the more definite and secure become its successive pronouncements. It has already forced the world to accept the conclusion that religion is a primitive, instinctive, and indestructible element in Man, and that this impulse invariably reveals itself. In short, religion has been shown to be the most outstanding and influential fact in the whole range of human experience.

Unfortunately the promoters of Anthropology, immense benefactors though they are, frequently seek for recognition within domains where they are unable to speak with unquestioned authority. Take, for example, the realm of religion. As auxiliaries of Comparative Religion, anthropologists are often wellnigh indispensable; but as leaders, in command in that field, they have often conducted their followers into very serious entanglements. They are prone to treat with contempt the theory that religion perhaps, after all, may owe something to an express divine revelation. Their actual contributions to Comparative Religion, impartially weighed, are considerably less than is generally imagined. And if trained and mature anthropologists occasionally indulge in extravagant and quite unwarranted assertions, it is little wonder that other representatives of this school, less competently furnished for meeting the requirements of their task, often underestimate the limitations of Anthropology,—when it is confronted by those problems which a study of religion presents. It is important to distinguish between the universal 'recognition' of God, and that subsequent 'worship' which may (or may not) be omitted. It is important to distinguish between the material furnished in the reports of scientific investigators and those 'travellers' tales' which in some quarters are still accepted without sufficient scrutiny or challenge. Inasmuch, besides, as Anthropology deals largely with data derived from very remote ages, its *matériaux* are often very meagre and

uncertain. Hence, some of its predictions are mere guesses; and some of its real discoveries, though at first supposed to have a direct bearing upon Comparative Religion, have afterwards been proved to be even ludicrously irrelevant.

Anthropology devotes itself largely to an investigation of origins. In so far as it seeks to trace religious origins, it has a great deal to say about Fetishism, Totemism, Magic, Taboo, Sacrifices, etc. etc.[1] Yet, within this domain, it is far from being uniformly successful. It has sometimes to attempt the explanation of an obscure rite by means of another which is scarcely less obscure. Whether a given religion, current to-day among a primitive race, is a corruption of an earlier faith, or the outcome of conscious imitation and borrowing, will perhaps in many cases never be determined. 'The great difficulty in proving any hypothesis [touching the origin of religion] is that of ascertaining the real religious ideas of primitive men; and while, for this purpose, anthropologists may go to the wilds of Africa [or Australia], and —studying the habits of those whom they call primitive savages—deduce an argument therefrom, the questions still remain (*a*) whether these people are in truth what we call primitive [and not a degeneration from some higher type, as Lord Avebury, Reclus, and many others contend] and (*b*) whether, even though primitive, they really resemble all races and tribes of primitive men'.[2] Principal Carpenter, in one of his latest affirmations, declares that the origin of religion 'can never be determined archæologically, or historically; it must be sought *conjecturally* through psychology'.[3] In any case, this is a question which can intelligently be dealt with only *after* a thorough comparison of religions has been instituted.

Professor Frazer's hard-and-fast distinction between magic and religion, for example, is an unsatisfactory and

[1] In other words, the *embryology* of religion.

[2] *Cf.* Horace G. Underwood, *The Religions of Eastern Asia*, p. 232: *vide infra*, pp. 221 f.

[3] *Cf.* J. Estlin Carpenter, article on 'Religion' in the *Encyclopædia Britannica*, 11th edition, vol. xxiii, p. 62: *vide infra*, pp. 433 f.

unworkable hypothesis;[1] besides, no sufficient proof is furnished by him to show that, among primitive peoples, religion really is evolved out of its alleged invariable antecedent.[2] Another teacher maintains that animal worship invariably antedates anthropomorphism, a contention which Dr. Farnell has been able easily to refute. Yet another maintains that all religions began—as the Semitic, Teutonic, Greek, and Roman religions almost certainly did begin—under the form of animism, while Dr. Marett holds that they can all be traced to pre-Animistic sources. In opposition to these contradictory pronouncements, many competent guides assure one that we know absolutely nothing about a genuinely primitive religion, seeing that, in nine cases out of ten, the anthropological 'wild man' is a mere figment of the brain that calls him into being. 'To suppose that the modern savage is the nearest approach to primitive man would be against all the rules of reasoning.'[3]

In any case, Comparative Religion 'is not concerned with origins, and does not project itself into the prehistoric past, where conjecture takes the place of evidence. . . . Whether religion first appeared in the cultus of the dead, or [as other anthropologists believe] only entered the field after the collapse of a reign of magic which had ceased to satisfy man's demands for help, or [as still others affirm] was born of dread and a desire to keep its gods at a distance, only remotely

[1] *Vide infra*, p. 23.

[2] 'Am I going to draw no distinction between religion and mere superstition? . . . Superstition is the name given to a low or bad form of religion, to a kind of religion we disapprove. The line of division, if we make one, would be only an arbitrary bar, thrust across a highly complex and continuous process' (Gilbert Murray, *Four Stages of Greek Religion*, p. 20: *vide infra*, pp. 278 f.). *Cf.* also Frédéric Bouvier, who has written a comprehensive article entitled 'Religion et Magie' in *Recherches de science religieuse*, pp. 109–47. Paris, Mars–Avril, 1913. The late Andrew Lang and Professor Jevons have contended that religion always occurs first in the order of time, and that magic is an infallible symptom of degeneration and relapse. Professor Loisy (*vide infra*, pp. 309 f.) and Dr. Schmidt (*vide infra*, pp. 360 f.) likewise defend this view.

[3] *Cf.* Friedrich Max Müller, *Chips from a German Workshop*, vol. i, p. 224. 4 vols. London, 1867–1875. [Latest edition, 1898.]

affects the process of discovering and examining the resemblances of its forms, and interpreting the forces (without and within) which have produced them '.[1] Moreover, ' the important fact about the human race is, not that it has cherished all the irrational and debasing superstitions registered in *The Golden Bough*,[2] but that it has, in the main, transmuted and transcended them ; and the superstitions themselves leave a false impression, unless they are looked at in the light of this fact '.[3]

It should be borne in mind, further, that Anthropology interests itself chiefly in the religions of savage communities. It is there indeed that, in so far as it concerns itself with religion at all, it finds its true and competent sphere of operation. Comparative Religion, on the other hand, insists that the spiritual impulses which reveal themselves in man can best be studied in their higher and more organized forms. One must examine and estimate the claims of a religion, not at the commencement of its career, but after it has experienced the storm and stress of centuries, or (it may be) of millenniums. The older a religion is, the greater is its opportunity to give expression to its true nature, and to exhibit its fundamental and essential qualities. If one would really ascertain the essence and worth of a religion, he must judge it by its fruits,—by its potentiality as exhibited in its later actual achievements, rather than by its inchoate and often quite barren aspirations. There is no doubt a kernel of goodness in all spiritual longings ; the seeds of the very highest faith are latent in the most savage religions. Nevertheless, it is a mistake to seek to interpret the highest by means of the lowest. Christianity will never be understood or explained by research, even the most diligent, if conducted solely among the barren and often grotesque survivals of some early local fetishism.[4]

[1] *Cf.* J. Estlin Carpenter, *Comparative Religion*, p. 31. London, 1913.

[2] *Vide infra*, pp. 12 f.

[3] *Cf.* James Denney in *The British Weekly*. London, July 13, 1912.

[4] *Cf.*, in support of this statement, George Foucart, *Histoire des religions et méthode comparative*: *vide infra*, pp. 342 f. *Cf.* also Jordan,

Finally, Anthropology fails often because of its unskilful employment of a method which is still unfamiliar in its hands.[1] Each of the writers whose books are about to be cited, and the great body of investigators whom they represent, utilize constantly and with eagerness the comparative method of study. Apparently they forget, however, that while as historical students they have well deserved the credit they have won through their disclosure of many unknown phases in man's early religious development, the framing of valid comparisons is an undertaking which demands training and skill. Only the expert in Comparative Religion is really at home in work of this kind. He has his own task to perform ; and he secures the necessary facility for the right execution of it through incessant and educative practice. Accordingly, a thoroughly competent man in this department will not only make his comparisons swiftly and unerringly, but he will also escape the temptation to institute those hopelessly misleading parallels which some too rashly defend. It is on this ground, in particular, that Comparative Religion asserts its right to be regarded as a separate and distinctive discipline.

As the result of growing experience, Anthropology is not

Comparative Religion: A Survey of its Recent Literature, 1906–1909, pp. 27 f. Professor Foucart's criticism of the anthropological school is sometimes too severe, as Canon MacCulloch shows in the *Review of Theology and Philosophy*, vol. viii, pp. 201–4. But Dr. Warde Fowler's testimony must also be cited. 'Anthropologists', he says, 'put together bits of evidence, each needing conscientious criticism, to support hypotheses often of the flimsiest kind, which again are used to support further hypotheses: and so on, until the sober inquirer begins to feel his brain reeling, and his footing giving way beneath him.' (*The Religious Experience of the Roman People*, p. 20. See also some very frank criticisms of Professor Frazer on pp. 22 and 140 : *vide infra*, pp. 237 f.) The dangers which confront Anthropology are, at the same time, not being overlooked by those whom they most concern. Dr. Farnell speaks for not a few of his colleagues when he insists that 'the restraints that the more scientific anthropologists are imposing upon themselves, viz. working within certain geographical areas and comparing one area first with its adjacent' (*The Year's Work in Classical Studies*, 1912, p. 61), are simply imperative, and must in future be more generally observed.

[1] *Vide infra*, pp. 333 f., and 519 f.

so self-assertive as of yore. Its leading representatives to-day exhibit, especially in reference to those *religious* problems with which it seeks often to deal, a markedly modest and even chastened spirit.[1] This new frame of mind is reassuring, and augurs an important advance in this study within the immediate future.

THE SCOPE AND CONTENT OF THE SCIENCE OF ANTHROPOLOGY. An Historical Review, Library Classification, and Annotated Bibliography, by Juul Dieserud, member of the staff of the Library of Congress, Washington, D.C. Chicago: The Open Court Publishing Company, 1908. Pp. 200. $2.00.

This volume, in view of the date of its publication, can claim no place in the present survey. On the other hand, the quite unique character of the book, and its relevancy to the subject-matter of this treatise, make it reasonable and desirable that special attention should be drawn to it.

The writer states in his Introduction that his aim is *not* to give 'a history of the science of Anthropology, a task that has been fairly satisfactorily accomplished already by P. Topinard and others'.[2] He seeks rather to define the boundaries of 'this most unsettled and vaguely-limited field of study';[3] and this task he achieves in a thorough and masterly way. No one who had not secured the training and skill of a professional librarian could have executed this undertaking in so comprehensive and exhaustive a manner. Mr. Dieserud's classification[4] will not be endorsed by every authority who examines it, but all will admit that the labour of years which it represents was exceedingly well expended. According to this scheme, Religion falls to be considered under the subject-heading 'Ethnology'—or, to be more exact, 'Ethnic Sociology'.[5]

[1] *Cf.* Lewis R. Farnell, *The Evolution of Religion*, p. 8. London, 1905; Edwin S. Hartland, *Ritual and Belief*, pp. 1 f. London, 1914: *vide infra*, p. 23; etc. etc.

[2] *Cf.* p. 3. [3] *Cf.* p. 1. [4] *Cf.* pp. 53–87. [5] *Cf.* p. 69.

Serious students in this field ought to give due consideration to the writer's 'explanation and defence' of his conclusions.[1] The book is divided into three parts, viz. i, Scope and Content, ii, Classification, and iii, Bibliography. A very useful Appendix contains (1) a dated list of the best 'Anthropological and Ethnological Societies, and their Publications', and (2) an alphabetical list of the 'Leading Ethnographical Museums, and Museums containing important Ethnographical Collections'.[2]

It is very interesting to note that Mr. Dieserud, owing to the indefiniteness of the frontier line of Anthropology, finds himself perpetually hampered in the way in which writers on Comparative Religion are similarly embarrassed to-day. Constant confusion, due to the careless use of a still-unfixed terminology,[3] is inevitable. Accordingly, the writer frames an argument wherein he seeks to show that the general science of Anthropology ought to be subdivided into two main branches, viz. (*a*) Physical Anthropology, and (*b*) Ethnical Anthropology. The former department limits itself to Anthropology Proper, while the latter embraces Ethnology, Ethnography, Archæology, Sociology, Psychology, and Technology. Mr. Dieserud, moreover, takes special pains to define the meaning of two terms, concerning which the scientific world is still very far from having reached agreement, viz. 'Ethnology' and 'Ethnography'.[4] He would restrict Ethnology to a study of man 'as a social being,—with the comparative study of his institutions, customs, religions, morals, arts, sciences, language, and technology, (in short) of his mental and material culture',[5] while Ethnography is to be found rather in 'the monographic descriptive study of the various peoples and tribes of the earth'.[6] It is not uncommon to-day, as elsewhere

[1] *Cf.* p. 2.
[2] *Vide infra*, pp. 502 f.
[3] *Vide supra*, footnote, p. 4.
[4] *Cf.* pp. 29–52. *Vide supra*, p. 10 and *infra*, p. 35.
[5] *Cf.* p. 46. Herein the writer agrees practically with Professor Steinmetz, *Essai d'une bibliographie systématique de l'ethnologie*, p. 3: *vide infra*, pp. 463 f.
[6] *Cf.* p. 45.

explained,[1] to define Ethnography as 'Descriptive Ethnology'. At the first Congrès International d'Ethnologie et d'Ethnographie, held in Neuchâtel in June 1914,[2] the distinction was drawn thus: 'Ethnologie, le classement des races', and 'Ethnographie, l'étude comparée des civilisations'.

THE GOLDEN BOUGH. A STUDY IN MAGIC AND RELIGION, by James George Frazer, Professor of Social Anthropology in the University of Liverpool. 12 vols. London: Macmillan and Company, [3rd edition, revised and enlarged], 1911–1915. Pp. *circa* 4,500. £6 10*s*.

It is a satisfaction to Englishmen, and scarcely less a satisfaction to hundreds of scholars abroad, that this truly encyclopaedic work has now triumphantly been brought to completion. Taken as a whole, these volumes embody a magnificent project, carried forward with a calm and unswerving patience which is entitled to our honest applause. The mass of material which Sir James Frazer has been compelled to handle would long ago have checked and even appalled the ordinary investigator; but, in his case, it has apparently only whetted an already firm resolve to master and interpret it. Accordingly, we now possess in this work a perfect thesaurus of information bearing upon savage beliefs and practices. Illustrations and parallels, often quite unexpected and sometimes positively startling, are drawn from literally every quarter into which research has been able to penetrate. The religious customs of North, South, East, and West have been collected and compared. The whole field has been surveyed, and the author has thus upreared for himself a monument of scholarship which reflects credit not less upon his British pluck than upon his own downright Scottish pertinacity. Yet he has achieved this

[1] *Cf.* Jordan, *Comparative Religion: Its Genesis and Growth*, p. 305. Edinburgh, 1905.

[2] *Vide infra*, pp. 424 f.

herculean task, demanding for its performance the labours of a quarter of a century, at the summons of no narrow or selfish ambition; it has been to him a constant labour of love. Hence, in spite of the countless obstacles which had to be surmounted, he has carried his great burden with an ease and gaiety of spirit which are at once rare and stimulating. He has marshalled his data with an ingenuity and skill which have perhaps never been surpassed. His expositions, down to the last page, remain cogent, bright, and suggestive. It was no exaggerated tribute which a critic recently paid to this tireless pathfinder when he declared: '*The Golden Bough* is undoubtedly the vastest piece of systematic work that anthropological science has yet to show'.[1]

The nucleus of this great undertaking appeared in 1890, and consisted of two volumes. A second and revised edition, in three volumes, was published in 1900. As now augmented and rearranged, the material contained in the third edition is distributed as follows:

Part I.	*The Magic Art and the Evolution of Kings.*	2 vols.	1911.	£1.
Part II.	*Taboo and the Perils of the Soul.*	1 vol.	1911.	10*s.*
Part III.	*The Dying God.*	1 vol.	1911.	10*s.*
Part IV.	*Adonis, Attis, Osiris.*	2 vols.	1914.	£1.
Part V.	*Spirits of the Corn and of the Wild.*	2 vols.	1912.	£1.
Part VI.	*The Scapegoat.*	1 vol.	1913.	10*s.*
Part VII.	*Balder the Beautiful.*	2 vols.	1913.	£1.
General Index and Bibliography.		1 vol.	1915.	£1.

The foregoing syllabus represents an immense expansion of the author's original programme. In the Prefaces to the first and second editions, it is expressly declared that 'this is not a general treatise on primitive superstition, but merely the investigation of one particular and narrowly-limited problem, to wit, the rule of the Arician priesthood. Accordingly, only such general principles are explained and illus-

[1] *Cf. The Athenæum*, p. 82. London, July 27, 1912.

trated in the course of it as seemed to me to throw light on that special problem '.[1] In the final edition, however, the writer frankly concedes that ' while nominally investigating a particular problem of ancient mythology, I have really been discussing questions of more general interest which concern the gradual evolution of human thought from savagery to civilization '.[2] Moreover, Professor Frazer admits that, ' while his inquiry has been proceeding, he has seen reason to change his views on several matters '.[3] . . . ' The mere admission of such changes ', he remarks, ' may suffice to indicate the doubt and uncertainty which attend inquiries of this nature '.[4] Further on, the writer adds: ' I am hopeful that I may not now be taking a final leave of my indulgent readers '.[5] Doubtless, as long as Professor Frazer lives, various supplementary discussions may be looked for; and these addenda will very gratefully be welcomed.[6] International Congresses of Prehistoric Anthropology and Archæology,[7] not to speak of the labours of numerous private researchers, are rapidly supplying material for the successful solution of problems which, even yet, are very complex and perplexing.

The theme of this huge treatise may still perhaps be said to be ' The Myth and Ritual of Dying Gods '. It is an attempted exposition of primitive superstition and of primitive religion, with special reference to the conceptions of death and resurrection. It is a severe handicap of the undertaking that, owing to the very necessities of the case, the author is compelled continually to invoke the aids of imagination and speculation. He strives with all diligence to be loyal to the historical method; but when that instrument fails him, he does not hesitate to fall back upon tentative and temporary expedients. By his own admission, he is ' seeking to trace the growth of human thought and

[1] *Cf. The Golden Bough*, 2nd edition (1900), vol. i, p. xxi.
[2] *Cf. Balder the Beautiful*, vol. i, p. vi.
[3] *Cf. ibid.*, pp. vii f.
[4] *Cf. ibid.*, p. xi.
[5] *Cf. ibid.*, p. xii.
[6] Early publication of *Folklore of the Old Testament* is already announced.
[7] *Vide infra*, p. 417.

institutions in those dark ages which lie beyond the range of history '.[1] Occasionally he quite candidly confesses that many of the inferences he has drawn—not less than many of the alleged facts upon which they rest—may not be wholly reliable. In one notable passage he remarks: 'I am fully sensible of the slipperiness and uncertainty of the ground I am treading, and it is with great diffidence that I submit these speculations to the judgement of my readers '.[2] On another occasion he declares: 'The domain of primitive superstition, in spite of the encroachments of science, is indeed still to a great extent a trackless wilderness—a tangled maze—in the gloomy recesses of which the forlorn explorers wander for ever without a light and without a clue '.[3] Would that this ardent and painstaking scholar were himself *always* ruled by so modest and sober-minded a 'Spirit'!

It is not surprising that, even from the purely anthropological point of view, this author's discussions have had to run the gauntlet of sharp and persistent criticism.[4] Although the data upon which he bases his various conclusions and suggestions are still admittedly imperfect, and although (even where satisfactorily verified) they are frequently capable of yielding entirely contradictory interpretations, there is often associated with his verdicts an air of finality which is quite unwarranted. He irritates one needlessly, times without number, by making interjected and arbitrary pronouncements; and when one proceeds to examine the foundations upon which some such declaration rests, they are often found to consist of 'It would appear', 'It seems to me', etc.

[1] *Cf. The Golden Bough*, 2nd edition (1900), vol. i, p. xxiv.

[2] *Cf. The Dying God*, p. 270.

[3] *Cf. Spirits of the Corn and of the Wild*, vol. ii, p. 47.

[4] *Cf.* Andrew Lang's severe rejoinder in *Magic and Religion*. London, 1901. *Vide supra*, footnote, p. 7. The reproof administered by Dr. Warde Fowler—'the good shepherd who has brought me back', as Professor Frazer calls him (*Balder the Beautiful*, vol. i, p. ix)—has already been cited: *vide supra*, footnote, p. 9. *Cf.* also Sir Alfred Lyall's criticisms of the first edition of *The Golden Bough*, and those repeatedly offered since by Professor A. van Gennep.

Such challenges to one's possible resentment, especially when they are numerous, are not wise, and they are hardly becoming; in point of fact, they serve only to deepen one's original conviction that large portions of *The Golden Bough* possess only a transitory value. Professor Frazer is too magnanimous to disguise this truth even from himself; for, in one of his Prefaces, he admits that 'the facts which I have put together in this volume, as well as in some of my other writings . . . are rough stories which await the master-builder,—rude sketches which more cunning hands than mine may hereafter work up into a finished picture'.[1] Herein lies probably the chief merit of this exhaustive undertaking. It represents a *coup d'œil* rather than a *chef-d'œuvre*. It embodies the information secured during a daring and successful reconnaissance. It is a piece of work that, regardless of its risks, had to be faced and accomplished. Yet, while few could have attempted it with so fair a promise of success, a measure of failure (even in Dr. Frazer's skilful hands, learned and ingenious as he is) was absolutely inevitable. Like Comparative Religion itself, which to-day is but a shadow of what it is destined to become,[2] Anthropology is as yet able to offer only a limited number of substantial and reliable verdicts. No doubt its range and effectiveness will increase with the process of the years; but meanwhile, most of its conclusions—and especially its conclusions touching religion—must be submitted to a very rigid examination. Only in this way can facts and surmises be ultimately and confidently separated.

It has already been remarked that the contributions of Anthropology to Comparative Religion are often hugely exaggerated.[3] In like manner, the relevancy of the contents of *The Golden Bough* to studies in Comparative Religion is by no means so great as some have been led to suppose. The work which Sir James Frazer has just completed cannot

[1] *Cf. Taboo and the Perils of the Soul*, p. viii.
[2] *Vide supra*, p. 41, and *infra*, pp. 514 f.
[3] *Vide supra*, p. 5.

fail to prove very serviceable to explorers in this field ; yet the comparisons and parallels which it presents, sometimes fairly bewildering in variety and number, are often quite misleading. Moreover, because they omit to take account of facts which are not yet fully within our grasp, they are frequently far from convincing. Still further, many of the questions discussed at great length have exceedingly little to do with data of the spiritual order, whereas Comparative Religion limits itself exclusively to the historical validity and interaction of factors of that character.[1] Finally, it must not be overlooked that, while Comparative Religion is unalterably opposed to the acceptance of inferences as valid substitutes for verifiable evidence, Anthropology—and especially Prehistoric Anthropology—is often restricted by conditions which, for the time being, render its testimony quite worthless for purposes of exact and critical inquiry.[2] That the author himself recognizes this fact may be gathered from the altered phraseology which he has chosen for the sub-title of his work ; he no longer uses the words selected for the first edition, viz. ' A Study in Comparative Religion ', but has substituted the manifestly more accurate label ' A Study in Magic and Religion '.[3]

Nevertheless, Professor Frazer's treatise is rightly included within the present survey. It is included, first, because the anthropological method of studying religion is to-day conspicuously in the ascendant.[4] In Great Britain, teaching in this department is improving very rapidly. The purely ' administrative value ' of Anthropology, as Sir Richard Temple pointed out in a recent Presidential Address before the British Association for the Advancement of Science [5] —the necessity that foreign magistrates and judges and governors, fulfilling their duties in various corners of the globe, should possess an intimate knowledge of the habits, customs, and ideas that dominate those alien races among

[1] *Vide supra*, pp. 7–8. [2] *Vide supra*, pp. 5–6, 15, and *infra*, p. 19.
[3] *Cf.* Professor King's criticism of the distinction underlying this title: *vide infra*, pp. 150–1. [4] *Vide supra*, p. 3.
[5] *Vide infra*, pp. 32 f.

whom they live—has imparted an entirely new value to courses of expert training in this subject. Both of the older British Universities have accorded this branch of inquiry considerable prominence; Oxford in particular, and especially Exeter College, have become its zealous sponsors. The University of London now confers the degree of M.Sc. in Anthropology. An influential appeal has just been made to the British Government to provide adequate financial support for more fully organized instruction in this department. The same tendency is manifesting itself in America; it is also fairly conspicuous at several centres on the Continent, where the activity of the anthropological school has attracted and enlisted some very able advocates. A further reason for singling out Sir James Frazer's volumes, and for allowing them so large a measure of space, is the fact that *The Golden Bough* is undoubtedly the most representative modern publication of its type. This immense piece of research and Sir Edward Tylor's earlier publication [1] are to-day two great landmarks in the anthropological domain. They cover the whole field of this exacting study. In particular, they have profoundly and permanently influenced students of religion throughout the world. All sorts of primitive usages—agricultural usages, in large part—are now admitted to have possessed a spiritual significance which, until recently, remained wholly undiscovered.

At the same time, it must not be supposed or alleged that this author's work furnishes us with a concrete specimen of Comparative Religion; much less must it be labelled or accepted as a systematic exposition of that science. For one thing, Professor Frazer's apparent antagonism to belief in certain details of the Christian faith is very far from being characteristic of a genuine embodiment of Comparative Religion.[2] Ancient sanctions, even though misplaced, must never ruthlessly be assailed and ridiculed and (if possible)

[1] *Cf.* Edward B. Tylor, *Primitive Culture.* 2 vols. London, 1871. [4th edition, 1903.]

[2] *Vide infra,* pp. 513 and 516 f. Happily this defect is considerably less in evidence in the third edition.

overturned ; least of all ought such an attempt to be made by one who is often compelled to speak on behalf of his own speciality with manifest hesitancy and uncertainty. But the most serious fault of this work, regarded as a scientific treatise, is its readiness to harbour and give currency to a multitude of mere conjectures. The late Andrew Lang, when criticizing Professor Frazer on one occasion, bluntly expressed the opinion that ' Hypotheses, based on reports about the religions of savage races, are not regarded as evidence within the sphere of practical theology '. He was right. In any and every science, proofs (not brilliant guesses) are the real demand of the hour.

RELIGIONS, MŒURS ET LÉGENDES. ESSAIS D'ETHNOGRAPHIE ET DE LINGUISTIQUE, par Arnold van Gennep, Professeur d'Histoire Comparée des Civilisations et d'Ethnographie à l'Université de Neuchâtel. 5 vols. Paris : *Mercure de France*, 1908–1914. Pp. 317, 318, 268, 272, and 218. Each volume, Fr. 3.50.

This author, if his own preference were consulted, would undoubtedly have been placed among selected writers on Ethnology.[1] The subject-matter of these essays, on the other hand, fully warrants the decision that they ought to be dealt with here.

Professor A. van Gennep—founder and editor of the *Revue d'Ethnographie et de Sociologie*, and President of the ' European Folklore ' section of the Institut Ethnographique International de Paris—is one of the most diligent and aggressive agents through whom Anthropology and Ethnography are to-day effectively furthering the interests of Comparative Religion. Alert, inquisitive, not easily turned aside from any quest he once deliberately undertakes, he is many-sided in his interests and aims. He has enjoyed the advantage of meeting familiarly with scholars in many lands ;

[1] *Vide infra*, pp. 35 f.

for he has travelled widely, has lived and taught in Russia, has lectured in various European Universities, and has recently been elected to occupy a professor's chair in the University of Neuchâtel. During all these years his pen has been busy ; and, as it has been guided by a rapid and incisive writer, his books have everywhere been much in demand. *Les Rites de Passage,* brilliant and suggestive, gained for him speedily the recognition due to an author of insight, skill and courage. It is important to state, further, that—in the book just specified, as also in those which we are now to review—Professor van Gennep presents the results of his investigations into the origin and meaning of Totemism, a subject to which he has devoted many years of exacting and penetrative inquiry.

The successive volumes of *Religions, Mœurs et Légendes* are made up of articles which, already published in some of the leading French reviews, have been retouched and carefully brought up to date. They deal with many themes, —Druidism, the astral interpretation of myths and legends, the historic value of Folklore, etc. etc. They are, however, especially timely and interesting because of the light they throw upon Totemism. To that single point, accordingly, we shall confine our attention.[1]

Turn at once to what Professor van Gennep has to say upon this topic in the first and second chapters of volume ii. The latter of these sketches appeared originally in a well-known metropolitan journal.[2] It provides an admirable epitome of the results already achieved by workers in this field,—by Renel on behalf of Italian Totemism, by Sir Laurence Gomme and S. Reinach on behalf of Celtic Totemism, by Robertson Smith on behalf of Semitic Totemism, by Lang and Farnell and de Visser on behalf of Greek Totemism, by Loret and Amélineau on behalf of

[1] *Cf.*, for a very full discussion of this theme, *Semaine d'ethnologie religieuse, 1912,* pp. 225–78 : *vide infra,* pp. 422 f.

[2] *Cf. Revue de l'histoire des religions,* vol. lviii, pp. 34–76 : *vide infra,* p. 488.

Egyptian Totemism, by Spencer and Gillen and Howitt and Strehlow on behalf of Australian Totemism, by Haddon and Wichmann and Parkinson on behalf of Totemism in New Guinea, by Risley and Gait on behalf of Indian Totemism, by Powell and a large group of writers on behalf of North-American Totemism. It will be seen that the survey is conducted upon very modern and comprehensive lines.

The disposition to exalt the Totem to a divine status, and to accord it a markedly conspicuous place in the study of religion, is now generally discredited. Robertson Smith must bear some of the blame for defending and propagating a serious aberration which at last, happily, has been got rid of. Furthermore, as the result of a closer acquaintance with the history and habits of primitive races in Australia, belief in the alleged universality of this cult has now practically been abandoned.

Professor van Gennep finds much that is worthy of praise in the pioneer anthropological work of Marillier and Lang. He criticizes somewhat sharply the earlier investigations of Professor Frazer,[1] while commending sundry changes introduced by that teacher into the later expositions of his theory.[2] He has much fault to find with Jevons,[3] and Renel;[4] but he joins issue with Toutain,[5] and Reinach,[6] in an especially vigorous way. He strenuously denies the conclusion that 'tous les peuples, dans tous les pays du globe, ont passé

[1] *Vide supra*, p. 19.

[2] *Cf.* James G. Frazer, *Totemism*. Edinburgh, 1887. Republished, after revision and expansion into 4 vols, as *Totemism and Exogamy*. London, 1910. *Vide* also his article in the *Encyclopædia Britannica* (10th edition).

[3] *Cf.* Frank B. Jevons, *An Introduction to the History of Religion*. London, 1896. [6th edition, 1914.] Marillier's criticism of Dr. Jevons's theory of Totemism (*cf.* 'La Place du totémisme dans l'évolution religieuse' in the *Revue de l'histoire des religions*, vol. xxxvi, pp. 208–53 and 321–69, and vol. xxxvii, pp. 204–33, and 345–404) is simply unanswerable.

[4] *Cf.* Charles Renel, *Cultes militaires de Rome: Les Enseignes*. Paris, 1903.

[5] *Cf.* Jules Toutain, *Études de mythologie et d'histoire des religions antiques*, pp. 56–80: *vide infra*, pp. 361 f.

[6] *Cf.* Salomon Reinach, *Cultes, mythes et religions*, vol. i, pp. 30–78: *vide infra*, pp. 28 f.

par le totémisme '.[1] He denies with equal confidence the affirmation that Totemism must be accepted as the primitive type of religion.[2] He holds, on the contrary, that Totemism —in so far as we at present understand it—is demonstrably a very complicated problem. A large number of factors, exceedingly varied in their complexion and influence, have plainly entered into it. Professor van Gennep, who is sane and discreetly cautious in formulating his judgements, is of the opinion that Totemism is a ' système à la fois magico-religieux et social '.[3]

This author is likewise quite out of accord with Professor Toutain's shyness in summoning to his aid the resources of the comparative method.[4] The latter half of volume v is devoted to a very interesting series of ' études sur des précurseurs en France, au XVIII[e] siècle, de la méthode comparative ou ethnographique '. Having drawn up a chronological table of authors, beginning with Natalis and ending with Dulaure, successive chapters are allotted to Lafitau, Montesquieu, Rousseau, Voltaire, Goguet, De Brosses, Boulanger, and Dupuis. The honour of introducing the comparative method is awarded to Lafitau, with De Brosses as a close second. But to this matter reference may more conveniently be made in a subsequent connexion.[5]

[1] *Cf.* vol. ii, p. 81. Professor Frazer does not defend the theory of a universal diffusion of Totemism (*cf.* Preface to the 2nd edition of *The Golden Bough*, p. xxiii), although MM. Hubert and Mauss entertain a contrary opinion : *vide infra*, p. 308 f.

[2] *Cf.* George Foucart, *Histoire des religions et méthode comparative*, pp. li f., for a similar discrediting criticism : *vide infra*, pp. 342 f. Or *cf.* Principal Carpenter : ' Totemism cannot be established as the typical form of " Primitive Religion ".' (*Comparative Religion*, p. 56.) Or *cf.* Mr. Lang : *vide infra*, p. 29.

[3] *Cf.* vol. ii, p. 75. Dr. Söderblom is of opinion that ' Der Totemismus ist als solcher keine Religion, sondern eine Art sozialer Bildung ' (*Tiele's Kompendium der Religionsgeschichte*, [4th edition, 1912], p. 35.) Frédéric Bouvier presents an excellent general survey of recent literature on Totemism in *Recherches de science religieuse*, vol. iv, pp. 412–42 : *vide infra*, p. 487.

[4] *Vide infra*, pp. 361 f.

[5] *Vide infra*, p. 344 f.

RITUAL AND BELIEF. STUDIES IN THE HISTORY OF RELIGION, by Edwin Sidney Hartland. London: Williams and Norgate, 1914. Pp. xiv., 352. 10*s.* 6*d.*

At the third International Congress for the History of Religions, held in Oxford in 1908, no paper led to a more animated discussion at the time, and to a more strenuous subsequent controversy, than the Presidential Address delivered by Mr. Hartland before members of the Section devoted to 'Religions of the Lower Culture'.[1] The still-unsettled question of the primitive relations of magic and religion was once more raised and debated. Professor Frazer teaches in *The Golden Bough*,[2] as all students are aware, that magic invariably precedes religion. He holds that the employment of magic is an attempt to utilize natural (or supernatural) forces, for effecting certain ends,—such as the greater fruitfulness of the soil, the thwarting of evil, the death of one's enemies, etc. etc.; it is only when it comes to be discovered by savage peoples that magic fails very often to secure its purpose that an appeal, however blind and crude, is made to higher and more spiritual powers. Mr. Lang, on the other hand, held that religion antedates magic,—the belief in a 'relatively Supreme Being' emerging always at a very early period among even the most uncivilized races. By and by, that belief tends to become obscure, being buried beneath a great weight of animistic speculations. Mr. Hartland, ever fertile in ideas, had his own theory to advance, 'quite different from either of those previously mentioned. I refer to the theory which lays primary emphasis on two factors, viz. the sense of personality and the sense of mystery'.[3] He held, accordingly, that magic and religion spring from the same root; from the lowest stage of culture to the highest, they may be described as insepar-

[1] *Cf. Transactions*, vol. i, pp. 21–32. 2 vols. Oxford, 1908.

[2] *Vide supra*, pp. 12 f.

[3] *Cf. Transactions*, vol. i, p. 27. *Vide* also his *Presidential Address* before the Anthropological Section of the British Association Meeting in 1906.

able '.[1] At the same time, while he admits that a uniformly early belief in the efficacy of ritual has resulted *in some instances* from the antecedent dominance of magic, the data brought forward by those who contend that religion appeared equally early cannot successfully be refuted. The satisfactory solution of this problem apparently lies in the future. Instead of contending that magic is the earliest form which religion invariably takes, or that religion in every community is older than magic, or that the two are 'twins which come into being at the same time and have always existed together',[2] it is safer to admit that, thus far, the evidence available is conflicting and insufficient.[3]

In an earlier work[4] Mr. Hartland devotes himself *con amore* to the solution of another practical inquiry. Those who have read his wonderful *Perseus*[5] will not need to be urged to procure its successor, a work which embodies a piece of honest, timely, and brilliant investigation. Indeed, the latter treatise may be regarded as a sort of sequel to the earlier one, to which the reader is repeatedly referred. Like Professor Frazer, Mr. Hartland has a singular fondness and capacity for discovering and linking together a quite bewildering array of odd yet relevant facts and fancies. Dealing in great fullness with the question, What is the origin of Father-right and Mother-right among primitive peoples in all lands? Mr. Hartland brings forward another new theory,

[1] *Cf. ibid.*, p. 29. As Professor Foucart puts it: 'Magie, religion, science rudimentaire sont nées en même temps . . . C'est beaucoup plus tard qu'on s'est avisé de les distinguer.' (*Histoire des religions et méthode comparative*, p. 224: *vide infra*, pp. 342 f.). Professor Leuba maintains however that, while the primary forms of magic *probably* antedated religion, 'they are different in principle and independent in origin' (*The Psychological Origin and the Nature of Religion*, p. 48). 'Magic and religion combine, but never fuse' (*ibid.*, p. 65). *Vide infra*, pp. 151 f. *Vide* also Robert R. Marett on 'Magic or Religion?' in *The Edinburgh Review*, pp. 389–408. London, April 1914.

[2] *Cf. The Athenæum*, p. 118. London, August 3, 1907.

[3] *Vide supra*, p. 17, and *infra*, pp. 25, 64–5, 67, etc.

[4] *Cf. Divine Paternity. The Myth of Supernatural Birth in relation to the history of the Family.* 2 vols. London, 1909–1910.

[5] *Cf. The Legend of Perseus.* 3 vols. London, 1894–1896.

and defends it with conspicuous ability. The defect of this work lies in the fact that it carries its contention too far. The old individualism needed indeed to be broadened by the recognition of a co-existent socialism; accordingly, Mr. Hartland's suggestions have not been advanced in vain. It is a mistake, however, to contend that Mother-right always asserted itself first, and invariably claimed and secured the foremost place. In all probability, Father-right has always been acknowledged, and has been held in honour along with Mother-right from the earliest times.

Mr. Hartland's latest book deals afresh, in the light of the most recent discussion, with the problem of the early association of magic with religion. The sub-title of the volume is a little misleading; it would be more exact to call it 'Studies in the History of Primitive Religion'. For it is exclusively as an anthropologist that Mr. Hartland writes; his exposition has to do with the dim and conjectural beginnings of religion, as it gradually emerges into being. 'The following essays', he says, 'are intended . . . as a humble contribution to the discussion. They . . . seek to express some of the results of a study of the phenomena, from the point of view of one who has been convinced that the emotions and the imagination . . . have had at least as much to do with the generation of religious practices and beliefs as the reason, and that, for the form they may have assumed, physical, social, and cultural influences must be held accountable.'[1]

The opening essay, entitled 'The Relations of Religion and Magic', will recall to many the Presidential Address —already referred to[2]—of which it is an elaborate expansion. This study covers one hundred and sixty pages of the book. Some of the other essays have also previously been printed, but they likewise have carefully been revised. The particular instances of ritual or belief, here quoted, are very effectively stated and explained. A good Index, and an exceedingly serviceable Bibliographical List, complete this excellent volume.

[1] *Cf.* pp. xiii–xiv.

[2] *Vide supra*, p. 23.

PRIMITIVE RELIGION, von Nils Martin Persson Nilsson, Professor der Klassischen Archäologie an der Universität Lund. (Religionsgeschichtliche Volksbücher.) *Tübingen: J. C. B. Mohr, 1911. Pp. 124. M. 1.*

Compact and to the point, this booklet is well worthy of a place in the excellent popular series to which it belongs.

The writer—already widely known through an earlier publication,[1] and a voluminous author and reviewer—entirely agrees with Dr. Marett[2] in believing that a pre-Animistic stage in the growth of religious conceptions must now frankly be conceded. Long before there can be any conscious assignment of a 'spirit' to innumerable animate or inanimate objects, early man must be admitted to have found often in trees and stones and similar visible things a suggestion of the existence of some Higher Power. This author further holds that Fetishism, counter to the general opinion, is also a pre-Animistic phase of man's religious development. Of course, as Dr. Nilsson is careful to point out, primitive religion—as all subsequent religion—is traceable to something in man himself. The fact of faith is due, ultimately, to a psychological root;[3] it is because of this fact that religion is inevitable and universal.

The existence of this psychological factor in man having been established,[4] the writer goes on to show how it has manifested itself in various primitive cults, each possessing its appropriate ritual and priesthood, its mysteries and myths, and all the multifarious paraphernalia of a gradually unfolding system of belief and worship. In his attempt to indicate the successive steps in this process, the author is markedly successful; he is plainly abreast of all that has recently been written upon this subject. His brief expositions cover Tier- und Pflanzenkultus, Die Entstehung des Polytheismus, Menschenkultus, Grab- und Seelenkultus,

[1] *Cf. Griechische Feste.* Leipzig, 1906.
[2] *Cf.* Stanley A. Cook, *The Foundations of Religion*: *vide infra*, pp. 143 f.
[3] *Vide infra*, p. 33.
[4] *Cf.* pp. 5–22.

Opfer und Gebet, Zauberer und Priester, Geheimbünde und Mysterien, and Die Mythen. His condensed Bibliographies will no doubt prove very serviceable.

Taken as a whole, this sketch will admirably fulfil its purpose. It is very heartily commended to all who desire a competent conspectus of a complex and often very perplexing subject.

ESSAYS AND STUDIES. PRESENTED TO WILLIAM RIDGEWAY ON HIS SIXTIETH BIRTHDAY, edited by Edmund Crosby Quiggin. Cambridge: The University Press, 1913. Pp. xxv., 656. £1 5*s*.

The distinguished Professor of Archæology, and Bereton Reader on Classics in the University of Cambridge, was well entitled to the honour which his colleagues and friends recently bestowed upon him. His sixtieth birthday occurred on August 6, 1913: and, fitly to commemorate that event, as well as to manifest the high regard in which Dr. Ridgeway is universally held, this imposing volume, with its representative group of learned original articles, was prepared by willing and skilful hands. It is a pleasant thing to observe that a custom, admirable in itself and often most fruitful in its issues, is ceasing to be the reward exclusively of prominent scholars on the Continent.

The contents of this book, exceedingly varied, are classified under three headings, viz. Classics and Ancient Archæology, Medieval Literature and History, and Anthropology and Comparative Religion. On account of its possessing this final subdivision, this work demands appropriate notice in the present survey.

Probably it is the first time in England that Comparative Religion has gained formal recognition in a general work of this kind. That recognition is not only significant, but it is accorded to studies that are among the best which this miscellaneous volume contains. It goes without saying

that much of the material thus furnished is admittedly provisional and imperfect; it is intended to serve as a stepping-stone to something more satisfying rather than as a foundation which is to be regarded as fixed and final. Even so, these papers possess much value. Three of them deserve special mention, viz. the study entitled 'The Serpent and the Tree of Life', by Sir James Frazer,—suggestive, sometimes whimsical, and often far from convincing; a careful and lengthy discussion on 'The Evolution and Survival of Primitive Thought', by Mr. Stanley A. Cook; and an essay on 'Ancient Egyptian Beliefs in Modern Egypt', by Dr. Charles G. Seligmann, Lecturer on Ethnology in the University of London.

CULTES, MYTHES ET RELIGIONS, par Salomon Reinach, Professeur à l'École du Louvre. 4 vols. *In progress.* Paris: Ernest Leroux, 1905–1912. Pp. vii., 468, xviii., 468, vii., 540, and v., 508. Each volume, Fr. 7.50.

Although the major part of this work was issued several years ago, it would be unpardonable to omit it from the present survey. These engaging essays are still in course of publication, and it is a universal hope that they may long continue to appear. Moreover, it happens that a portion of this comprehensive treatise was recently presented to the world in an English dress, and the discussions which it contains are now destined to reach a wider literary constituency.[1] Unhappily, only selections from the original have been translated. It is greatly to be regretted that attention has not expressly been drawn to the fact that three volumes have been condensed into one, that ninety-eight chapters have been reduced to fourteen, and that even these fourteen have suffered abridgement in various particulars.

[1] *Cf. Cults, Myths and Religions.* London, 1912. (Pp. xiv., 209. 7*s.* 6*d.*)

Nevertheless, even in its curtailed form, this English version furnishes an excellent example of modern French exploration in the field of Anthropology,—in so far, that is, as such researches are concerned with elucidating our knowledge of the primitive religious ideas of mankind.

These essays, especially those brought together in the English edition of this work, constitute Professor Reinach's well-known argument that Totemism was the primitive religion of the race.[1] He cites the names of various British scholars, and confidently claims their support in defence of his theory. The authorities mentioned are Tylor, M'Lennan, Lang, Robertson Smith, Frazer, and Jevons.[2] But surely he reckons without his host, when he so writes. The investigators referred to agree with him, no doubt, in many respects; but Mr. Lang has made it very plain that he at least is not to be quoted among the defenders of a primitive Totemism.[3] M. Reinach's arguments, moreover,—considered purely in themselves—are not wholly satisfying. If one were to judge by statements contained in his Presidential Address at Oxford,[4] they are not altogether satisfying to M. Reinach himself. They are ingenious, and reveal the nimbleness and skill of a daring and resourceful leader; but, after they have been patiently and impartially weighed, they leave very much to be explained. To the cautious investigator, it becomes more and more clear that Totemism has undergone many changes in the course of its history. The very emergence of Totemism implies a still earlier period of primitive existence, during which the conception of definite tribal organization could scarcely have asserted itself. Whatever the religious ideas of that generation may have been, they certainly antedated the introduction and spread of Totemism.

M. Reinach deals in these pages with a score of other most interesting topics. His conclusions touching the origin of

[1] *Vide supra*, p. 20 f., and *infra*, p. 172. [2] *Cf.* p. xi.

[3] *Cf.* articles in *Man*, *The Athenæum*, etc. at various dates.

[4] *Cf. Transactions* of the Third International Congress for the History of Religions, vol. ii, p. 118. Oxford, 1908. See also *Cultes, mythes et religions*, vol. iii, p. 88.

prayers for the dead—a practice which he traces back to Egypt—will arrest the attention of a multitude of readers.[1] But the citation of the single representative inquiry, just referred to, must suffice.

In not a few particulars, Professor Reinach's intellectual activities continually remind one of Professor Frazer. Both are writers of wondrous versatility ; like the late Mr. Lang, they seldom hesitate to express opinions upon practically all subjects, opinions which they voice with the authority claimed by recognized specialists. Both are men of scholarly instincts, of tireless industry, and of genuine insight. Both are sponsors of theories which, expounded in a rarely brilliant way, have won a hearing wholly denied to the speculations of teachers who lack a mastery of literary style. Both pile illustration upon illustration, with the object of justifying some questionable proposition ; M. Reinach hurries us breathlessly in these pages from Australia to Egypt, from Greece to Rome, and then to ancient Persia ! Finally, both of these investigators err in arousing against themselves a needless antagonism, amongst various groups of readers. They alienate not a few through adopting an attitude and tone of superiority towards superstitions which—although by the majority outgrown—still exercise sway in respected and responsible quarters.[2]

In many of the main principles which he defends, M. Reinach is undoubtedly right. A study of cults, myths, and religions conclusively establishes his contentions (*a*) that religion is a universal possession of mankind, and (*b*) that religion is cultivated and developed under those laws that govern man in his various social relationships. It is here that a system of taboos becomes gradually evolved.

[1] *Cf.*, in the English translation, pp. 105–23.

[2] If one mention only Roman Catholic writers, mark the resentment expressed by Léonce de Grandmaison on repeated occasions in *Études* ; by Frédéric Bouvier in *Recherches de science religieuse*, vol. i, pp. 81 f. ; by Alfred Loisy in *A propos d'histoire des religions*, pp. 49 f. ; by Friedrich v. Hügel in *Eternal Life*, p. 279, etc. etc.

M. Reinach is mistaken, however, in believing that a study of Totemism provides the clue which will inevitably guide us into the presence of the very earliest form of primitive religious belief,—as mistaken as Professor Frazer, when the latter declares that ' the absolutely primary form of religion is that to which we give the name of magic '.[1] In the field of Social Anthropology, he does not stand prominent as an original investigator. He exhibits marked originality at times ; but, by his own confession, he chiefly discharges in this domain the functions of a skilful interpreter. He is the eloquent popularizer of theories advanced in other quarters, particularly in England ; these he has made widely known, in a somewhat elaborated form, all over the European continent. His books may be counted by the score ; and they will never lack readers, so long as delicacy of touch and brilliancy of literary style continue to exercise their subtle and resistless charm.

L'ORIGINE DES RELIGIONS. ÉTUDE D'HISTOIRE COMPARÉE DES RELIGIONS, par Pierre Reuter, Professeur de Religion à l'École Industrielle et Commerciale de Luxembourg. Luxembourg: C. Praum, 1912. Pp. 57. [Not published separately.]

L'École Industrielle et Commerciale de Luxembourg embodied this very excellent paper by Professor Reuter in the official *Programme* which it published at the close of the academic year 1911–1912.

It is not easy to classify satisfactorily this brief exposition. It is put forward as ' A Study in the Comparative History of Religions ', and therefore might seem to belong to the ' Transition ' period.[2] But it is also, and especially, a compendious study of ' The Origin of Religions '. This title depicts its real aim and scope. At the close of a brief general

[1] *Cf. The Magic Art and the Evolution of Kings*, vol. i, pp. 233 f. : *vide supra*, pp. 6–7, 23, etc.

[2] *Vide infra*, pp. 323 f.

Introduction, the writer deals in three successive chapters with (1) Henotheism, (2) Animism, including Fetishism, Totemism, and The Theory of Taboo, and (3) Pre-Animism, including Naturism, Magic, and Theism.

It has already been shown that Comparative Religion, rightly understood, has really nothing to do with the question of origins.[1] This booklet plainly belongs to the department of Anthropology. It is a carefully written exposition. It is compact yet fully documented, and is supplied with an excellent Bibliography.

Professor Reuter hopes soon to publish this paper, along with one or two others, in a volume which he is preparing for the press. His book will be welcomed by serious students not less than by those more general readers whom he keeps especially in view.

ANTHROPOLOGY. A Practical Science, by Richard Carnac Temple. London: George Bell and Sons, 1914. Pp. 96. 1*s*.

This interesting, timely, and well-balanced discussion is made up of four Addresses, delivered—three of them during 1913—on as many notable occasions. All of these papers have a single aim in view, viz. the statement and enforcement of the utilitarian aspects of Anthropology. Many pursue this study as if it were a purely theoretical branch of inquiry, and are entirely satisfied if they can widen appreciably the boundaries of human knowledge; Sir Richard Temple is exclusively concerned, for the time being, with demonstrating its capabilities when viewed as a strictly practical science.

The scope of this little volume is best indicated by quoting the titles of its four successive chapters, viz. 'The Administrative Value of Anthropology', 'Suggestions for a School of Applied Anthropology', 'The Practical Value of Anthro-

[1] *Vide supra*, p. 7.

pology ', and ' The Value of a Training in Anthropology for the Administrator, with special reference to Candidates for the Indian Civil Service '. The first and second papers were read at the meeting of the British Association held at Birmingham in 1913, while the other two were read respectively at Cambridge and Oxford. The author's purpose has most effectively been accomplished.

SUPPLEMENTARY VOLUMES

RELIGIOUS CULTS ASSOCIATED WITH THE AMAZONS, by Florence Mary Bennett. New York: The Columbia University Press, 1912. Pp. 79. $1.25.

DER STERBENDE UND AUFERSTEHENDE GOTT-HEILAND IN DEN ORIENTALISCHEN RELIGIONEN, UND IHR VERHÄLTNIS ZUM CHRISTENTUM, von Martin Brückner. (Religionsgeschichtliche Volksbücher.) Tübingen: J. C. B. Mohr, 1908. Pp. 48. Pf. 50.

MYTHES ET LÉGENDES. ÉTUDE SUR L'ORIGINE ET L'ÉVOLUTION DES CROYANCES RELIGIEUSES PAR LA COMPARAISON DES TEXTES ORIGINAUX, par Édouard Danson. Paris: Marcel Rivière et Cie, 1914. Fr. 15.

LA MAGIE DANS L'INDE ANTIQUE, par Victor Henry. Paris: Émile Nourry, 1911. Pp. 286. Fr. 3.50.

HANDBUCH DER ALTORIENTALISCHEN GEISTESKULTUR, von Alfred Jeremias. Leipzig: J. C. Hinrichs, 1913. Pp. xvi., 366. M. 10.

ANTHROPOLOGY, by Robert Ranulph Marett. (The Home University Library of Modern Knowledge.) London: Williams and Norgate, 1912. Pp. 256. 1*s*.

THE THRESHOLD OF RELIGION, by Robert Ranulph Marett. London: Methuen and Company, [2nd edition, revised and enlarged], 1914. Pp. 256. 5*s*.

THE INFANCY OF RELIGION, by David Cymmer Owen. (The S. Deiniol's Series.) London: Humphrey Milford, 1914. Pp. vii., 143. 3*s.* 6*d.*

LA FORCE MAGIQUE. DU MANA DES PRIMITIFS AU DYNAMISME SCIENTIFIQUE, par Pierre Saintyves. (Collection Science et Magie.) Paris: Émile Nourry, 1914. Pp. 136. Fr. 4.

DIE UROFFENBARUNG ALS ANFANG DER OFFENBARUNGEN GOTTES, von Wilhelm Schmidt. Kempten: J. Kösel, 1913. Pp. vii., 159. M. 1.50.

DIE RELIGION DER EWEER IN SÜD-TOGO, von Jakob Spieth. Leipzig: J. C. Hinrichs, 1911. Pp. xvi., 316. M. 10.

DIE RELIGION DER BATAK. EIN PARADIGMA FÜR ANIMISTISCHE RELIGIONEN DES INDISCHEN ARCHIPELS, von Johann Warneck. Leipzig: J. C. Hinrichs, 1909. Pp. 136. M. 5.

DER TIERKULT DER ALTEN ÄGYPTER, von Alfred Wiedemann. (Der Alte Orient. 14. Jahrgang, Heft 1.) Leipzig: J. C. Hinrichs, 1912. Pp. 32. Pf. 60.

ETHNOLOGY

THE line of demarcation between Anthropology and Ethnology—or, as most French and other continental writers would prefer to say, between Anthropology and Ethnography—is not always clearly drawn. Accordingly, it is sometimes difficult to assign a given volume, off-hand, to either of these categories in preference to the other.[1] Professor Pettazzoni's book, cited on a subsequent page,[2] might quite fitly have been placed under Anthropology. In like manner, the second entry in the following list might suitably have been included under the same subdivision; for Dr. Farnell, in all his published work, reveals instinctively the attitude and methods of a student of Anthropology. Professor Chadwick would prefer, apparently,[3] to stand associated also with that department. Much of Professor Frazer's great treatise,[4] on the other hand, belongs properly to Mythology[5] or to Folklore. In a similar way, Professor van Gennep, while he has made many valuable contributions to Anthropology,[6] writes for the most part as a representative exponent of Ethnology.

There is abundant reason, however, for emphasizing the distinctive character of each of these departments. Anthropology has already been defined;[7] in so far as it has any bearing upon spiritual and unseen realities, it seeks to trace —in all its multifarious details—the natural history of religion.[8] But Ethnology, according to the British and American conception of it, is responsible for cultivating a very much narrower domain. It comes to 'closer grips' with Man. It regards him as gathered into racial groups;

[1] *Vide supra*, p. xxi.
[2] *Vide infra*, pp. 57 f.
[3] *Vide infra*, p. 39.
[4] *Vide supra*, p. 12 f.
[5] *Vide supra*, p. 14. *Vide infra*, p. 96 f.
[6] *Vide supra*, p. 19.
[7] *Vide supra*, p. 3.
[8] *Vide supra*, p. 4.

it does not view him merely in the mass and as a whole. It limits its examination to the 'race' problem,—a factor which has always determined, and which in no small measure still determines, the religious preferences, prejudices, and activities of mankind.[1] 'Anthropomorphism is the strongest bias of the Hellene's religious imagination, and with this we associate his passion for idolatry and hero-worship.[2] Contrast, in the United States, the Indian and the Negro; the appeal which religion makes to these two units in the population of the Republic, and the difference of response which it evokes, correspond not inexactly to the secretive and silent disposition of the one race, and the light-hearted songfulness and volubility of the other. Or contrast the type of Christianity which prevails for the most part among Latin races, with that which has asserted its sway over Teutonic peoples; who can deny that ethnic differences often lie at the root of those dissimilarities which none can fail to see? That science which traces, moreover, the effects produced upon peoples by 'migration, the consequences of intermarriage with other tribes, the disastrous issues of war, the immense variety of causes which have contributed to new developments of racial energy',[3] is plainly competent —especially when it is made to include the subsidiary study of Folklore—to throw a vast amount of light upon the quests in which students of Comparative Religion are engaged. Truth to tell, it would be quite impossible without such aid to comprehend the subtle ramifications of Man's subconscious religious preferences and affinities. A few years ago a book, bearing a conventional title, rendered (within its limited sphere) a very considerable measure of service.[4]

[1] *Cf.* Thomas Allin, *Race and Religion.* London, 1899. A most interesting and suggestive little book.

[2] *Cf.* Lewis R. Farnell, article on 'Greek Religion' in Hastings's *Encyclopædia of Religion and Ethics*, vol. vi, p. 424. *Vide* also a valuable article, by the same author, on 'Heroes and Hero-Gods', *ibid.*, vol. vi, pp. 633 f.

[3] *Cf.* J. Estlin Carpenter, *Comparative Religion*, p. 30. London, 1913.

[4] *Cf. Mankind and the Church. An attempt by seven Bishops to estimate the Contribution of Great Races to the Fulness of the Church of God.* London, 1907.

If expanded so as to embrace a universal outlook, and if written by ethnological experts, it would fill a conspicuous gap in the scientific literature of our day. For, in so far as this study is able to elucidate the origin and growth, the agreements and differences, and various other particulars relevant to current religious beliefs and institutions, it becomes more and more manifest that race and racial surroundings and racial interblendings have had a vast amount to do with the shaping of Man's religious ideas and practices.

It is very desirable therefore that studies in Ethnology—as distinct from Anthropology—should be organized and prosecuted with unwearying diligence.[1] Such research may still be conducted, and very usefully conducted, by students of Anthropology; but, just as Comparative Religion ought no longer to be regarded as a mere adjunct of the History of Religions,[2] so Ethnology ought everywhere in future to be carried on as an independent branch of inquiry. The immense significance of environment, and the effects which it is certain to exert upon given races, have admirably been delineated and emphasized by Professor Boas.[3] Geographical surroundings (the free air of mountain ranges, the neighbourhood of malignant swamps, or a home on the shores of some great sea), social and domestic surroundings, general prosperity or adversity, etc. etc. alike exert a measurable influence upon mankind. The slow expansion of ideals, also, —advancing through family, tribal, national, and (it may be) imperial stages—must not be ignored. The civilization of Ancient Egypt separates its inhabitants by an immense gulf from the modern fellahin. A race gradually outgrows its primitive history and beliefs, or it may relapse into depths of degradation of which a careless onlooker would never

[1] *Vide supra*, pp. 11–12.

[2] *Vide infra*, pp. 164–5, 167, 365, 509 f., etc.

[3] *Cf.* Franz Boas, *The Mind of Primitive Man*: *vide infra*, p. 60. An arresting study of the race-problem, as illustrated in the very chequered history of the Jewish people, may be found in a book by Ignaz Zollschan, *Das Rassenproblem*. Wien, 1910. *Vide* also some pregnant remarks on the general subject in *The Athenæum*, p. 150. London, February 8, 1913.

dream. But beneath all, and to some extent colouring all, the factor of *race* persists !

The ethnological method of study, as applied to the investigation of religion, is especially popular in France ;[1] and, beyond question, excellent results have been achieved by means of it. At the same time, it is a method demanding infinite patience and skill ; it must ever be pursued with acutest watchfulness. While there is a common substratum in which all racial developments and practically all folktales may be said to agree, there are *also* important particulars (not always easily discoverable) in which races essentially differ. These *dis*agreements must be laid bare, and adequately accounted for. A prolific source of error in this study is explained by the fact that, in tracing the formation of religious beliefs and opinions, the influence of the ' race ' element is often unconsciously exaggerated. All will recall Renan's reiterated conviction that Semitic peoples have invariably been dominated by a monotheistic instinct, whereas no conclusion could more directly contradict the unshakable verdict of history.

THE HEROIC AGE. By Hector Munro Chadwick, Fellow of Clare College, and Professor of Anglo-Saxon in the University of Cambridge. (The Cambridge Archæological and Ethnological Series.) Cambridge : The University Press, 1912. Pp. xii., 474. 12*s*.

This extremely interesting volume is noteworthy as furnishing an instance of the application of the comparative method within a new and inviting domain.

The writer's acquaintance with the striking similarities which exist, during the ' hero ' stage of their development, between the folktales and traditions—and especially the

[1] *Cf.* George Foucart, *Histoire des religions et méthode comparative*, pp. xlv f. *Cf.*, also, Arnold van Gennep's ' Contributions à l'histoire de la méthode ethnographique ' in the *Revue de l'histoire des religions*, vol. lxvii, pp. 320–38, and vol. lxviii, pp. 32–61.

poetry—of various widely-separated races, led him to resolve that he would make a serious study and comparison of those stories which were common to the Teutonic and the Greek peoples, and ascertain if possible the source of their resemblances.

The book is divided into three main portions. Part I deals with the early heroic poetry and traditions of the Teutonic peoples. It covers, roughly, the period lying between the middle of the third to the middle of the sixth century. Part II is occupied in like manner with the early heroic poetry and traditions of the Greek race, as recorded in Homer. It is in Part III that comparisons are formally instituted; and some very arresting likenesses are indicated and unfolded. 'The comparative study of heroic poetry involves the comparative study of "Heroic Ages"; and the problems which it presents are essentially problems of Anthropology'[1] —or, more strictly speaking, of Ethnology, or, still more exactly, of Mythology.

The answer which Dr. Chadwick gives to the query he has raised is not indeed a new one; but the reasons for the conclusion at which he has arrived are presented adequately for perhaps the first time. One could wish that the information supplied had not been massed together in so bare and uninviting a form; but it plainly represents the fruit of sound and laborious research. Abundant references are added, so that scholars can easily verify the testimony of the various authorities cited. 'For my own part', he says, 'I prefer the explanation that similar poetry is the outcome, the expression, of similar social conditions.'[2] In the two cases under examination, Teutons and Greeks are found to have arrived in due course at a migratory stage in their history.[3] Moreover, during that migratory period, both peoples were brought into touch with other races of a more advanced culture, whose traditions and lore they more or less consciously absorbed. It was an age of incessant.

[1] *Cf.* p. viii. [2] *Cf.* p. 76.
[3] *Cf.* R. Fritz Graebner, *Methode der Ethnologie*: *vide infra*, pp. 46 f.

conflict and conquest, when brave leaders came to the front, and when heroic deeds (continually being executed) were rapturously applauded in speech and play and song.

This book is a credit to Cambridge, to British scholarship, and to the admirable literary series to which it belongs.

THE CULTS OF THE GREEK STATES. By Lewis Richard Farnell, Rector of Exeter College, Oxford. 5 vols. 207 plates. Oxford: The Clarendon Press, 1896–1909. Pp. 1,658. £4 2*s.* 6*d.*

Dr. Farnell recently brought to its conclusion a piece of work which has won him unstinted praise. He has given us of his best, regardless of what it has cost him. In the Preface to the closing volume he modestly congratulates himself upon having at last reached his goal, 'a task which has occupied [the author's] leisure for twenty years'.[1] Readers can very easily surmise how exacting this great undertaking has actually proved to be. In a sense, the work still remains incomplete; and Dr. Farnell has intimated his intention of furnishing, on a subsequent occasion, 'a full account of hero-worship, and the cults of the dead'.[2] It is beyond question that, if this strenuous investigator's life reaches its normal limit, more than one supplementary volume is likely to follow. Dr. Farnell has accumulated a vast amount of material which, in the present instance, he has been compelled ruthlessly to excise. Nevertheless, these multifarious data may possess very high value for the student of Comparative Religion; in any case, in due time, they too will

[1] *Cf.* vol. v, p. iii.

[2] *Cf.* vol. v, p. iii. A paper entitled 'Certain Questions concerning Hero-Cult in Greece,' read by Dr. Farnell at the Fourth International Congress for the History of Religions (*vide Transactions*, pp. 140–1: *vide infra*, pp. 418 f.), will be incorporated and amplified in this promised volume. *Vide* his article on 'Religious and Social Aspects of the Cult of Ancestors and Heroes' in *The Hibbert Journal*, vol. vii, pp. 415–35. London, January, 1909.

be placed at the disposal of those who are competent to appreciate and utilize them.

Dr. Farnell's procedure exemplifies anew the most effective method one can employ in the serious study of religion. His inquiries are conducted upon strictly scientific lines. Moreover, a definite and *restricted* field of research has deliberately been chosen ;[1] within that domain, every fragment of information which diligence and patience can contribute is brought under review, and its significance carefully determined. Dr. Farnell is no less tireless a collector of relevant ' facts ' than Professor Frazer ; by him, as by his learned *confrère*, even so-called trifles—by others overlooked or despised—are given their due place in his ultimate summaries. But, in the case of Dr. Farnell, the anthropological attitude is becoming ever more and more plainly dominated by his ethnological instinct. As the idiosyncrasies of the Greek mind become more familiar to this writer, the race-factor — more consciously recognized — is conceded freer and more vigorous play.[2] The use Dr. Farnell makes of Greek coinage is a good illustration of the minutiæ which are often pressed into service in the course of his searching investigations.

It is not too much to say that in *The Cults of the Greek States* we possess a treatise of the very highest worth, and of a rarely comprehensive character. As a work of reference, it is entitled to occupy—and is certain long to occupy—its present foremost place. It contains by far the most important discussion yet published on the theme with which it deals. It is a rich mine from which ore may be extracted in almost unlimited quantities ; herein lies, perhaps, its supreme contribution to our growing literary equipment. Authorities are copiously cited. It is, in truth, a sort of encyclopædia. It reveals, everywhere, grasp and understanding. The numerous illustrations which adorn its pages very greatly increase its value. In a word, it can surprise no one that,

[1] *Vide supra*, footnote, p. 9, and *infra*, pp. 58–9, 509 f., and 519 f.

[2] *Cf.*, in particular, *Greece and Babylon*: *vide infra*, p. 42.

as the result of the publication of this work, and the subsequent appearance of his 'Hibbert'[1] and 'Wilde'[2] Lectures, Dr. Farnell has come to be recognized as one of the most eminent British authorities among the expositors of Greek Religion.

In his application of the comparative method, Dr. Farnell is not always so successful as could be desired. A very interesting feature of the work under examination is the light it throws upon the writer's gradually expanding outlook. This result is due no doubt, for the most part, to two related causes. On the one hand, contemporary scholars have been engaged upon the very problems which have been occupying the author's attention; and his inquiries have quite visibly been stimulated, and also occasionally corrected, by the books which other experts have recently published. On the other hand, his own mind has been ripening and maturing during the last twenty years; this expansion is especially manifest in the third and subsequent volumes of this inviting and inspiring treatise. The qualifying remark made in reference to Dr. Farnell's application of the comparative method is true likewise of his excursions into the domain of Comparative Religion. He is evidently not quite at home there, as yet. His advances are cautious and tentative. It is, however, more than a hope—it is a confident belief—that, under the wise leadership of this scholar, yet another branch of knowledge will shortly be placed under an immensely increased indebtedness to his skilful and patient research. When he shall have complied more closely with the demands of this exacting quest, an important new stage in the history of Comparative Religion in Great Britain bids fair to be ushered in. No worthier appeal could address itself to Dr. Farnell, whose learning and powers of concentration peculiarly fit him for the successful discharge of this task.

[1] *Cf. The Higher Aspects of Greek Religion*: *vide infra*, p. 235 f.

[2] *Cf. Greece and Babylon. A Comparative Sketch of Mesopotamian, Anatolian and Hellenic Religions.* Edinburgh, 1911.

UND AFRIKA SPRACH, von Leo Frobenius, Chef der Deutschen Inner-Afrikanischen Forschungs-Expedition. Charlottenburg: Vita, Deutsches Verlagshaus, 1912–. *In progress.* Pp. *circa* 400, each volume. M. 12.50–M. 20, each volume.

Among the most diligent exponents of Ethnology to-day, one may confidently include Dr. Leo Frobenius. By special students in this field his work has long been highly valued. Some are disposed to classify him as an exponent of Ethnic Sociology.[1] The writer's own judgement has been expressed in the following terms : ' The goal at which I aim is the origin of culture-forms ; but, in the last analysis, this means " the origin of peoples ".' [2] Seventeen years ago, Dr. Frobenius published a series of popular yet scholarly studies which won for him an immediate and permanent place among the younger group of investigators.[3]

Three years later, Dr. Frobenius wrote a book which has only recently been translated into English.[4] As a consequence of the great pains which the late Dr. Keane bestowed upon this task, the text has been admirably rendered into our own tongue. It professed to give nothing more than a popular account of the superstitions, folklore, customs, occupations, etc., of primitive races ; yet the skill and fullness with which this vast survey was executed, and its condensation into a compact yet adequate statement, are deserving of very high praise. We learn here also, incidentally, how the author's interest in this field was awakened, and how his early ardour was quickened into a purpose of sober and resolute research. The Berlin Zoological Gardens, whose

[1] *Vide infra*, pp. 62 f.

[2] *Cf. Der Ursprung der afrikanischen Kulturen*, p. 15. Weimar, 1898.

[3] *Cf. Die Weltanschauung der Naturvölker.* Weimar, 1898.

[4] Cf. *Aus den Flegeljahren der Menschheit.* Hannover, 1901. [Translated, 'The Childhood of Man'. London, 1909.] This work was subsequently issued by the same publisher as a part of *Völkerkunde in Charakterbildern des Lebens, Treibens und Denkens der wilden und der reiferen Menschheit.* 2 vols. Hannover, 1902.

special attractions are well known, cast swiftly a permanent spell over an eager and generous mind. Here the writer 'came into constant contact with Eskimo, Laplanders, Indians, Bedouins, and Blacks; and here he gained the sympathy, and even the love, of these primitive peoples'.[1] Later, Dr. Frobenius expended great labour in accumulating a huge private collection of all sorts of industrial, religious, and other 'material', upon which his *Flegeljahren* was based. A great number of the objects in question are depicted in the pages of this book, which contains a perfect store-house of illustrations.[2] Tattooing, details of personal adornment, peace and war dances, sacred animals, fire worship, skull worship, etc., all find their appropriate portraiture. But the instinct of the ethnologist carried the writer further. He endeavoured scrupulously to trace these multifarious customs—'as well as the traditions, legends, and general folklore of the lower races—to their origins, in remote prehistoric times'.[3] It would not be easy to find, in any existing publication, a more stimulating introduction to the general study of Ethnology.

Attention may be called, in passing, to another important book which this author has written. Only to those who have been so unfortunate as to miss it can it need at this date to be seriously commended.[4] This volume does not fall, however, within the chronological limits which mark the general boundaries of the present survey.

Coming now to Dr. Frobenius's latest work, recently translated into English,[5] it will be found to contain an admirable account of the experiences and discoveries of the German Inner-African Exploration Expedition, conducted in Togoland, Nigeria, and the Cameroons during the years 1910–1912.

[1] *Cf. The Childhood of Man*, p. v.

[2] The English version is illustrated, in addition, by reproductions of a valuable series of drawings etc. which are to be found among the treasures of the British Museum.

[3] *Cf. The Childhood of Man*, p. vi.

[4] *Cf. Das Zeitalter des Sonnengottes.* Berlin, 1904.

[5] *Cf. The Voice of Africa.* 2 vols. London, 1913.

Dr. Frobenius, as all are aware, was the leader of this important undertaking. The illustrations supplied are copious and valuable, but unfortunately there is no Index! Many will honestly endorse a recent criticism of this work wherein the writer remarks: 'A perfervid, half mystic, vague mode of expression—which breaks out in many parts—leaves the reader at a loss how much to discount from more sober pages... The historical theories of the author do not, however, detract from the value of his solid work'.[1] This publication, however,—issued in Germany in a single volume in 1912—is intended to be nothing more than a popular statement; readers are especially recommended to consult the enlarged and 'wissenschaftliche' edition, which will prove to be the really important one in so far as students of Comparative Religion are concerned. Ancestor worship, Shamanism, Social Cosmogony, and Islam are the four phases of religious culture which are to be brought under review. This elaborate treatise, now in course of publication, will consist of several volumes. The first of them supplies the latest pronouncement of its author upon his well-known theory, viz. that in Africa is to be found the lost Atlantis;[2] its title is 'Auf den Trümmern des klassischen Atlantis'. The second and third volumes are entitled, respectively, 'An der Schwelle des verehrungswürdigen Byzanz' and 'Unter den unsträflichen Aethiopen'. The author originally intended to complete his survey in four—or perhaps in five—volumes. Inasmuch, however, as a great deal of the material so diligently collected had not yet been utilized, Dr. Frobenius ultimately decided to give considerable expansion to his initial programme. Accordingly, an Index (covering volumes i to iii) has been compiled; and with it the author completes what he declares is now to be regarded as merely 'der erste Teil der Enzyklopädie'[3] which he proposes to edit. Volume iv, which will be entitled 'Die ewigen Wege', is in

[1] *Cf. Ancient Egypt*, vol. i, p. 84: *vide infra*, pp. 470 f.
[2] *Cf. Auf dem Wege nach Atlantis.* Berlin, 1911.
[3] *Cf.* vol. iii, p. xix.

course of preparation ; it will serve to introduce ' the second group ' in what must be admitted to be a truly imposing series of historical and expository records.

It is a significant and very gratifying fact that the German Government recently sanctioned a grant of M. 25,000 to Dr. Frobenius, in order that his exploration of Central Africa might be continued with unflagging vigour.

METHODE DER ETHNOLOGIE, von Robert Fritz Graebner, Dozent für Ethnologie an der Universität Bonn. (Kulturgeschichtliche Bibliothek.) Heidelberg: Carl Winter, 1911. Pp. xviii., 192. M. 4.

This inviting little book forms an important contribution to a valuable scientific series, edited by Dr. Willy Foy, Director of the Museum für Völkerkunde in Cologne. The *Library* comprises three main departments, the first and most comprehensive of which is allotted to Ethnology.

Within the last few years an interesting movement has revealed itself among the ethnologists of Germany, and it is steadily gathering force. It does not portend the inauguration of a new school of investigators, but rather the broadening and deepening of a theory which was long ago foreshadowed by the late Professor Bastian.[1] Moreover, as in England the disciples of Sir Edward Tylor occupy to-day a position considerably in advance of that defended by their master, so in Germany Frobenius[2] and Ehrenreich,[3] and (to a less extent) Schmidt,[4] now move in the van of many learned contemporaries. Dr. Graebner has practically become the mouthpiece of this group. It is his name, to-day, that is oftenest on one's lips.

What may be said to be the characteristic feature of this

[1] *Cf.* Adolf Bastian, *Die Völker des östlichen Asien.* Jena, 1866–1871 ; *Zeitschrift für Ethnologie.* Berlin, 1869 *et seq.* ; etc. etc.

[2] *Vide supra*, pp. 43 f. [3] *Vide infra*, pp. 100 f.

[4] *Cf.* Wilhelm Schmidt, article on ' Kulturhistorische Methode in der Ethnologie ' in *Anthropos*, vol. vi, p. 102: *vide infra*, p. 472.

new departure? The answer to this question may be crystallized within the word *Kulturkreis*. It used to be held by ethnologists that a culture, localized in a given race, was propagated almost exclusively under the law of evolution. It gradually unfolded its hereditary tendencies, and was not perceptibly interfered with by contact with cultures of an alien origin. It will at once be seen that no allowance is here made for the effect of tribal migrations, and the subsequent fusion of cultures that have been nurtured under entirely different conditions. Graebner and his followers maintain, accordingly, that tribal movements from place to place must be conceded to have had a great deal to do with the production of practically *new* cultures.[1] Hence the hypothesis of 'Cultural Areas', which takes express account of all historical migrations and of the interblending of unrelated traditions and institutions.[2]

Dr. Graebner, in scarcely a less degree than the late Professor Bastian, has enjoyed rarely favourable opportunities for marshalling the facts necessary for the defence of his position. The information accumulated during his former connexion with the Museum für Völkerkunde in Berlin has been utilized in a skilful and very effective manner. He has had no difficulty, in virtue of the concrete instances which he cites, in demonstrating that an actual interblending of cultures has occurred within narrowly specified areas.[3] In language, in religious rites, in domestic customs, and indeed in an infinite variety of ways, there has occurred —sometimes unconsciously, sometimes deliberately—a borrowing by all early peoples of the habits and preferences of those with whom they have been brought into contact.

[1] *Vide supra*, p. 39.

[2] *Cf.* George Foucart, *Histoire des religions et méthode comparative*, p. xlix, for a criticism of Dr. Graebner's theory: *vide infra*, pp. 342 f. *Vide* also Michael Haberlandt in an article entitled 'Zur Kritik der Lehre von den Kulturschichten und Kulturkreisen' in *Petermanns Mittheilungen*, vol. lvii (Part I), p. 113. Berlin, 1911. Dr. Graebner and Dr. Foy made reply in the same Journal; *cf.*, respectively, p. 228 and p. 230.

[3] *Vide infra*, p. 59.

Accordingly, in addition to the study of the sociology, the archæology, the philology, the psychology, and the mythology of early peoples, Dr. Graebner holds that the closest attention must be given likewise to all relevant questions of Ethnology. Dr. Graebner says in effect that the method he advocates is the only really reliable one for the successful prosecution of anthropological inquiry. This dictum, however, is manifestly narrow and one-sided.

Englishmen have not forgotten the notable address delivered by Dr. Rivers when President of the Section for Anthropology at a recent meeting of the British Association.[1] While adhering to the view that similarities of culture are due to a considerable extent to the psychological likeness of all members of the human race, he admits the necessity of determining, by careful historical study, whether such agreements are not traceable to periods of actual contact. In his subsequent contribution to the Ridgeway Memorial Volume, he presents an enlargement of this discussion in an excellent paper entitled 'The Contact of Peoples'.[2] Dr. Graebner warmly endorses Dr. Rivers's contentions, but he carries them a good deal further. It is arguable that he attempts to carry them too far. In any case, he differs from Dr. Bastian in so far as the latter—like the late Dr. Daniel G. Brinton of Philadelphia—held that 'cultural resemblances are due merely to the psychical unity of mankind'. He contends on the contrary—with Dieserud [3] and others—that Ethnology must be regarded as an historical science. Its chief instrument of research is known as the *kulturhistorische Methode*.[4] It ferrets out facts, and then associates them together in their chronological sequences. In other words, it is the historical relationships of cultures which

[1] *Cf.* William H. R. Rivers, *The Ethnological Analysis of Culture*. London, 1911. [*Report of the Eighty-first Meeting of the British Association for the Advancement of Science: Plymouth, 1911*, pp. 490–9.]

[2] *Cf. Essays and Studies*, pp. 474 f.: *vide supra*, pp. 27 f.

[3] *Cf.* Juul Dieserud, *The Scope and Content of the Science of Anthropology*, pp. 47–8: *vide supra*, pp 10 f.

[4] *Vide infra*, p. 330.

really explain their more or less manifest similarities. The individual factors of interblended cultures must be studied—and, in as far as possible, ascertained—before the origin of the separated strands can confidently be determined.

The bearing of Dr. Graebner's theory upon the modifications, gradual yet inevitable, which become introduced into the religious beliefs and customs of associated alien peoples is self-evident. It requires here no special emphasis. It is somewhat surprising therefore that, in Dr. Hastings's great Dictionary,[1] no article has been devoted to a discussion of Cultural Areas. An inquiry ought certainly to be instituted, without undue delay, into the measure of influence which collective and cultural factors—as distinguished from those which are individual and hereditary—have wielded in the moulding of the religious life of mankind.

FOLK-LORE OF THE HOLY LAND: MOSLEM, CHRISTIAN, AND JEWISH, by James Edward Hanauer. London: Duckworth and Company, 1910. Pp. xxii., 322. 5*s*.

The manner in which Folklore continues to aid the progress of Comparative Religion is capably suggested and illustrated in a book recently published in England. It is not wholly a new book, for a considerable portion of it was printed in the United States more than a decade ago.[2] By its British publishers, it was first issued under its present revised title in 1907; and it has now very fitly been incorporated in their valuable Crown Library. The author, owing to his wide and varied experience at Damascus and elsewhere as a missionary of the London Jews Society, is competent to speak with authority upon a subject which he has diligently studied. Few know Palestine better than he, and few are equally familiar with its subtle and curious lore. He is an acute observer, and his sketches reveal insight

[1] *Cf.* James Hastings, *Encyclopædia of Religion and Ethics*: *vide infra*, pp. 434 f.

[2] *Cf. Tales Told in Palestine.* New York, 1904.

combined with imagination and humour. The valuable contributions he has made to the *Quarterly Statement* of the Palestine Exploration Fund have made his name well known to scholars in this field.

The projected comprehensiveness of this work is to be commended. Taken as a whole, it contains a most interesting selection from stories and legends which have long been current in the Holy Land. As the editor puts it: 'Although this compilation is but a pailful from the sea, as compared with the floating mass of folklore which exists in Palestine, I know of no other attempt at collection on anything like so large a scale'.[1] These narratives are drawn from the investigator's own conversations with the inhabitants of 'the hill country between Bethel on the north and Hebron on the south. It is holy land for the Mohammedan and the Jew hardly less than for the Christian; and its population comprises all three branches of that monotheistic faith, whose root is in the God of Abraham'.[2] In point of fact, however, the survey is restricted almost exclusively to legends of a Moslem or Jewish origin.

One cannot undertake to criticize in detail a book of this sort; but two remarks, of a somewhat general nature, are called for.

In the first place, as already hinted, the promise conveyed in the title of the volume is only partially fulfilled. Of Christian folklore, there is scarcely any citation. Moreover, as it stands, the book is too heterogeneous. Its subject-matter needs sifting, and then rearrangement in accordance with entirely different categories. But, in a second respect, this treatise is markedly disappointing. It falls short of any abiding and really scientific achievement through its lack of a *competent* and *thoroughgoing* comparison of the various strains of folklore which it brings under review. This defect is frankly admitted. While Mr. Pickthall, the editor, is quite justified in saying that 'their stories against one another [i. e. the stories of Moslems against Christians, and

[1] *Cf.* p. xix. [2] *Cf.* p. xvii.

of Christians against Moslems], though abounding in sly hits, breathe (as a rule) the utmost good nature . . . only in the Jewish legends does one detect a bitterness which, in view of the history of their race, is pardonable ',[1] . . . he is compelled to add : ' Where he [Mr. Hanauer] has observed a coincidence or similarity, he has endeavoured to point it out; but neither he nor his editor are skilled folklorists. There are sure to be many such kinships which have escaped our vigilance.' [2]

On the other hand, this highly creditable piece of work has not been attempted in vain. ' It has been our object so to present the stories as to entertain the casual reader, without impairing them for the student of such matters '.[2] If the book achieves its purpose, rather when it causes one to bubble over with mirth than when it seeks to lead the reader to pause and compare and reflect, that end in itself was worth the labour it has cost. But more serious results need not—and will not—be lacking. The notes and addenda by which each of the three subdivisions of the book is supplemented are useful and timely. The collecting and recording of perishable data—now doomed, more swiftly than ever, to be submerged beneath an advancing civilization—was surely a most worthy undertaking. It can scarcely fail to stimulate the expert to bring this field at once under the inquest of a more exacting scrutiny.

CUSTOMS OF THE WORLD. A Popular Account of the Customs, Rites and Ceremonies of Men and Women of all Countries, edited by Walter Hutchinson. 2 vols. London: Hutchinson and Company, 1912–1913. Pp. xxiv., 1,200. £1 7*s*.

It may surprise some to find that, in the course of a critical survey, place should have been given to a work which professes to present merely ' a popular account ' of various

[1] *Cf.* p. xvii. [2] *Cf.* p. xix.

national customs, including religious rites and ceremonies. But, upon second thoughts, it will be seen that the objection is not valid. It is by means of such publications as the present one that, in reality, much of the research preliminary to Comparative Religion is actually being accomplished. Moreover, in this way, popular interest is being aroused; and technical information, offered in an easily digested form, is reaching an ever-widening circle of intelligent readers. Such undertakings are to be welcomed; and, where they are rightly appreciated, they will never lack a prompt and cordial reception. On the other hand, some books which profess to be severely scientific are, in point of fact, no more 'final' or 'authoritative' than are some of these modest yet competent summaries.

Every one is aware of the help which various series of popular handbooks have lent to the study of the History of Religions.[1] And Comparative Religion stands greatly in need of securing similar assistance. A few such treatises exist, but they all fall short of the mark.[2] More elaborate research, embodied in volumes presenting a systematic exposition of the subject, is unquestionably one of the special demands of our time. What Dods[3] and Falke[4] have accomplished through a searching examination and comparison of three selected faiths requires to be done on a vastly expanded scale. Meanwhile, much preparatory work of

[1] *Vide infra*, pp. 163 f. Take, as representative examples:—
Non-Christian Religious Systems. 11 vols. London, 1877–1905.
The United Study of Missions. 12 vols. New York, 1901– . *In progress.*
The World's Religion. 8 vols. London, 1904– . *In progress.*
Religions Ancient and Modern. 21 vols. London, 1905– . *In progress.*
The Wisdom of the East. 47 vols. London, 1905– . *In progress*: *vide infra*, pp. 446 f.

[2] *Cf.* the best of the publications included in Jordan, *Comparative Religion: A Survey of its Recent Literature*, vols. i and ii. London, 1910 and 1914.

[3] *Cf.* Marcus Dods, *Mohammed, Buddha, and Christ.* London, 1887.

[4] *Cf.* Robert Falke, *Buddha, Mohammed, Christus. Ein Vergleich der drei Persönlichkeiten und ihrer Religionen.* Gütersloh, 1895. [2nd edition, enlarged, 1898–1900.]

the sort found in the Maitland Prize Essay for 1897 [1] is still a *sine qua non*; and such a compilation as *Customs of the World* ought to be greeted with open arms, because it constitutes a milestone on the road which leads directly to a welcome and covetable goal.

It is not to be inferred from the remarks just made that the work under review is slight, and its subject-matter hastily put together. It is certainly not a series of studies intended merely to amuse, or to wile pleasantly away some unoccupied half-hour.[2] The true quality of this treatise may fairly be appraised from the character of its contributors. Each is a specialist in the department with which he deals. As to breadth of survey, these two volumes cover the whole human race. They lack doubtless the unity, and some of the technical features, of a book such as Professor van Gennep has given us;[3] but no deductions have to be made on the ground that they lack minuteness and authority. The descriptions given of birth rituals, curious matrimonial customs, death and burial ceremonials, in addition to the more directly religious acts of various priests, chiefs, and doctors, cannot fail to whet the appetite of readers for a fuller knowledge of the origin, and a clearer discernment of the meaning, of man's constant appeals to magic and sorcery, and also of his proneness to engage in practices which are characteristic of literally every race during its primitive stages.

These engaging records are supplemented by nearly a thousand illustrations, admirably reproduced from a remarkable series of photographs. This statement will draw attention to the vast amount of labour that has unstintedly been expended upon a work which students of Comparative Religion will find stimulating and suggestive in no ordinary degree.

[1] *Cf.* Douglas M. Thornton, *Parsi, Jaina, and Sikh.* London, 1898.
[2] *Cf.* James E. Hanauer, *Folk-Lore of the Holy Land*: *vide supra*, pp. 49 f.
[3] Arnold van Gennep, *Les Rites de passage.* Paris, 1909.

MODERN GREEK FOLKLORE AND ANCIENT GREEK RELIGION. A STUDY IN SURVIVALS, by John Cuthbert Lawson, Fellow and Lecturer of Pembroke College, Cambridge. Cambridge: The University Press, 1910. Pp. xii., 620. 12*s*.

One finds in this volume an excellent illustration of the value of a University Foundation, created for the purpose of encouraging the laudable ambitions of beginners in serious research. Having won the Craven Studentship at Cambridge in 1898, Mr. Lawson spent the succeeding two years in Greece. He is but one of many beneficiaries who, under the will of the late Lord Craven, have done much for the promotion of valuable work of this kind; and very few, if any, can have turned the great opportunity thus afforded them to better or more fruitful account.

The special task to which Mr. Lawson addressed himself was an 'investigation of the customs and superstitions of modern Greece in their possible bearing upon the life and thought of ancient Greece'.[1] As he himself remarks: 'It was a venture, new in direction, vague in scope, and possibly void of result'.[1] His undertaking was not indeed original; the feat had already been essayed by several predecessors.[2] Yet by none has it hitherto been carried out with such thoroughness and competency: 'no large attempt has previously been made to trace the continuity of the life and thought of the Greek peoples'.[3] Accordingly, Mr. Lawson has happily succeeded in throwing considerable light upon several controverted problems, while he has been rewarded by the discovery of various by-products of a highly important character. By temperament and training, not less than by his intimate acquaintance with the peasantry of the country, this author was peculiarly well fitted to enter

[1] *Cf.* p. vii.

[2] To mention but one authority, often referred to in the volume now under review, take Bernhard Schmidt, *Das Volksleben der Neugriechen und das hellenische Alterthum.* Erster Teil. Leipzig, 1871. Part II has not yet been published.

[3] *Cf.* p. x.

upon a somewhat difficult rôle. His knowledge of the classics, in particular, has stood him in good stead, and has enabled him to conduct his quest in a highly successful manner.

Mr. Lawson is persuaded that a study of modern Folklore is essential as a preliminary to the mastery of certain types of religion; and ancient Greek Religion, as he shows, falls indubitably within this category. Unlike Buddhism or Confucianism or Christianity or Mohammedanism, it had no founder, no sacred books, no Holy of Holies, 'no hierarchy concerned to arrest the free progress of thought, or to chain men's minds to the faith of their forefathers. A summary of popular doctrines, if it could have been written, would have had no readers, for the simple reason that the people *felt* their religion more truly and fully than the writer could express it.[1] . . . Nothing was imposed by authority. In belief and in worship, each man was a law unto himself. . . . The individual was free to believe what he would, and what he could; it was the general, if vague, concensus of the masses which constituted the real religion of Greece. The *vox populi* fully established itself as the *vox dei*.'[2]

During the past ten years, Mr. Lawson has been applying his theory to the interpretation of the religious ideas of the Greek people; and the present volume contains the outcome of this fascinating task. It would be quite impossible to review his book, after the ordinary manner, in any adequate way; a better service will have been rendered if the reader is induced to consult the volume for himself. It will abundantly reward both the learned and the uninitiated. It is in truth a quite admirable 'Study in Survivals'. Touching a few points there must remain, as is natural, considerable difference of opinion; but this diligent piece of research, taken as a whole, represents honest and suggestive work of a very high order. It will doubtless lead some to attempt to trace various pivotal customs and institutions, now existent alike in Christian and non-Christian faiths, to their primitive but wholly forgotten sources.

[1] *Cf.* p. 5. [2] *Cf.* p. 3.

AFRIKANISCHE RELIGIONEN, von Carl Meinhof, Professor der Afrikanischen Sprachen am Hamburgischen Kolonial-Institut. Berlin: Missionsbuchhandlung, 1912. Pp. 154. M. 3.

In his 'African Religions', a series of nine lectures delivered recently in Hamburg, Dr. Meinhof has condensed an immense mass of information of an extremely useful character. In the circumstances, the treatment of his subject had to be popular in form; but, notwithstanding that fact, these lectures are of high value to the student of Comparative Religion.

Amid amazing variety as regards outward details, the African negro is as amazingly a unit in the fundamental concepts of his faith. Religion, for him, is a living and ubiquitous force. It accompanies him everywhere: it enters into every nook and cranny of his existence. It is, for the most part, animistic in its type, with a strong tendency towards fear of the spirits of the dead; fear, indeed, may be said to underlie the whole fabric of it. The belief in magic is practically universal, and expresses itself in many extraordinary ways. And if religion in Africa *springs* from fear, it also ceaselessly *inculcates* that haunting and unsettling sentiment. It is often pitilessly cruel in its unbending decrees and demands.

Professor Meinhof adduces evidence to show that, where occasionally one comes across traces of higher and more elevating conceptions, these ideals are probably due to influences from without; for it is well known that African soil has been the home of many highly elaborated faiths —Egyptian and Babylonian, Greek and Roman, Arabian and Jewish—from very early times. How far these influences may have penetrated, and the effect they have been able—singly and in unison—to exert at diverse centres, remains for the present a matter for closer investigation. The writer's opinion, however, is fairly warranted when he affirms that the African negro, without outside assistance,

seems incapable of rising to any worthy conception of God and of divine laws and requirements.

The topics dealt with successively in this book are as follows: (1) Aufgabe und Methode der Forschung, (2) Die Seelenvorstellungen, (3) Zauberei, (4) Geist- und Ahnendienst, (5) Tierverehrung, (6) Weihen und Feste, (7) Dämonen und Himmelsgötter, (8) Einfluss fremder Religionen, and (9) Beigabe: Afrikanische Gebete. The appended Bibliography is comprehensive as well as select, and will certainly prove very useful to a considerable number of readers.

Dr. Meinhof has more recently covered the same ground —although with a more directly scientific purpose—in his welcome contribution to Professor Bertholet's enlarged *Religionsgeschichtliches Lesebuch*.[1] The importance of making a thorough and systematic study of African religions is now generally recognized, and already some excellent progress has been made in the prosecution of this task. The old sneer, 'a mere mass of baseless superstition', no longer represents the verdict of informed opinion on this subject; a libel of this sort, accordingly, is now less likely to be either uttered or permitted. Missionaries to-day feel that they are under obligation to do much more than preach the gospel in which they have been led to believe; they are bound also to seek to *understand*, even at the cost of the necessary time and labour, the alien faiths they have been commissioned to encounter, quicken, and transform.

LA RELIGIONE PRIMITIVA IN SARDEGNA, di Raffaele Pettazzoni, Libero Docente di Storia delle Religioni nell' Università di Roma.[2] Piacenza: Società Editrice Pontremolese, 1912. Pp. xxiii., 250. L. 6.

In the new 'Biblioteca del Pensiero Religioso Moderno', a place has happily been found for this valuable little book

[1] *Vide infra*, pp. 402 f. Professor Meinhof's Essay, published separately, is entitled *Religionen der schriftlosen Völker Afrikas*: *vide infra*, p. 60.

[2] Promoted to be 'Professore incaricato' in the same department in the University of Bologna in October 1914.

from Dr. Pettazzoni's pen. It utilizes material which had already appeared in various reviews and journals; but the whole of it has very carefully been revised, and then collected into a unity which completely conceals the stages of its gradual evolution.

Inasmuch as this volume is not so well known to English-speaking readers as it ought to be, it may be explained that it consists of two main divisions. Following upon a brief Introduction, in which the author deals succinctly with the study of religion in Italy, he proceeds in Part I to discuss what he terms 'The Elements'. In chapter i he expounds and illustrates the forms under which primitive religion in Sardinia found expression in its earlier animistic manifestations, and (later on) in its gradually elaborated series of shrines, temples, etc. Chapter ii is devoted to a survey of concrete representations of the Supreme Deity, likenesses which naturally varied very greatly in material, form, embodied sentiment, and so on. Many citations from early writers, relative to this theme, are made with happy discrimination. Chapter iii introduces one to the second and major portion of the volume, which is allotted to a consideration of 'The Comparisons'. In the three chapters which constitute Part II, attention is concentrated successively upon (*a*) Primitive Religion in Sardinia and in the Mediterranean, (*b*) Sardinia and Africa, and (*c*) The Place of Sardinian Religion in the Comparative History of Religions.

As these condensed and thoughtful pages are perused, two impressions are sure to gather force in every reader's mind. First, a student is struck by the fact that we have here a treatise which deliberately pursues its inquiries within a narrow and easily explored arena. A small and sharply defined field has been selected, and then a competent ethnologist has devoted his whole attention to making a searching survey of it.[1] In this respect, Dr. Pettazzoni has set an

[1] This author gained wide and invaluable equipment for his task through his having filled for a time the post of Inspector in the Museo Preistorico, Etnografico e Kircheriano in Rome.

example which it would be well if some of the more ardent promoters of Anthropology and Ethnology would seriously take to heart. A lot of spade-work of this type is imperatively demanded. 'What is most needed at the present day is intensive study of limited areas; the studies already so made have proved the most fruitful.' [1] What is needed is not so much 'world-wide comparisons, concerned with general traits of mankind', but rather the characterization of 'particular areas and their no less particular interactions'.[2] The conclusions of Anthropology and Ethnology, when these studies are prosecuted upon an unrestricted basis, tend to become exasperatingly vague, and are often sorely lacking in the quality of thoroughness.

Secondly, the comparisons which are instituted between the religion of the primitive inhabitants of Sardinia, and the religions of neighbouring or more distant peoples, carry with them the conviction that they are true to reality. They are based upon data that are ample, easily and conclusively established, not too diversified in character, and not too heterogeneous as regards their differing origin.

This book will well repay conscientious examination and study. It reveals wide reading, and an intimate personal acquaintance with its subject. Moreover, while reference is made to numerous French and German authorities, the volume pays a high compliment to recent English scholarship through its constant citations from well-known British publications.

Occasion will be taken on subsequent pages to draw attention to Professor Pettazzoni's activity in the interests of Comparative Religion in Italy.[3] He is to-day loyally promoting this science in a field where local conditions demand more than ordinary skill and patience.

[1] *Cf.* Alfred C. Haddon, *History of Anthropology*, p. 154. London, 1910. It has been mentioned already that Dr. Farnell (*vide supra*, p. 41) and Dr. Graebner (*vide supra*, p. 47) warmly endorse this principle.

[2] *Cf. The Athenæum*, p. 17. London, January 4, 1913.

[3] *Vide infra*, pp. 353 f., etc.

SUPPLEMENTARY VOLUMES

ETHNOGRAPHY. CASTES AND TRIBES, by Athelstane Baines. (Grundriss der indo-arischen Philologie und Altertumskunde.) Strassburg: Karl J. Trübner, 1912. Pp. 211. M. 11.50.

DIE KULTUR DES ALTEN ÄGYPTEN, von Friedrich Wilhelm von Bissing. Leipzig: Quelle und Meyer, 1913. Pp. 87. M. 1.25.

THE MIND OF PRIMITIVE MAN, by Franz Boas. New York: The Macmillan Company, 1911. Pp. x., 294. $1.50.

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ANTHROPOS-BIBLIOTHEK. INTERNATIONALE SAMMLUNG ETHNOLOGISCHER MONOGRAPHIEN. 5 vols. Münster: Aschendorff, 1909– . *In progress.* Prices vary from M. 6 to M. 20.

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SOCIOLOGY

COMTE, the founder of Sociology, admirably defined this study as 'the science of the associated life of humanity'.[1] Herbert Spencer, now himself out-distanced, became its chief representative among its later apostles.[2] The emphasis given by this writer to the bearing of evolution upon the growth and improvement of social institutions ensured that, when the sociological method came to be applied to the study of religion—and especially to the genesis of religious institutions among the lower races—it would inaugurate within that domain an entirely new departure of a highly important character.

At the outset, this science was viewed with a good deal of coldness and distrust. Its offers of guidance were promptly declined; its claim to speak in the name of scientific accuracy was often met with ill-concealed contempt. Probably its promoters were themselves chiefly to blame for these evidences of pique and displeasure; they certainly, by their inconsiderate and rather cavalier treatment of those who refused their leadership, did little to soothe—and much to irritate—the ruffled susceptibilities of their critics. And similar mistaken tactics to-day, in any branch of research, are bound to meet with similar resentment and censure.

Sociologists, alike in Great Britain and beyond it, are beginning so to expand the meaning of 'Sociology' that their procedure inevitably reminds one of the action of certain other teachers when interpreting the terms 'Anthropology'

[1] *Cf.* Auguste Comte, *Cours de philosophie positive.* 6 vols. Paris, 1830–1842. [Translated and condensed. 2 vols. London, 1853.] Amplified in *Système de politique positive, ou Traité de sociologie instituant la Religion de l'Humanité.* 4 vols. Paris, 1851–1854. [Translated, London, 1875.]

[2] *Cf. Principles of Sociology.* 3 vols. London, 1876–1896. Also, *Descriptive Sociology,* begun in 1867, and still in course of publication in accordance with instructions transmitted to the author's trustees.

and 'Ethnology'.[1] Used in this wider sense, 'Sociology' becomes practically interchangeable with 'Anthropology'. Be that as it may, the chief rival to-day of the anthropological school—represented in Germany by Professor Bastian's successors, and in England by Tylor and his more or less dissentient followers [2]—is the new sociological school, now being piloted with much skill and daring by MM. Durkheim and Lévy-Bruhl. The British group tends, no doubt, to be somewhat too restricted in its outlook; it seeks to arrive at a knowledge of early social institutions through a study of those psychological factors which are discoverable in the *individual* unit. The French school, on the other hand, seeks to arrive at the same goal through a study of those psychological factors which reveal themselves in every primitive *community*.

Accordingly, a new phase of inquiry has recently become prominent; and already it has secured influential support among scholars in Great Britain.[3] The splendid work accomplished by Dr. Westermarck and Mr. Hobhouse, the Martin White Professors of Sociology in the University of London, cannot be too warmly commended. It is under 'Sociology' that, in its School of Anthropology, the University of Oxford is at present discussing all questions which emerge in connexion with primitive religion.[4] Moreover, as already stated, the chair which Professor Frazer fills in

[1] *Vide supra*, footnote, p. 3. Professor Hobhouse maintains that 'the comparative study of religion goes together with that of jurisprudence, of ethics, of politics, and of economics, to make up the whole body of truth which forms the subject-matter of Sociology'! (*Transactions* of the Third International Congress for the History of Religions, vol. ii, p. 433. Oxford, 1908.)

[2] *Vide supra*, p. 46.

[3] *Cf.* Francis M. Cornford, *From Religion to Philosophy*: *vide infra*, p. 79. Dr. W. H. R. Rivers of Cambridge, though not wholly a convert (*cf.* his points of dissent in *The Hibbert Journal*, vol. x, pp. 393–407. London, January, 1912), accepts the principle that social organization lies at the very heart of all anthropological investigations. Sir Laurence Gomme holds that Sociology is the basis of any effective inquiry into Primitive Culture: *cf. The Sociological Review*, vol. ii, pp. 317–37. Manchester, 1909.

[4] Dieserud would allot the discussion of religion to the department of 'Ethnic Sociology': *vide supra*, p. 10.

the University of Liverpool is set apart to the study of Social Anthropology.[1]

Among American publications in this department, attention is drawn to inquiries which were recently instituted by Professor Toy.[2] Two other American volumes, singled out for special mention, are reviewed on subsequent pages.[3]

It is in France, however, that the sociological method is conspicuously in evidence; and, in that country, it is steadily winning adherents. Very noteworthy and ingenious are the efforts it is making to reconstruct the (probable) circumstances and environments of primitive peoples, and to explain in this way their varying religious conceptions.[4] And, in probing the mysteries of this subject, Sociology finds the root of religion to be deposited in man's *social* life. It holds, in a word, that 'the social group is the original type on which all other schemes of classification—at first magical, and later scientific—are modelled'.[5] Individuals vary immensely, yet they are inevitably conditioned and controlled by their social environment. At the end of the day, it is not the man, *but the tribe*, that is found to have determined the actual condition of things.

Under the auspices of this New Sociology, *religion* has become—much more directly and constantly than among the older 'anthropologists'—a subject of intensive study. It is now taught that there are forces in man, everywhere existent, which tend—in infinite variety, yet under the pressure of identical social laws—to build up a specifically religious structure. In distinguishing magic from religion, Dr. Durkheim lays emphasis upon the individual character

[1] *Vide supra*, p. 12.

[2] *Cf.* Crawford H. Toy, *Introduction to the History of Religions*; *vide infra*, pp. 195 f. Chapter x (pp. 481–583) is entitled, 'Social Development of Religion.'

[3] *Vide infra*, pp. 69 and 75.

[4] *Cf.* in particular, Émile Durkheim, *Les Règles de la méthode sociologique* [Paris, 1895: 6th edition, 1912], and *L'Année sociologique* [*vide infra*, pp. 449 f.]; and Raoul de la Grasserie, *Des religions comparées au point de vue sociologique*. Paris, 1899.

[5] *Cf.* F. M. Cornford, *From Religion to Philosophy*, p. 71.

of the one and the collective character of the other. 'Les croyances proprement religieuses sont toujours communes à une collectivité déterminée qui fait profession d'y adhérer et de pratiquer les rites qui en sont solidaires'.[1] The 'collective' worth of one of the greatest religions the world has ever known is only now, it is held, beginning to be apprehended aright.[2] Religion is said to be invariably related to 'the general circumstances of the social development to which it belongs'. Primitive Religion is the product of the collective feeling and thinking of a savage community, and its origin is found to stand associated with various prevalent social customs. It remains to the end a supremely social fact. It is 'the only force capable of ensuring to society the cohesion which is essential to social life'.[2] It binds people together, and helps to maintain a certain agreement in religious thought and action.

The chief exponents of Sociology do not hesitate to criticize very vigorously the methods employed by other investigators in the study of religion. They themselves, however, must be taken somewhat severely to task.

Professor van Gennep, equally with the late Mr. Lang, thinks that the esteem in which the sociological method is held by those who defend it quite overshoots the mark. 'Les appellations qu'on a données à notre méthode sont évidemment trompeuses, et n'expriment en définitive que des nuances. Je préfère le qualificatif d'ethnographique pour rappeler que les populations "sauvages" vivantes entrent en ligne de compte, et non pas seulement celles civilisées, ou du passé. M. Durkheim et son école préfèrent "sociologique" pour indiquer qu'il s'agit de phénomènes sociaux, collectifs, et de mécanismes. Cette école a prouvé, dans plusieurs Mémoires, que l'usage de la "méthode sociologique" conduit en effet à des *explications*, — au lieu de conduire

[1] *Cf.* Émile Durkheim, *Les Formes élémentaires de la vie religieuse*, p. 60: *vide infra*, pp. 66 f.

[2] *Cf.* George Chatterton-Hill, *The Sociological Value of Christianity*. London, 1912.

seulement, comme la méthode historique, à des constatations '.[1] As he puts it elsewhere: 'Essentiellement, notre méthode (*quelque nom qu'on lui donne*) est une application à la vie sociale de la méthode spéciale qui fut élaborée pour l'étude de la vie physique. . . . Quand on veut étudier les phénomènes sociaux, il faut les étudier à la fois localement (à l'aide de la méthode historique) et comparativement (à l'aide de la méthode biologique), afin d'arriver à les classer dans des catégories "naturelles": famille, genre, espèce.'[2]

Professor Loisy is another who is continually combating the aggressiveness of this ambitious line of inquiry. He is more thoroughgoing, however, than Professor van Gennep.[3] His arguments are directed, with equal force, against the employment of the 'anthropological' method,—his personal preference leading him to adopt 'une méthode historique, infiniment compréhensive '.[4] He feels he is on safer ground if he confines his inquiry to a discovery (if possible) of the constitutent elements of religion, and to a record of their successive and varied transformations. But to these criticisms, and to a discussion of other issues involved in questions of method, fuller space will be devoted on subsequent pages.[5]

LES FORMES ÉLÉMENTAIRES DE LA VIE RELIGIEUSE. Le Système totémique en Australie,[6] par Émile Durkheim, Professeur de Sociologie à la Faculté des Lettres de l'Université de Paris. (Travaux de *L'Année Sociologique*.) Paris: Félix Alcan, 1912. Pp. 647. Fr. 10.

Dr. Durkheim's portly volume brings us back once more to a discussion of the meaning and merits of Totemism, a subject

[1] *Cf.* Arnold van Gennep, *Religions, mœurs et légendes*, vol. ii, p. 85: *vide supra*, pp. 19 f.

[2] Cf. *ibid.*, pp. 83 and 84.

[3] *Cf.* Alfred Loisy, *Leçon d'ouverture du cours d'histoire des religions au Collège de France.* Paris, 1909.

[4] *Cf. ibid.*, p. 38. *Vide infra*, p. 309.

[5] *Vide infra*, pp. 320 f., 329 f., etc.

[6] Translated, London, 1915.

which has been dealt with already under the heading of Anthropology.[1] The author treats of this oft-recurrent feature of primitive religion in the light which our increasing knowledge of various Australian tribes has recently thrown upon it.

The impression deepens, the further the reader advances, that it is premature for students of Comparative Religion to hope to derive much assistance from the discussion of this subject. Where doctors disagree, who is to be accepted as a fully qualified umpire? Dr. Durkheim takes Professor Frazer to task because of the latter's faulty interpretations of well-known primitive phenomena, and because in many cases he begs the very questions which are supposed to be under debate.[2] He maintains also against Professor Frazer the absurdity of teaching that Totemism does not rise above the level of primitive magic. The distinction which the Liverpool professor draws between magic and religion is largely an arbitrary one; everything depends upon the narrowness or comprehensiveness of one's concept of religion.[3] To Dr. Durkheim, Totemism *is* religion. 'Une religion aussi étroitement solidaire du système social qui dépasse tous les autres en simplicité peut être regardée comme la plus élémentaire qu'il nous soit donné de connaître. Si donc nous parvenons à trouver les origines des croyances qui viennent d'être analysées (that is, totemistic beliefs), nous avons des chances de découvrir du même coup les causes qui firent éclore le sentiment religieux dans l'humanité.'[4] Accordingly, Totemism must be included among the elementary phases of man's religious experience. Here is one of the particulars in which, agreeing with our author, the late Mr. Lang took issue with Professor Frazer.[5]

[1] *Vide supra*, pp. 12 f., 19 f., and 28 f. *Cf.* also Émile Durkheim, article 'Sur le totémisme' in *L'Année sociologique*, vol. v, pp. 82–121: *vide infra*, pp. 449 f.

[2] *Cf.* pp. 257–62.

[3] *Vide supra*, pp. 64–5. For Dr. Durkheim's definition of religion, *vide infra*, p. 171.

[4] *Cf.* p. 239.

[5] Yet Dr. Durkheim couples Sir James Frazer and Mr. Lang together, affirming that *both* 'nient le caractère religieux du totémisme'! (p. 266).

Dr. Durkheim, however, does not pause at this point. Having stated that ' nous savons que le totémisme est étroitement lié à l'organisation sociale la plus primitive que nous connaissions et même, selon toute vraisemblance, qui soit concevable ',[1] this author is prepared to regard Totemism as being itself man's primitive faith.

It must be remarked that the writers of these varied expositions of Totemism seem incapable of conveying their meaning with a sufficient amount of explicitness ; or is it because they so frequently *change* their conclusions that their critics so often incur their resentment ! Thus Dr. Durkheim, when referring to Mr. Lang, states that the latter traces 'l'idée des grands dieux ' to ' une sorte de révélation primitive ' [2] . . . une sorte d'intuition sur la nature de laquelle on refuse de s'expliquer.[3] One can imagine what must have been the look and speech of the accused, when he first heard this charge while he was still in the flesh ! Indeed in one of the very latest of his contributions to the press, Mr. Lang protested vigorously that he never held that the belief in a god originated in a primitive revelation. ' Dr. Durkheim credits me with a view which I never expressed, and which I have repeatedly disclaimed.' [4] Any one who has read with care the successive editions of the book to which our author refers will quickly become aware that his rebuke was quite unwarranted.[5] It must be admitted, however, that Mr. Lang modified his positions so frequently—down even to the very year of his death—that honest impressions and criticisms of this Scottish scholar have sometimes needed drastic revision and correction.

Dr. Durkheim believes that the conception of ' le grand dieu ' is due directly to the existence of primitive Totemism.[6] He thinks that the savage began by conceiving a ' substance

[1] *Cf.* p. 267. [2] *Cf.* p. 267. [3] *Cf.* p. 414.

[4] *Cf. The Athenæum*, p. 119. London, August, 1912.

[5] *Cf.* Andrew Lang, *The Making of Religion*. London, 1898. *Vide* 2nd edition (1900), and especially the 3rd edition (1910), pp. ix–xii.

[6] *Cf.* p. 418.

immatérielle, une énergie diffuse à travers toutes sortes d'êtres hétérogènes, qui est, seule, l'objet véritable du culte '.[1] But what does this imply ? Surely it overlooks the fact that no really ' primitive ' man *could* frame such a comprehensive concept !

Dr. Durkheim's contributions to the sociological study of religion—especially in *L'Année Sociologique,* which he edits with conspicuous skill—entitle him to our admiration and gratitude. We are unable always to agree with him. As M. Dussaud easily shows,[2] Professor Durkheim exaggerates the importance of the social factor—and proportionately minimizes the part actually played by the individual—in the associated life of mankind. Nevertheless, this author is a hard worker and spares himself no pains. His researches secure in Great Britain a perusal not less eager and respectful than that which they have already everywhere received among his fellow countrymen.[3]

SOCIAL PROGRAMMES IN THE WEST, by Charles Richmond Henderson, Professor of Sociology in the University of Chicago. (The Barrows Lectures, 1912–1913.) Chicago: The University Press, 1913. Pp. xxviii., 184. $1.25.

In the subject he chose for discussion, Professor Henderson inaugurated a new departure among the topics dealt with in the official publications of the Barrows Foundation. Mrs. Haskell, the creator of this Lectureship, was supremely eager to secure—from an impartial and enlightened point of view—a presentation of the claims of the Christian religion before intelligent audiences in India, China, and Japan. The

[1] *Cf.* p. 270.

[2] *Cf.* René Dussaud, *Introduction à l'histoire des religions,* pp. 16–17 : *vide infra,* pp. 178 f.

[3] *Cf.* Goblet d'Alviella, article on ' La Sociologie de M. Durkheim et l'histoire des religions ' in the *Revue de l'histoire des religions,* vol. lxvii, pp. 192–221 : *vide infra,* pp. 488 f.

lecturers were to be indeed propagandists, yet not propagandists in the ordinary sense of the term. It was hoped and believed that they would profoundly influence the judgement of those who heard them, and who afterwards seriously inquired into the grounds upon which successive advocates might be led to rest their plea; but no attempt to 'stampede' the convictions of listeners has ever been contemplated or attempted. The intellectual alertness of scholars such as President Barrows, Principal Fairbairn, and President Hall was deliberately summoned to this task, and that alertness was invited to busy itself conscientiously and perseveringly with the furthering of the interests of Christianity.

Dr. Henderson, on the other hand, had a somewhat different object in view. When he went to the East to deliver his 'life-message'[1] on the foundation of the Barrows Lectureship, he proceeded thither as the official representative of the 'International Association for the Legal Protection of Working Men, of the Permanent Committee of Social Insurance, and of the International Association for the Combat with Unemployment'. One of the express purposes he meant to fulfil was the founding of special sections of these Associations in the Orient. It will be seen at once that a considerable gulf separates these discussions from those which the founder of the Lectureship had especially in view.

Dr. Henderson's undertaking is significant, and it is bound to bear fruit. His book has already been published in the local tongues of Japan and China, and it has awakened a good deal of interest in India. His enterprise may be regarded as an experiment, and the exact measure and quality of its results cannot yet be foreshadowed. Professor Henderson made no disguise of his religious affiliations. 'I could not conceal, if I would, the faith by which I live. I am a theist and a Christian. I believe in God the Holy, and I find His image in Christ. There is mystery in faith, and there are many things I do not profess to know; but the Christian view of life, of God, of sin, of duty, of redemption, of eternal

[1] *Cf.* p. vii.

life seems to me inherently reasonable, and practically the best for mankind. It is the deepest, most earnest wish and prayer of my soul that you will think of my Master lovingly, as I am sure He is your friend.'[1] But after this introduction, the lecturer leaves theological questions for the most part severely alone. Such topics emerge indeed incidentally, as when the speaker declares: 'I have come to tell you something of the modern revelation of Christ's spirit in works of love, kindness and justice.'[1] Or again: 'This is Christianity, —universal friendship. . . . It is high time we should consciously organize a spiritual policy for all the peoples, a policy in which love shall be the master force.'[2] His argument, however, is concerned exclusively with 'the economic evolution of modern peoples'. The characteristics of modern industry and exchange, the schemes which have been devised in America and the countries of Europe for the improvement of the condition of the people as a whole, questions of public health and education and morality, movements to improve the economic and cultural situation of wage-earners, are some of the subjects successively discussed. The book indeed is a valuable manual for the help of the social reformer in all lands.

In view of the vast industrial changes which are now taking place in the East, and the still greater changes which are sure to come, these lectures have a peculiar value, especially as they contain a compendium of the views of an acute and sagacious thinker. Dr. Henderson wisely remarks: 'I have not in mind specific proposals for direction of the Orient; the policy of a people must be worked out by itself, with all the help it can command from modern science. . . . But I do have the ambition to describe, illustrate, and explain some of the essential aims, tendencies, and reasons of the social policy of the Western World, especially that country with which I am most familiar, the United States. . . . Principles of organization and conduct will be disclosed which are based on general (perhaps uni-

[1] *Cf.* p. 2. [2] *Cf.* p. 29.

versal) factors of human nature and needs.' [1] In his second lecture, devoted to 'Public and Private Relief of Dependents and Abnormals', some frank and straight-flung words have no doubt been inspired by his contact with some of the countless beggars of the East—many of them 'holy' men—who are allowed to batten upon the kind-hearted but mistaken charity of their neighbours. Western methods in this connexion are well worthy of study and comparison.

The lecturer had to face a peculiarly difficult task, but it must be said in all honesty that he met it with skill and success. 'It was necessary and proper for a stranger and a guest', he writes elsewhere, 'to be careful with his fire while he was near this magazine of explosives.' [2] Our author concludes: 'Sociology can never be a substitute for theology; but, like all other sciences, it can help us to understand and guide the life of God in the lives of men. Philanthropic work can never take the place of worship, faith, and spirituality; but it can make unbelief ashamed in presence of its demonstration that Christianity is not merely an idle speculation or the luxury of ecstatic emotion, but is the power of God in this world of reality, and a power for good before which misery, pauperism, crime, war, sin, are sure to be subdued'.[3]

LES FONCTIONS MENTALES DANS LES SOCIÉTÉS INFÉRIEURES, par Lucien Lévy-Bruhl, Professeur de l'Histoire de Philosophie à la Faculté des Lettres de l'Université de Paris. (Travaux de *L'Année Sociologique.*) Paris: Félix Alcan, [2nd edition], 1912. Pp. 461. Fr. 7.50.

We have here a truly brilliant book, deserving of patient and sympathetic study. It is written by an investigator peculiarly competent for his task. It reveals the influence

[1] *Cf.* pp. 17–18.

[2] *Cf. The International Review of Missions*, vol. ii, p. 771: *vide infra* pp. 479 f.

[3] *Cf. ibid.*, p. 772.

at countless points of Dr. Durkheim's researches, and it is open to the criticisms which any dominant constraint invariably incurs ; but it is full of suggestion and argument and detail which no scholar can afford to ignore.

The volume is divided into four sections. Part I deals with (*a*) ' Les Représentations collectives dans les perceptions des primitifs, et leur caractère mystique ', (*b*) the much debated ' Loi de participation ', and (*c*) ' Les Opérations de la mentalité prélogique '. Part II discusses (*a*) ' La Mentalité des primitifs dans ses rapports avec les langues qu'ils parlent ', and (*b*) ' La Mentalité prélogique dans ses rapports avec la numération '. Part III has to do with ' Institutions où sont impliquées des représentations collectives régies par la loi de participation ', and covers such topics as birth, initiation, death, burial, etc. Part IV is allotted to ' Passage à des types supérieurs de mentalité ', including the origin of myths, and the gradual development in the human mind of consecutive and logical thought.

The purpose of this book is to ascertain and record the characteristic features of the mental status and action of primitive peoples. As to the meaning of the word ' primitive ', Professor Lévy-Bruhl states that ' par ce terme — impropre, mais d'un usage presque indispensable — nous entendons simplement désigner les membres des sociétés les plus simples que nous connaissions '.[1]

Professor Lévy-Bruhl is an enthusiastic advocate of the employment of the comparative method. Indeed, he takes pains at the very outset to demonstrate that the New Sociology is essentially and invariably ' comparative '. He proceeds : ' Que les fonctions mentales supérieures doivent être étudiées par la méthode comparative, *c'est-à-dire sociologique*, ce n'est pas là une idée nouvelle. Auguste Comte l'avait déjà nettement énoncée, dans le *Cours de philosophie positive* '.[2] But the Sociology of to-day has far outrun the dicta of its distinguished founder. ' Cette étude patiente et minutieuse des phénomènes mentaux dans les différents

[1] *Cf.* p. 2. [2] *Cf.* p. 4.

types de sociétés humaines, dont Comte n'avait pas aperçu la nécessité, d'autres l'avaient commencée, et ils l'ont poursuivie avec persévérance, en savants, non en philosophes, et dans le simple dessein de connaître et de classer les faits. Je veux parler des anthropologistes et des ethnographes, et en particulier de l'école anthropologique anglaise '.[1] And then the writer proceeds to show wherein that school has failed. ' L'école anthropologique anglaise . . . se préoccupe toujours de montrer le rapport de la mentalité " sauvage " avec la mentalité " civilisée ", et de l'*expliquer*. Mais c'est précisément cette *explication* qui les a empêchés d'aller plus avant. Ils l'avaient toute prête. Ils ne l'ont pas cherchée dans les faits eux-mêmes ; ils la leur ont imposée. En constatant dans les sociétés inférieures des institutions et des croyances si différentes des nôtres, ils ne se sont pas demandé si, pour en rendre compte, il n'y aurait pas lieu d'examiner plusieurs hypothèses. Ils ont pris pour accordé que les faits ne pouvaient s'expliquer que *d'une seule manière*. Les représentations collectives des sociétés considérées proviennent-elles de fonctions mentales supérieures identiques aux nôtres, ou doivent-elles être rapportées à une mentalité qui diffère de la nôtre, dans une mesure à déterminer ? Cette alternative ne s'est pas présentée à leur esprit '.[2]

Professor Lévy-Bruhl, a keen historian and logician, is very ready to criticize others ; but he has left not a few weak places in his own armour, and his opponents have not been slow to discover them. He has probably raised quite as many problems as he has solved. A countryman of his own—representing, to be sure, a different type and quality of scholarship—has certainly not spared him in the pages of a recent review.[3] This critic does not hesitate to declare that ' une bonne partie du livre est employée à *interpréter*, en fonction de sa propre hypothèse, des faits et des institutions fort susceptibles d'une autre interprétation, puisqu'ils

[1] *Cf.* p. 5. [2] *Cf.* pp. 6–7.

[3] *Cf.* Frédéric Bouvier in his ' Bulletin d'histoire comparée des religions ', in *Recherches de science religieuse*, vol. ii, pp. 75–84 : *vide infra*, p. 487.

avaient été d'abord baptisés au rite anthropologique'.[1] At the same time, one of the chief excellences of this volume lies in the fact that it sets the whole problem in a new light, and insists upon its being viewed and discussed in a comprehensive and scientific way.

RELIGION IN THE MAKING. A STUDY IN BIBLICAL SOCIOLOGY, by Samuel George Smith, Head Professor in the Department of Sociology and Anthropology in the University of Minnesota. New York: The Macmillan Company, 1910. Pp. vi., 253. $1.25.

The title of Professor Smith's book at once suggests a volume, already referred to, upon which Mr. Lang expended infinite pains.[2] These two writers, to be sure, represent two entirely different schools. Mr. Lang seemed sometimes to speak rather slightingly of Sociology, claiming that its quest in every direction was largely a work of supererogation; in so far as he was wont to cultivate any special branch of General Anthropology, his bent led him to investigate for the most part questions pertaining to Comparative Mythology.[3] Professor Smith, on the other hand, relates his sociological inquiries directly to the exposition of modern Christianity, and especially to its initial embodiment in the Old and New Testament Scriptures. For many years, he had lectured on Sociology to an academic audience. But, simultaneously, he had been conducting large classes devoted to advanced Bible study; and it occurred to him that he might combine these processes of research, to the manifest advantage of both. It was in this way that he began, eventually, to lecture in the University on 'Biblical Sociology'; and he has now provided for us, in this volume, 'a fresh study at first hand of the Bible in the light of the principles of Sociology'.[4]

The piece of work which Professor Smith felt constrained

[1] *Cf. ibid.*, p. 77.

[2] *Cf. The Making of Religion.* London, 1898. [3rd edition, 1910.] *Vide supra*, p. 68.

[3] *Vide infra*, pp. 96 f.

[4] *Cf.* p. vi.

to undertake has been carefully and successfully executed. It was, by no means, an unnecessary task. Whenever he finds in the Bible some ritual practice or leading religious idea, exhibiting similarity to a practice or idea current among peoples who have never heard of the Hebrew or Christian Scriptures, he neither seeks to explain away this agreement nor to minimize its significance. He experiences no surprise, indeed, when he makes such discoveries. On the contrary, he feels more than ever established in his conviction that mankind is a unit, that 'le grand dieu' is the God of all the race, and that the social cravings implanted in the very constitution of man compel him to seek diligently for God until he find Him.

Mr. Lang was never weary of reiterating this challenge: 'Restrict yourself to facts; with your theories I have no patience.' Possibly, in this particular as in some others, Mr. Lang's advice was better than his practice. But he and Professor Smith are quite at one, in so far as the validity of this fundamental principle is concerned. Dr. Smith does not hesitate to frame, towards the close of his volume, a number of 'Resultant Conclusions';[1] but, first of all, he is engaged in a search for reliable information. 'Sociology is a science, and so deals with facts and their interpretation.'[2] In particular, 'to discover what our debt is to the Hebrew people, it is necessary to investigate their history, and to learn what ideas and institutions they have given, worthy of becoming part of the permanent inheritance of the world'.[3]

Applying the sociological method, Professor Smith goes on to show that 'the institutions of religion began when men, in a common service, sought to express a common need and to seek a common good. These institutions began to be visible and organized when men made some spot—where they had worshipped before—a permanent trysting-place for new appeals to the unseen powers'.[4]

The chapters which deal respectively with 'The Social

[1] *Cf.* pp. 226 f. [2] *Cf.* p. 15. [3] *Cf.* pp. 1–2. [4] *Cf.* p. 12.

Value of Religion ' [1] and ' Development of the Idea of God ' [2] deserve to be specially commended. ' Philosophy ', this writer says, ' may be under compulsion to account for the idea of God ; but Sociology accepts the idea of God as an historic fact, and seeks to exhibit its workings in human affairs. Fortunately we do not have to attempt an explanation of religious origins. Religion is a human experience, at once primary and universal. It is found, in some form, among all people. It is probably the most distinctive human interest. . . . The Hebrew people, in having a religion, share in the common experience of the race. The *uniqueness* of Hebrew history consists in the fact that religion is, from the beginning and to the end, its chief interest. . . . It begins with a form of religion showing many processes of earlier survivals, but which worked out in the course of centuries into a permanent form of monotheism.' [3] The greatest gift which the Hebrew race has bestowed upon mankind, and ' the greatest possession which ever came to the world from any source, is the thought of one God '.[4]

HISTOIRE SOCIALE DES RELIGIONS, par Maurice Vernes, Professeur au Collège Libre des Sciences Sociales, Paris. (Études Économiques et Sociales.) 2 vols. Paris : V. Giard et E. Brière, 1911. *In progress.* Vol. i, pp. 539. Fr. 10.

This book is but the first volume of an inquiry that must needs proceed somewhat slowly. It confines itself to ' *Les Religions occidentales, dans leur rapport avec le progrès politique et social* '.[5] From one point of view, this treatise ought to be dealt with under a subsequent category ;[6] for it treats at considerable length of Greek Religion, Roman Religion, Mohammedanism, Judaism, Christianity, Roman Catholicism, and Protestantism. Yet there is one central idea which

[1] *Cf.* pp. 23 f. [2] *Cf.* pp. 57 f. [3] *Cf.* p. 58.
[4] *Cf.* p. 233. [5] *Cf.* p. 5. [6] *Vide infra,* pp. 163 f.

dominates the entire undertaking. The social aspects of these several faiths are kept constantly in mind ; their social capability and efficiency influence the whole of the writer's outlook. Professor Vernes has already had something to say concerning the History of Religions, using that title in its ordinary signification ;[1] but here he is engaged in an entirely different enterprise. ' Dans une seconde partie, nous traiterons de la religion dans ses rapports avec les sciences et la philosophie du temps présent, c'est-à-dire du rôle que l'avenir réserve au christianisme.'[2]

The seven chapters of this volume—including a brief introductory survey—are devoted for the most part to Judaism and Christianity ; the other religions named are dealt with in a somewhat cursory and incidental manner. The purpose of the writer is to ascertain ' quelle attitude ' these religions ' ont adoptée sciemment et résolument en présence des questions sociales et politiques qu'elles ont rencontrées '.[3] And special stress is laid upon his confidence in the method which he elects to adopt. ' Nous nous proposons de traiter par l'emploi de la méthode scientifique, c'est-à-dire par l'analyse et la discussion des documents authentiques, une matière qui, jusqu'à ce jour, n'a guère donné lieu qu'à des publications d'un caractère nettement apologétique ou polémique.'[4]

The success with which the author's task has—thus far—been accomplished will be appraised no doubt in somewhat differing verdicts. He magnifies the right of intellectual freedom throughout his extended inquiry. At the same time, the success of Christianity is plainly attributed to causes which most apologists for that faith will cordially welcome. Professor Vernes thinks that the Christian religion has won its great triumph in the West, not so much owing to a decline in the vitality of its rivals as because of its own inherent superiority. It has not failed to borrow much from earlier systems, and its obligations to Judaism in particular

[1] *Cf. L'Histoire des religions.* Paris, 1887.
[2] *Cf.* p. 535. [3] *Cf.* p. 2. [4] *Cf.* p. 5.

are carefully pointed out; but, on the other hand, it has ever enriched and ennobled those faiths which have come under its influence.

While rejoinders are perhaps inevitable, there is much in this book that will ensure an eager perusal of its 'seconde partie', as soon as that volume appears.

SUPPLEMENTARY VOLUMES

INTERPRETATIONS AND FORECASTS. A STUDY OF SURVIVALS AND TENDENCIES IN CONTEMPORARY SOCIETY, by Victor Branford. London: Duckworth and Company, 1914 Pp. xii., 424. 7*s.* 6*d.*

SOCIOLOGICAL PROGRESS IN MISSION LANDS, by Edward Warren Capen. New York: The Fleming H. Revell Company, 1914. Pp. 293. $1.50.

THE SOUL OF AMERICA. A CONSTRUCTIVE ESSAY IN THE SOCIOLOGY OF RELIGION, by Stanton Coit. London: Macmillan and Company, 1914. Pp. x., 405. 8*s.* 6*d.*

FROM RELIGION TO PHILOSOPHY, by Francis Macdonald Cornford. London: Edward Arnold, 1912. Pp. xx., 276. 10*s.* 6*d.*

ABORIGINAL SIBERIA. A STUDY IN SOCIAL ANTHROPOLOGY, by Mary Antoinette Crispine Czaplicka. Oxford: The Clarendon Press, 1914. Pp. xv., 374. 14*s.*

INTRODUCTION À LA SOCIOLOGIE, par Guillaume Joseph de Greef. 2 vols. Paris: Marcel Rivière et C^e^, [2nd edition], 1911. Pp. 232 + 446. Fr. 12.

THE POSITION OF WOMAN IN PRIMITIVE SOCIETY. A STUDY OF THE MATRIARCHY, by C. Gasquoine Hartley. London: Eveleigh Nash, 1914. Pp. 276. 3*s.* 6*d.*

DEVELOPMENT AND PURPOSE. AN ESSAY TOWARDS A PHILOSOPHY OF EVOLUTION, by Leonard Trelawny Hobhouse. London: Macmillan and Company, 1913. Pp. xxix., 383. 10*s.*

LA SOCIÉTÉ JAPONAISE, ÉTUDE SOCIOLOGIQUE, par Teruaki Kobayashi. Paris: Félix Alcan, 1914. Pp. xx., 223. Fr. 5.

THE FAMILY AMONG THE AUSTRALIAN ABORIGINES. A SOCIOLOGICAL STUDY, by Bronislaw Malinowski. London: Hodder and Stoughton, 1913. Pp. xv., 326. 6*s*.

THE SOCIAL BASIS OF RELIGION, by Simon Nelson Patten. New York: The Macmillan Company, 1911. Pp. xviii., 247. $1.25.

KINDRED AND CLAN IN THE MIDDLE AGES AND AFTER. A STUDY IN THE SOCIOLOGY OF THE TEUTONIC RACES, by Bertha Surtees Phillpotts. Cambridge: The University Press, 1913. Pp. xii., 302. 10*s*. 6*d*.

LA SOCIOLOGIE GÉNÉRALE ET LES LOIS SOCIOLOGIQUES, par Gaston Richard. Paris: Octave Doin et Fils, 1912. Pp. 296. Fr. 5.

KINSHIP AND SOCIAL ORGANIZATION, by William Halse Rivers Rivers. London: Constable and Company, 1914. Pp. 96. 2*s*. 6*d*.

MARRIAGE CEREMONIES IN MOROCCO, by Edward Westermarck. London: Macmillan and Company, 1914. Pp. 422. 12*s*.

ARCHÆOLOGY

No branch of modern investigation is more highly esteemed by students of Comparative Religion than that science which devotes itself to a study of the survivals of bygone civilizations. And to no other branch of modern investigation is Comparative Religion more profoundly indebted. Anthropology, as a general department of inquiry, enjoys unquestionably a wide popularity ; it is perhaps more cultivated to-day than any other of the subsidiary sciences referred to in this survey. At the same time, Archæology is the more arresting of these two studies ; and it has ground for feeling greater confidence in the reliability of the results at which it arrives than Anthropology can venture to assert. The interpretation of the facts—often the merely alleged facts—which Anthropology supplies differs widely in different quarters, and accordingly is often misleading ; it has become the custom, indeed, to define Anthropology as ' Prehistoric Archæology '. Archæology proper, however, as the late Dr. Brinton used to insist, ' is rigidly wedded to rugged historical data, which are constantly available for fresh examination and verification '.[1] Accordingly, it is ever busily widening the habitable domain of History, that domain in which alone Comparative Religion can flourish. Archæology *is* History. It draws back, further and further, the curtain which hides from us the occurrences of the unnumbered æons of the Past, and thus gradually reveals to us the multifarious vicissitudes of primitive human existence. It is reconstructing with certainty the framework of the ages. In a word, it is constantly supplying an immense stock of material which previously-known records and earlier investigations had been unable to disclose.

[1] *Cf.* Daniel G. Brinton, *Anthropology as a Science*, pp. 7 f. New York, 1892.

Take a single concrete instance. Until quite recently, the world's only sources of information concerning Palestine during the period prior to the Hebrew conquest were the Old Testament Scriptures. But those documents tell us exceedingly little about the culture and domestic relations of the peoples who were the earlier inhabitants of that country. Within late years, however, a vast amount of archæological work has been carried on in the Holy Land. Desert wastes have been visited by explorers; ancient mounds have been excavated; forgotten cities, and the still older ruins upon which they were built, have once more been thrown open to the light of day. As a consequence, not only has the testimony of the Old Testament concerning Palestine been supplemented to an extraordinary degree, but a great deal of light has been thrown upon the Old Testament Scriptures themselves.

The evolution of the human race must ever prove, to all thoughtful people, a subject of absorbing interest. Year after year, the blanks in the sequence of our discoveries are being gradually filled. Already we know a good deal of man's history during the last seven thousand years. One has only to pass up and down the Assyrian, Egyptian, and Grecian corridors of the British Museum to be made aware that he has been given admission into a great buried world of remote antiquity. And that world is no longer speechless. Its survivals tell us a marvellous story about the inhabitants who formerly peopled it, the houses in which they lived, the civilizations they helped to found, and the lofty or sordid ambitions they cherished and carried into effect. As the direct outcome of archæological discoveries, much of the history of mankind has of late been entirely rewritten. Widely-current conceptions concerning the literature, the laws, and the domestic customs of various early races have been radically modified; in some cases, they have perforce become completely transformed.

In no sphere, however, have the discoveries of Archæology proved more revolutionary than within the domain of

religion. Negatively considered, 'Archæology came to the rescue of history from the morass into which Philology [formerly [1]] had dragged it'.[2] Viewed positively, who can over-estimate its benefits? The excavations now being carried on in Egypt, in Palestine, in Mesopotamia, in India,[3] in America,[4] and elsewhere, have resulted in the accumulation of an immense amount of new information concerning the gods, the temples, the priests, the ritual, and the multifarious religious observances of mankind in all parts of the world. In this way, a strong and ever-increasing impulse is being lent to the systematic study of religion. Many venerated theories have been re-enforced and established, while others have been completely overturned. It is not too much to say that the growing eagerness with which scholars are to-day giving themselves to the study of Comparative Religion is due in no small measure to the magnificent successes achieved by recent Archæology, a closely-related science to which attention must now be turned.[5]

It is not difficult to mention books, fitly representative of this domain, in which the comparative method has been more or less skilfully applied. Their number and excellent quality, indeed, have made the reviewer's task considerably harder than it would otherwise have proved. Admirable manuals, dealing with practically every department of the subject, are now available in every European language. The volumes about to be named have been selected with care, and illustrate not inadequately the practical utility and the immense possibilities of this fascinating and most fruitful study.

[1] *Vide infra*, pp. 111–2.

[2] *Cf.* Harry R. H. Hall, *Ægean Archæology*, p. 1: *vide infra*, p. 94.

[3] *Cf.* an admirably illustrated article, entitled 'The Unburying of Buddha' in *The Graphic*, pp. 93 f. London, January 18, 1913.

[4] The founding of an International School of American Archæology and Ethnology in Mexico, in 1910, was an event of extraordinary interest: *vide infra*, pp. 427–8.

[5] The work of Sir William M. Ramsay in Asia Minor, of Sir Gaston Maspero and Professor Édouard Naville in Egypt, and of Professor Sayce and Dr. Stephen Langdon in the fields of Assyriology and Oriental Archæology, cannot be too warmly commended.

THE LAND OF THE HITTITES. An Account of Recent Explorations and Discoveries in Asia Minor, with Descriptions of the Hittite Monuments, by John Garstang, Professor of Archæology in the University of Liverpool. Maps, Plans and Photographs. London: Constable and Company, 1909. Pp. xxiv., 415. 12*s.* 6*d.*

Among the younger archæologists of to-day, none have obtained greater prominence of late than Professor Garstang. For the last sixteen years, he has been busy in the work of actual research,—especially in Egypt, Nubia, Asia Minor and Northern Syria. It is in the Sudan [1] and in Central Asia Minor that he has chiefly won his fame. Besides his more extended expositions, many valuable contributions from his pen are to be found in the *Annals of Archæology and Anthropology*.[2]

Students of Hittite civilization will always hold in high esteem the name of Professor Sayce. Until a comparatively recent period, we possessed no Hittite records of any real account; the peoples bearing that name were practically unknown. Vague allusions to them were found in the Old Testament; but their existence seemed so visionary that many scholars refused to admit its actuality. It was Professor Sayce, however,—after Dr. Wright [3] had in 1872 brought to the notice of experts the curious hieroglyphic inscriptions which Burckhardt had discovered at Hamath on the Orontes sixty years before, and after Mr. Skene had in 1874 come across a number of similar inscriptions at Jerablus on the Euphrates, the site of the ancient Hittite capital, Carchemish—who boldly expressed the opinion that these

[1] *Cf.* John Garstang, *Meroë*. London, 1911. This ancient city, a great centre of Ethiopian culture, seems to have been founded about 700 B. C. and to have lasted until about A. D. 700. Its language, equally with that of the Hittites, is still an alluring mystery.

[2] *Vide infra*, pp. 471–2.

[3] *Cf.* William Wright, *The Empire of the Hittites*. London, 1884.

inscriptions were really *Hittite* monuments. This conjecture has since been verified; and step by step, as Hittite pictographs and other survivals have been recovered, the records of a lost Empire, and the successive chapters of its forgotten history, have gradually been restored to the world.

It is, however, more than two decades since the first edition of Professor Sayce's book appeared.[1] In the interval, the explorations conducted at Boghaz Keui in Central Asia Minor by Dr. Hugo Winckler of Berlin—not to mention Dr. Garstang's own discoveries at the same place—have quite revolutionized our knowledge of the career of this conquering race. The researches conducted at Carchemish by Mr. Hogarth[2] of Oxford, and (more recently) of Baron Oppenheim in the Tell Halaf region of Western Mesopotamia, have also proved to be of a highly valuable character.

The appearance of Professor Garstang's book has been greeted with an unmistakably cordial welcome; and it is entitled to all the praises it has won. Professor Sayce, in a very generous spirit, has written a formal Introduction, in which he says that the author has successfully elucidated, and will yet more fully elucidate, 'much that is mysterious in the art and religion of Greece and Europe'.[3] It required no little courage on Professor Garstang's part to attempt to sketch the history of a people whose origin and language have constituted the foundation of so many heated controversies; yet that courage has not been lacking. Nay, more: the reader finds in these pages a clearer, more comprehensive, and more reliable account of the Hittite confederacy and

[1] *Cf.* Archibald H. Sayce, *The Hittites*. London, 1888. [2nd edition, 1892.] An extensive work, full of scholarly research, was published by a Canadian professor about the same time: *cf.* John Campbell, *The Hittites: Their Inscriptions and their History*. 2 vols. London, 1891.

[2] *Cf.* David G. Hogarth, *Hittite Problems and the Excavation of Carchemish*. London, 1912. The view is expressed that 'there were Hittites—or at least Hittite cultural influences—in Syria before its conquest by the King of the Hatti of Boghaz Keui' (p. 11). *Cf.* also a paper by the same writer on 'Hittite Civilization in Syria', read before the International Congress of Historical Studies in 1913: *vide infra*, pp. 421 f.

[3] *Cf.* p. viii.

its rulers than has anywhere yet been published. In his endeavour to reconstruct the history of this mighty ancient Empire in Asia Minor—triumphant against even the power of Babylon, Egypt, and Assyria, until finally it was itself overthrown—the author has rendered modern scholarship a highly important service. The slow unfolding of the career of these warlike and cultured peoples, blossoming into special distinction at two definite periods (about 1350 B.C., and again about 1000 B.C.), has now been explained in an intelligible and satisfying way.

Dr. Garstang's book, when it reaches its second edition, will be even more valuable than it is to-day; for ampler information touching several matters in dispute has already been secured, and must in future discussions be taken into account. In a course of three lectures, delivered before the Royal Institution in London during April–May 1913, the Professor took for his subject 'The Progress of Hittite Studies' during the last year or two; and he had a wonderfully inspiring story to tell. His book is chiefly occupied with a description of all the Hittite monuments known to scholars to-day, and includes vivid representations of many of their intricate and puzzling inscriptions. The decipherment of these inscriptions advances somewhat slowly. Nevertheless, they are being elucidated with a steadily growing confidence, and with a success which promises important results even within the present decade.

Professor Garstang is of course an ardent believer in the comparative method; and, in one respect at least, his book presents us with a new application of that method. In its pages we find, placed side by side, photographs of numerous monuments which depict the faces of Hittite kings, military leaders, and priests; photographs of recovered bronzes; photographs of distinctive pottery, etc. In this particular, this volume possesses a unique value among books of its class.

Students of Comparative Religion will be not a little interested in what Dr. Garstang has to say concerning the Earth-goddess (the 'Great Mother'), of whom he discovered

a gigantic rock-sculpture at Mount Sipylus. He affirms that while the worship of this goddess undoubtedly spread everywhere throughout Western Asia, its origin in that region 'is traceable to the Hittites, upon whose monuments its symbolism appears earlier than it is known elsewhere'.[1] It is useful to turn in this connexion to Dr. Garstang's edition of Lucian's *De Dea Syria*, translated by Dr. Herbert A. Strong.[2] In a short but delightfully lucid Introduction, devoted to 'The Syrian Goddess in History and Art', he shows very convincingly that this cult is indebted immensely for its extension to Hittite propaganda and support.

MESOPOTAMIAN ARCHÆOLOGY. An Introduction to the Archæology of Babylonia and Assyria, by Percy Stuart Peache Handcock, Lecturer of the Palestine Exploration Fund. (Handbooks to Ancient Civilizations.) London: Philip Lee Warner. 1912. Pp. xvi., 423. 12*s.* 6*d.*

Mr. Handcock's volume admirably serves the purpose for which it was written. It is a veritable thesaurus, and is not likely to disappoint any particular group of readers. Scholars will welcome it; for it is comprehensive, compact in form, orderly in arrangement, and accurate in statement. It is addressed however, for the most part, to the general public; hence it is enlivened by copious as well as excellent illustrations. It contains, also, two very useful maps.

One finds in this volume a complete conspectus, thoroughly up-to-date, of the results achieved by archæology in Babylonia and Assyria. The author causes to pass before us, as in an arresting panorama, a long line of excavators—scholars of many nationalities—who have gradually enlarged the boundaries of our knowledge, and who share the honour of having made some truly remarkable discoveries. They constitute an illustrious and unforgettable succession.

[1] *Cf.* p. 354. *Cf.* also pp. 168 f.
[2] *Cf. The Syrian Goddess.* London, 1913.

A still more fascinating story is told, however, when Mr. Handcock proceeds to recount the fruits of these international labours. The splendour of other days in ancient Mesopotamia is vividly recalled. The country, its inhabitants, its chequered history, its domestic employments, become once more instinct with life and movement. Its achievements in art and literature and government are chronicled with surprising fullness. Specimens of its pottery, painting, sculpture, etc., are depicted for our leisurely examination. Yet further,—and, for our present purpose, most important of all—we are furnished with a huge mass of Babylonian and Assyrian inscriptions [1] which, before many years have passed, will enable us to draw yet further aside the veil which still hides much of the distinctively religious life of the Mesopotamian peoples.

From the strictly religious point of view, the information furnished by this book concerning Hammurabi is especially interesting. Those who, as visitors to the Louvre, have examined the stele upon which this ruler's famous code of laws is inscribed do not need to be reminded of their debt to archæological science. Thus far, however, Mesopotamian Archæology has had disappointingly little to say on the subject of religion. Mr. Handcock, in one of his chapters, has told us all that is at present available touching this theme; the time for obtaining a really satisfying knowledge concerning it has not yet arrived.

At the end of this volume, one finds a list of the rulers who figured in the Dynasties which successively held sway in early Mesopotamia. It is a remarkable catalogue; and it is wonderfully complete, considering the scattered and fragmentary data out of which it has been compiled.

Mr. Handcock has recently published a book which students of religion have accorded a very cordial welcome.[2] The range of its studies covers a very wide field, including

[1] *Vide infra*, pp. 111 f.

[2] *Cf.* P. S. P. Handcock, *The Latest Light on Bible Lands.* London, 1913. [2nd edition, 1914.]

excavations and researches in Europe and Africa as well as in Asia. As before, the discussion is popular in its form and appeal. The connexion of many Old Testament stories with their Babylonian originals is satisfactorily traced. The writer's conclusions concerning the Hittite migrations and invasions may fitly be compared with those of Professor Garstang,—whose book has already been referred to,[1] and whose verdict (where it differs from that of Mr. Handcock) may be accepted with perhaps a slightly larger measure of confidence.

THE UNKNOWN HISTORY OF THE JEWS. Discovered from the Ancient Records and Monuments of Egypt and Babylon, by E. E. Jessel. London: Watts and Company, 1909. Pp. xi., 158. 3*s.* 6*d.*

This book is singled out, not because of any special merit it displays, but because its title suggests a theme which waits to-day to be dealt with in a competent, sober, and comprehensive manner.

The attitude of the writer is clearly one-sided. He holds a theory of his own touching the origin of the Jewish people; but unfortunately, even after his exposition has been completed, the history of the Hebrews cannot be said to be any more 'known' than it was before.

Mr. Jessel states in his Introduction that 'the Old Testament related the events of history with *one motive* only,—to introduce the argument for Jewish theology and the origin of the ceremonial of religious observances. Nevertheless, there are embedded in the priestly writings some real historical facts of great value, though generally . . . so interwoven with miraculous incidents that the seeker after truth hesitates to accept any of them. . . . Unfortunately for the progress of truth, clerical influences tend to suppress the publication of any evidence which is seen to be in conflict with the Scriptural accounts. . . . To-day we are on the

[1] *Vide supra*, pp. 84 f.

verge of discoveries; and what we have to relate in this small volume is merely the historical evidence up-to-date, collected here by one who claims no special knowledge, but who has searched for such comparisons as may be made by any reader of his book. . . . We now offer the public a first attempt to reconstruct history from the Jewish writings, modified by the records and monuments of contemporary nations '.[1]

As a Higher Critic, Mr. Jessel cannot be said to be lacking in the quality known as the speculative imagination. His employment of the evidence of the monuments is far from being reliable. The further the reader of his book proceeds, the more he becomes convinced that the comparison made between the Old Testament records and parallel narratives supplied by the records and monuments of Egypt and Babylon are really the ingenious screening and buttressing of a foregone conclusion.

There are many excellent illustrations in this book, some of them being reproductions of Dr. Petrie's well-known casts.[2] Notwithstanding this fact, and the many timely suggestions which this volume contains, younger students of Archæology are advised to put themselves under the guidance of such teachers as Professor Meyer or Professor Petrie or Mr. Handcock. These investigators are experts in their craft, and are accustomed to take their responsibilities seriously.

THE ARTS AND CRAFTS OF ANCIENT EGYPT, by William Matthew Flinders Petrie, Professor of Egyptology in the University of London. (The Arts and Crafts of the Nations.) London: T. N. Foulis, [2nd edition], 1910. Pp. xvi., 166. 5*s*.

This volume from Professor Petrie's pen—first published in 1909, and recently translated into French [3]—is not fairly representative of his archæological activity during the last

[1] *Cf.* pp. vii, viii, and xi.
[2] *Vide infra*, p. 91.
[3] *Cf. Les Arts et métiers de l'ancienne Égypte.* Paris, 1912.

four years ; but he has been kept so busy of late in actual research that he has had little leisure for authorship. Nor is this volume a fairly representative specimen of the writer's knowledge and skill ; for the archæological aspects of the subject are only incidentally dealt with. At the same time, Egyptian art tells one a good deal indirectly about gods, temples, priests, sacrifices, the disposal of the dead, etc. etc. During earlier periods, Professor Petrie has written several books bearing directly upon the study of religion.[1] If similar publications of a more recent date are lacking, the treatise under review will at least serve as a reminder of that archæological zeal which, if not always embodied in print, continues to find abundant expression on the lecture platform, in current periodicals,[2] and in the collection of those magnificent Egyptian treasures which have been housed in the Museum of University College, London.

Professor Petrie, as is well known, has contributed not a little to our knowledge of the subject discussed in Professor Garstang's book.[3] His casts of the faces of Hittites, whose portraits were carefully executed by Egyptian artists thousands of years ago, are the priceless possessions of European students to-day.

At the annual meeting of the British School of Archæology in Egypt, held at University College in May 1913, Dr. Petrie gave a most interesting sketch of the work undertaken during the previous season. At the usual annual exhibition of the latest spoils brought from Egypt, subsequently displayed in the same place, Dr. Petrie drew attention to the 'finds' he had just secured at Memphis, and at Tarkhan (i. e. the earlier Capital). These items take one back to about 5500 B.C. Among other discoveries, two magic wands—made of wood, different from each other yet similarly decorated, and which

[1] *Cf. Religion in Ancient Egypt.* London, 1906 ; *Personal Religion in Egypt before Christianity.* New York, 1909 ; *Egypt and Israel.* London, 1910 ; etc. etc.

[2] Professor Petrie recently launched a new journal, of which he is the editor : *vide infra*, p. 470.

[3] *Vide supra*, pp. 84 f.

appear to have been carried by the High Priest as one of the symbols of his office—were placed upon view. These wands are the first specimens of the kind that have ever been found, and are accordingly very highly prized.

Dr. Petrie has been able to give us also a very full description of the graves of the early Egyptians, with their curious ante-chambers, their inscriptions, and those offerings of pottery, alabaster vases, etc., which had been deposited in them so many ages ago. Over six hundred of these tombs, constituting quite an extensive cemetery, were unearthed in the neighbourhood of Tarkhan. The gifts found therein reveal the high standard of culture attained by these people of a prehistoric time. Professor Petrie's account, too, of the excavation of the Hawara Pyramid—with its interior temples, its representations of animal-gods of a remarkably early date and of other strange divinities, etc. etc.—has aroused the keenest interest among students of religion everywhere.

DIE ARAMÄER. HISTORISCH-GEOGRAPHISCHE UNTERSUCHUNGEN, von Sina Schiffer. Leipzig: J. C. Hinrichs, 1911. Pp. xii., 207. M. 7.50.

Dr. Schiffer's book suggests the need and the reward of exploring unfrequented by-ways, while the nationality of the writer reminds one of the quarter whence such explorers are most readily obtained. This volume deserves, beyond question, to be widely read; and he who first clothes it in a worthy English dress will render his fellow countrymen a real and timely service.

The Aramæans, though seldom referred to in modern literature, occupied a rarely influential place in the movements of early history. The Old Testament chronicles this fact; whilst, in the records preserved in various cuneiform inscriptions, the migrations of this people are referred to again and again.

Dr. Schiffer concurs with the majority of authorities in believing that the Aramæans originally inhabited North Arabia. Thence, in the dim ages before Christ, they extended their sway throughout Palestine and Syria, eventually making Damascus one of the great centres of their power. As in the case of the Hittites, they made themselves masters as far east as—and even beyond—Mesopotamia.

This book is scarcely up-to-date in all respects, though it makes a genuine advance upon any monograph that has appeared hitherto. The investigations made by Scheil have not been drawn upon. At the same time, numerous inscriptions are cited ; the evidence they furnish is soberly weighed ; and the reader is placed in a position to draw reasonable conclusions from the facts which have admittedly been established.

SUPPLEMENTARY VOLUMES

ANTIQUITIES OF INDIA. An Account of the History and Culture of Ancient Hindustan, by Lionel David Barnett. (Handbooks to Ancient Civilizations.) London : Philip Lee Warner, 1913. Pp. xvi., 306. 12*s.* 6*d.*

MANUEL D'ARCHÉOLOGIE AMÉRICAINE. Amérique préhistorique, les civilisations disparues, par Henri Beuchat. Paris : Auguste Picard et Fils, 1912. Pp. vii., 747. Fr. 15.

THE THUNDERWEAPON IN RELIGION AND FOLKLORE. A Study in Comparative Archæology, by Charles Blinkenberg. Cambridge : The University Press, 1911. Pp. xii., 122. 5*s.*

MANUEL D'ARCHÉOLOGIE. Préhistorique, celtique et gallo-romaine, par Joseph Déchelette. 3 vols. Paris : Auguste Picard et Fils, 1908– . *In progress.* Tomes i et ii, avec Appendices, pp. 2,058. Fr. 40.

LES CIVILISATIONS PRÉHELLÉNIQUES DANS LE BASSIN DE LA MER ÉGÉE, par René Dussaud. Paris: Paul Geuthner, [2nd edition], 1914. Pp. x., 482. Fr. 24.

ÆGEAN ARCHÆOLOGY. An Introduction to the Archæology of Prehistoric Greece, by Harry Reginald Holland Hall. (Handbooks to Ancient Civilizations.) London: Philip Lee Warner, 1915. Pp. xxi., 270. 12*s.* 6*d.*

CARCHEMISH. Report on the Excavations at Djerabis. Part I, Introductory, by David George Hogarth. London: The Trustees of the British Museum, 1914. *In progress.* Part I, pp. iv., 31 + 27 Plates. 15*s.*

DER TIERKULT DES ALTEN ÄGYPTEN. Nach den griechisch-römischen Berichten und den wichtigeren Denkmälern, von Theodor Hopfner. Wien: A. Hölder, 1914. Pp. 200. M. 12.

HISTOIRE DE LA CIVILISATION ÉGYPTIENNE, par Gustave Jéquier. Paris: Payot et Cie, 1914. Pp. 330. Fr. 3. 50.

SOUTH AMERICAN ARCHÆOLOGY. An Introduction to the Archæology of the South American Continent, with special reference to the Early History of Peru, by Thomas Athol Joyce. (Handbooks to Ancient Civilizations.) London: Philip Lee Warner, 1912. Pp. xv., 292. 12*s.* 6*d.*

MEXICAN ARCHÆOLOGY. An Introduction to the Archæology of the Mexican and Mayan Civilizations of Pre-Spanish America, by Thomas Athol Joyce. (Handbooks to Ancient Civilizations.) London: Philip Lee Warner, 1914. Pp. xvi., 384. 12*s.* 6*d.*

THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM, by Melvin Grove Kyle. London: Society for Promoting Christian Knowledge, 1913. Pp. xvii., 320. 4*s.*

BIBLIOTHÈQUE ÉGYPTOLOGIQUE, publiée sous la direction de Gaston Maspero. 28 vols. Paris: Ernest Leroux, 1893– . *In progress.* Fr. 12 to Fr. 20, each volume.

MANUAL OF EGYPTIAN ARCHÆOLOGY, by Gaston Maspero. London: H. Grevel and Company, [6th English edition], 1914. Pp. xxiv., 385. 6*s*.

EXTRA-BIBLICAL SOURCES FOR HEBREW AND JEWISH HISTORY, by Samuel Alfred Browne Mercer. *Vide infra*, pp. 458 f.

REICH UND KULTUR DER CHETITER, von Eduard Meyer. Berlin: Karl Curtius, 1914. Pp. viii., 168. M. 8.

ARCHÆOLOGY OF THE OLD TESTAMENT. WAS THE OLD TESTAMENT WRITTEN IN HEBREW? by Édouard Naville. (Library of Historic Theology.) London: Robert Scott, 1913. Pp. xii., 212. 5*s*.

BIBLE STUDENT'S HANDBOOK OF ASSYRIOLOGY, by Francis Collins Norton. London: Kegan Paul, Trench, Trübner and Company, [2nd edition], 1913. Pp. xx., 226. 3*s*. 6*d*.

THE CEMETERIES OF ABYDOS, by Thomas Eric Peet and Leonard Stevenson Loat. Part III, 1912–1913. London: The Egyptian Exploration Fund, 1913. Pp. 80. £1 5*s*.

ATHENS AND ITS MONUMENTS, by Charles Heald Weller. (Handbooks of Archæology and Antiquities.) New York: The Macmillan Company, 1913. Pp. xxiv., 412. $4.00.

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ASSYRIOLOGISCHE UND ARCHÄOLOGISCHE STUDIEN. HERMAN VOLRATH HILPRECHT ZU SEINEM 25. DOCTOR-JUBILÄUM UND SEINEM 50. GEBURTSTAGE (25. JULI) GEWIDMET. Leipzig: J. C. Himrichs, 1910. Pp. xiv., 457. M. 20.

MYTHOLOGY

MATTHEW ARNOLD used to affirm that all religions are founded either on Mythology or on Mysticism. This pronouncement, like not a few others which emanated from the same source, has enkindled many a debate.

About the middle of the nineteenth century, a serious attempt was begun to determine if possible the origins of Mythology. For a considerable period, attention was concentrated (*a*) upon the legends and myths [1] which stand associated with agriculture, and (*b*) upon the local customs to which these narratives subsequently gave rise; it was after this manner that the study of Folklore was inaugurated, although its actual beginning passed unnoticed at the time. By and by, however, an important discovery was made, viz. that traces of mythologies may be found as historic deposits in the venerated documents of all the higher religions,—in the *Pentateuch* of Judaism, in the *Gospels* and in the *Book of Revelation* of Christianity, and in the various Sacred Books of diverse peoples scattered all over the world. The early beliefs which these legends recall have of course, in many instances, been supplanted. More or less rapidly, and more or less consciously, they have been outgrown. Nevertheless, survivals of these primitive conceptions manage to persist. A recent authority has declared: 'It may safely be said that the earliest forms of all the fundamental doctrines of the great living religions are to be found in the mythology of one or other of the ancient nations. . . . There are few religious doctrines which, when scratched, do not reveal a lower surface of myth'.[2]

[1] Professor Toy emphasizes the following distinction: 'A myth is a purely imaginative explanation of phenomena: a legend rests on facts, but the facts are distorted.' *Introduction to the History of Religions*, p. 380: *vide infra*, pp. 195 f.

[2] *Cf.* Morris Jastrow, *The Study of Religion*, pp. 265–6. New York, 1901.

The study of Mythology is still, admittedly, very backward. Literature bearing upon the subject steadily increases; yet, after it has been perused, one often finds himself still in the dark, or even perhaps being led into deeper and deeper perplexity. Nevertheless, under the leadership of Ehrenreich,[1] Foy,[2] Frobenius,[3] and other masters in Germany—a country in which scholars like Albrecht Dieterich have devoted themselves with great perseverance to researches of this character—some valuable results are likely to be reaped in the now not distant future.[4] The Astral-mythological school, represented by Winckler and Jeremias, makes little progress. It is noteworthy however that, in June 1906, a society for prosecuting the comparative study of Mythology (Gesellschaft für vergleichende Mythenforschung) was founded in Berlin, and its publications already run into several volumes.[5] Among English students, the names of Sir John Rhŷs,[6] Dr. Farnell,[7] Miss Harrison,[8] Canon MacCulloch,[9] and Mr. Hartland[10] will not be forgotten; while Principal Carpenter has recently written a very suggestive paper on the same general subject.[11] Among French

[1] *Vide infra*, pp. 100 f.

[2] *Vide supra*, p. 46, and *infra*, p. 368.

[3] *Vide supra*, pp. 43 f.

[4] It is of interest to record that the second and concluding volume of the collected *Mythologische Studien von Adalbert Kuhn*, begun in 1886, was recently issued in commemoration of the one hundredth anniversary of that scholar's birth. (*Vide infra*, p. 109.) It includes an admirable bibliography not only of Kuhn's books, but also of his lesser literary contributions. The article on 'Mythologie' in Wissowa u. Kroll's *Pauly's Real-Encyclopädie der klassischen Altertumswissenschaft* should certainly be consulted: *vide infra*, pp. 444 f.

[5] *Cf. Mythologische Bibliothek*: *vide infra*, p. 110.

[6] *Cf.* John Rhŷs, *Celtic Folk-Lore*. 2 vols. Oxford, 1901.

[7] *Cf.* Lewis R. Farnell, *The Cults of the Greek States*: *vide supra*, pp. 40 f.

[8] *Cf.* Jane E. Harrison, *The Mythology and Monuments of Ancient Athens*. London, 1890. Also, *The Religion of Ancient Greece*. London, 1905; and *Themis*: *vide infra*, pp. 247 f.

[9] *Cf.* John A. MacCulloch, *The Religion of the Ancient Celts*: *vide infra* pp. 267 f.

[10] *Cf.* Edwin S. Hartland, *Mythology and Folktales*. London, 1900. *Vide supra*, pp. 23 f.

[11] *Cf.* J. Estlin Carpenter, article on 'Buddhist and Christian Parallels. The

scholars, mention must be made of the very able investigations of Professor Lévy-Bruhl,[1] Maspero,[2] Professor *Toutain,*[3] and MM. Hubert et Mauss.[4] M. Reinach,[5] who has worked diligently in this field not less than in many another, has penned a brief but useful sketch in a recent English journal.[6] Among American scholars, admirable and conscientious research has been conducted by Mr. Curtin, whose extraordinary linguistic gifts stood him in good stead in the prosecution of these inquiries.[7] Professor Toy also, in his recent *Introduction,* has given us a keen-sighted survey of the whole field.[8]

All students remember with gratitude the late Andrew Lang, a conspicuous worker in this field.[9] The late Professor Max Müller, a notable contributor to the advent of Comparative Religion through his extended investigations in Philology,[10] busied himself also with tireless energy in researches connected with Mythology. He however followed much too rigidly, here as in the former domain, the purely linguistic clue; and so he fell, once more, into serious error.[11]

Mythological Background' in *Studies in the History of Religions,* pp. 67–94: *vide infra,* p. 310.

[1] *Vide supra,* pp. 72 f.

[2] *Cf.* Gaston Maspero, *Études de mythologie et d'archéologie égyptiennes.* 7 vols. Paris, 1893– . *In progress.*

[3] *Cf.* Jules Toutain, *Études de mythologie et d'histoire des religions antiques*: *vide infra,* pp. 361 f.

[4] *Cf.* Henri Hubert et Marcel Mauss, *Mélanges d'histoire des religions*: *vide infra,* p. 308.

[5] *Cf.* Salomon Reinach, *Cultes, mythes et religions*: *vide supra,* pp. 28 f.

[6] *Cf.* Salomon Reinach, article on 'The Growth of Mythological Study', in *The Quarterly Review,* pp. 423–41. London, October, 1911.

[7] *Cf.* Jeremiah Curtin, *Myths of Primitive America, and their relation to the Religious and Mental History of Mankind.* Boston, 1898. [2nd edition, 1909.] *Myths of the Modocs.* Boston, 1912.

[8] *Cf.* Crawford H. Toy, *Introduction to the History of Religions,* chap. vii, pp. 359–91: *vide infra,* pp. 195 f.

[9] In view of the name chosen by M. Reinach for his recent book, it is interesting to note that Mr. Lang's *Myth, Ritual and Religion* (2 vols. London, 1887) was translated by M. Marillier into French under the title *Mythes, cultes et religions.* Paris, 1898.

[10] *Vide infra,* pp. 111 f.

[11] *Cf.* Friedrich Max Müller, *Contributions to the Science of Mythology,* 2 vols. London, 1897.

Most of his successors, in Britain and elsewhere, have avoided this particular pitfall; but unfortunately they have not always escaped the lure of other dangers which have confronted them.

This study, as increasingly pursued to-day, is no longer held to deal merely with a deposit of purely antiquarian interest. It is espoused, more and more, by those who have come to view Mythology in a broader, more intelligent, and much more sympathetic way. Men once believed absolutely in the historic reality of weird tales and legends, accepting them as an integral part of the authorized teaching of their religion; it is essential, therefore, in the critical examination of these stories, that none of them should be despised, or openly ridiculed, or treated as though they might wholly be disregarded. They who demolish legends are often greater vandals than the destroyers of archives. Of course, as general intelligence advances, it is inevitable that these earlier conceptions should be revised and reappraised; after a time, the superseded myth will unhesitatingly be discarded. But those who have studied closely the expansion of the Christian religion, and who have noted the disturbing results which have accompanied its gradual abandonment of belief in the legends of Genesis, will never attempt to ride rough-shod over the susceptibilities of those who represent a more primitive stage of civilization, or a different stage of intellectual development, but who are quite reasonably perturbed by the advances of modern thought and investigation. The myth often possesses a strictly religious value, and is capable of exercising a spiritual influence which must not be ignored.

No religion is founded wholly on Mythology. Moreover, not *all* myths have a religious significance; oftentimes they are merely imaginative creations, and do not profess to be anything else. Nevertheless, many a religion will never be rightly understood until one has become able to think his way back to the period of its infancy and childhood. If, as some one has said, Magic is ' primitive science ', it is quite as fair to regard Mythology as being the product of primitive

philosophy. The relationship of Mythology to Psychology [1] will at once be perceived; 'the myth . . . furnishes to the psychologist one of the best means of examining the full nature of religion in its diverse forms'.[2]

DIE ALLGEMEINE MYTHOLOGIE UND IHRE ETHNOLOGISCHEN GRUNDLAGEN, von Paul Ehrenreich, Dozent an der Universität Berlin. (Mythologische Bibliothek. Gesellschaft für vergleichende Mythenforschung.)[3] Leipzig: J. C. Hinrichs, 1910. Pp. viii., 288. M. 10.

The title of Dr. Ehrenreich's book suggests at once the close relationship which subsists between Mythology and Ethnology.[4] Dr. Foy's and Dr. Frobenius's ethnological researches,[5] conducted with conspicuous success, have quite frequently been prosecuted within the domain of Mythology.

After a brief Introduction, the author goes on to distinguish between 'comparative' and 'general' Mythology. Thereafter he states, with some detail, the 'Problems of General Mythology'. The material, the gradual development, and the changing forms and meanings of myths are expounded in successive chapters with a skill which is as manifest as it is confident and unfailing. The discussion does not always leave the reader wholly satisfied; in the nature of the case, many perplexities must remain unremoved. This author, although he has done much to introduce a strictly scientific study of Comparative Mythology, is not unbiased by a leaning in favour of certain pet theories. Thus the influence ascribed by Dr. Frobenius and others to *sun* myths is here attributed to myths associated with the *moon*. And there are evidences of additional idiosyncrasies

[1] *Vide infra*, pp. 136 f.
[2] *Cf.* George M. Stratton, *Psychology of the Religious Life*, p. vi: *vide supra*, pp. 155 f.
[3] *Vide infra*, p. 110.
[4] *Vide supra*, pp. 35 f.
[5] *Vide supra*, pp. 43 f.

which disclose the writer's distinctive mental quality. None however who have read Dr. Ehrenreich's earlier work on American Mythology [1] will fail to welcome, and to feel grateful for, this comprehensive and illuminative treatise.[2]

THE MYTHS OF GREECE AND ROME. Their Stories, Signification, and Origin, by H. A. Guerber. London: George G. Harrap and Company, [Reissue], 1912. Pp. xiv., 394. 7*s.* 6*d.*

This author, widely known through many popular expositions of Mythology, has achieved exceedingly well the purpose kept in view.[3] The work of an indefatigable collector of stories and legends associated with the religious conceptions of various early races, the contents of these books are always brightly phrased. The surveys presented are comprehensive and accurate in a very high degree. The numerous illustrations which accompany the text are selected from the masterpieces of the world's chief sculptors and artists. It is little wonder that youthful readers delight to gain possession of volumes which are fairly crammed with the recital of weird and wonderful incidents; the mature scholar, on the other hand, turns over these pages with many a pleasurable reminiscence of the thrills these narratives once invariably awakened, and with a deepened appreciation of the lessons which they were intended to convey.

The present work—first published in 1907, and enjoying still a very large sale—is cited in order to call special attention to statements which are contained in its final chapter. The author there presents an analysis of the myths which had

[1] *Cf. Mythen und Legenden der südamerikanischen Urvölker.* Berlin, 1905.

[2] Arnold van Gennep, *Religions, mœurs et légendes,* in a chapter entitled 'Mythologie et ethnographie à propos d'un livre récent', has written a candid appreciation of this book: *cf.* vol. iii, pp. 111–39. *Vide supra,* pp. 19 f.

[3] *Cf. Myths of the Norsemen from the Eddas and Sagas.* London, 1908. Also *Myths and Legends of the Middle Ages: Their Origin and Influence on Literature and Art.* London, 1909.

been collected in the preceding pages, and the reader is offered a summary of the differing scientific theories which have been advanced to account for the origin of Mythology. This analysis is not very successful. The hypotheses defended respectively by philologists and anthropologists receive special exposition, but the writer's evident personal predilections are far from being well-grounded. It is boldly affirmed that 'the philologists' interpretation of myths [i. e. that myths are the result of a disease of language, just as the pearl is the result of a disease of the oyster] is the most accredited at the present time'![1] The view that 'the key to all mythologies lies in language'[1] is no longer maintained, even in an age that is much inclined to optimism.

FOUR STAGES OF GREEK RELIGION, by Gilbert Murray, Regius Professor of Greek in the University of Oxford. (Columbia University Lectures, 1912.) New York: Columbia University Press, 1912. Pp. xiv., 209. $1.50.

Under a subsequent heading,[2] attention must be drawn at considerable length to this new book from Professor Murray's pen. It is due to the author, however, that reference should be made here to the very interesting study in Mythology which he has supplied.

In the first and second chapters, constituting together almost one half of the volume, Dr. Murray deals with Pre-Olympian and Olympian mythology in a very fascinating way. Students of the subject must not omit to read these engaging and quite notable sketches. In the former of the two chapters in question, the author writes: 'Greek religion —associated with a romantic, trivial, and not very edifying mythology—has generally seemed one of the weakest spots in the armour of those giants of the old world. Yet I will venture to make for Greek religion almost as great a claim

[1] *Cf.* p. 344. [2] *Vide infra*, pp. 278 f.

as for the thought and the literature [of Greece] . . . because the whole mass of it is shot through by those strange lights of feeling and imagination, and the details of it are constantly wrought into beauty by that instinctive sense of artistic form which we specially associate with Classical Greece '.[1]

There are two defects noticeable in the writer's exposition; yet both are natural, and neither of them must be magnified beyond its actual limits. First, the expert in this field has not sufficiently been taken into account. To be sure, Professor Murray had especially in view the claims of a popular audience. Academic students have really no right to complain, accordingly, if they miss the documentary and other substantial data upon which they are accustomed to base their conclusions; nevertheless, the sense of incompleteness and vacuity too often unpleasantly obtrudes itself. Dr. Murray anticipates this objection, for he remarks: 'Readers will forgive me if, in treating so vast a subject, I draw my outline very broadly,—leaving out many qualifications, and quoting only a fragment of the evidence '.[2] In the second place, the student of Comparative Religion in particular must peruse these pages with constant watchfulness. The interpreter who leads the way is a student of Greek literature rather than an expert in the History of Religions. The author himself is quite conscious of this fact. 'My essays ', he writes, 'do not for a moment claim to speak with authority on a subject which is still changing, and showing new facets, year by year. They only claim to represent the way of regarding certain large issues of Greek religion which has gradually taken shape—and which has proved practically helpful, and consistent with facts—in the mind of a very constant (though unsystematic) reader of many various periods of Greek literature.'[3] Nevertheless, just as the separate readings of sextant and theodolite, taken respectively by Amundsen and Scott as they approached the South Pole by different routes but at the same period of the

[1] *Cf.* p. 15. [2] *Cf.* pp. 22–3. [3] *Cf.* p. 6.

year, lent confirmatory value to the scientific results which these explorers so heroically secured for the world,—the Pole being fixed at two points which, upon examination, were found to lie only half a mile apart!—so the conclusions which Dr. Murray has arrived at are entitled to all the more generous welcome because of the somewhat unexpected source from which they have come.

THE SAMSON-SAGA. Its Place in Comparative Religion, by Abram Smythe Palmer. London: Sir Isaac Pitman and Sons, 1913. Pp. xii., 267. 5*s*.

One is somewhat puzzled, at first, in an attempt to meet the query: Should this book be classified under Folklore (Ethnology),[1] or Mythology? As in the case of previous volumes allotted with some hesitancy to a given category,[2] a good deal might be said in favour of either of these possible apportionments. Dr. Palmer is inclined to regard his study as an exposition of Folklore; in a chapter entitled 'Myths and Folk-Tales', he remarks that 'it is quite a mistake to speak of myth and history as two opposites which exclude any third possibility'.[3] The writer's wide explorations in the field of Folklore, and his enthusiasm for such excursions, may explain the spell which that particular quest has come to exercise upon him. It seems wiser however, on the whole, to allot this book a place under its present heading. Samson is not indeed held by the author to have been himself a myth; on the contrary, he is presented to us throughout as a veritable historical personage. At the same time, the central aim of the book is to trace many of the details in the alleged career of Samson back to an unknown antiquity, and to show that they were originally derived from the story of Gilgamesh (a mythical Babylonian king), which narrative in turn is based upon an ancient Babylonian Sun Myth. 'It is now well understood', the writer quite

[1] *Vide supra*, pp. 35 f. [2] *Vide supra*, p. xxi. [3] *Cf.* p. 11.

fitly adds, ' that most (if not all) peoples of the world have, at some stage of their development, venerated the Sun as the source of life, and given him a prominent place in their mythologies. I have not scrupled, therefore, to adduce parallels and side-lights to the solar saga of the Hebrews from all quarters ; from Aryan, Egyptian, African, and American —as well as Semitic—sources. In all regions of the earth and among races the most disparate, man is found to be at bottom the same, entertaining similar ideas and fancies, and formulating the same beliefs about the great phenomena of the solar drama which he sees every day and every year being enacted before his eyes.' [1] And again : ' The ideas that go to the making of Samson are common to man wherever he mythologizes, and that is everywhere '.[2] Or yet again : ' Man everywhere and at all times formulates much the same ideas about the cosmic phenomena of Nature, and often with the most striking resemblances of details '.[3]

Dr. Palmer's pen is a practised one ; [4] and his popularly presented theme, in the present instance, will not fail to possess attraction for all intelligent readers. Nevertheless, the criticism passed by him upon some earlier expounders of this Samson story must in truth be applied to his own thesis : ' it must be confessed, their essays are not always convincing '.[5] One cannot escape the feeling, in part anticipated by Dr. Palmer himself, that ' some of the comparisons made [are] only coincidences '.[6] Adopting Professor Frazer's method,[7] he piles up his parallels in a quite bewildering array. The very smallest details in the life of Samson, as recorded in the Book of Judges, are matched (through the exercise of an almost uncanny ingenuity) with events chronicled in the corresponding ' Lives ' of numerous Eastern and European heroes. The giants of Scotland, Ireland, Scandinavia,

[1] *Cf.* pp. 16–17. [2] *Cf.* p. vi. [3] *Cf.* p. ix.

[4] *Cf. Babylonian Influence on the Bible.* London, 1897 ; *Jacob at Bethel : An Essay in Comparative Religion.* London, 1899 ; etc.

[5] *Cf.* p. v. [6] *Cf.* p. ix.

[7] *Cf. The Golden Bough* : *vide supra,* pp. 12 f.

Greece, Phœnicia, Babylon, etc., are severally compelled to lend help in uprearing a truly stupendous structure. Such arguments, in reality, do *not* ' add to the sum-total of the evidence ',[1] but rather weaken its legitimate effect.

The author is a writer of wide and curious learning. He is to be commended for his abundant and useful footnotes, and for supplying in this way a quite excellent summary of the chief relevant literature. The Index, however, much too curtailed, necessitates often a weary and fruitless search for passages that persist in remaining concealed. The book, taken as a whole, can scarcely claim to be a critical study ; but it does present an admirable review of the bearings of a deeply interesting subject. If it cannot rightly be placed under the heading of ' Comparative Religion ', it nevertheless constitutes a very useful ' preliminary study ', whilst it emphasizes the eminent desirability of individual students in that field concentrating their researches upon the exposition of a *single* selected topic.[2]

VÖLKERPSYCHOLOGIE. Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythus und Sitte, von Wilhelm Wundt, Professor der Psychologie an der Universität Leipzig. 7 vols. Leipzig: Alfred Kröner. 1900– . *In progress.* Pp. *circa* 3,000. M. 100.

This great work, which will long remain a splendid monument to the industry and learning of one of the acutest masters of Psychology[3] in modern times, has already reached its sixth volume. As, in the course of its production, this treatise has expanded considerably beyond the limits originally set for it, and since it is not always easy to remember exactly the stage at which it has arrived, it seems fitting —as in the case of Sir James Frazer's *The Golden Bough*[4]—

[1] *Cf.* p. ix.
[2] *Vide supra*, footnote, p. 9, and *infra*, pp. 59 and 509 f.
[3] *Vide supra*, pp. 136 f.
[4] *Vide supra*, p. 13.

that the several steps marking its gradual enlargement should be indicated as follows :—

Part I. (Erster Band)				
Die Sprache	Vol. i,	1900.	[3rd ed., 1911.]	M. 14.
	Vol. ii,	1900.	[3rd ed., 1912.]	M. 14.
Part II. (Zweiter Band)				
Mythus und Religion	Vol. i,	1905.	[2nd ed., 1910.]	M. 14.
	Vol. ii,	1906.	[2nd ed., 1914.]	M. 11.
	Vol. iii,	1909.	[2nd ed., 1914.]	M. 18.
Part III. (Dritter Band)				
Die Sitte	Vol. i	[Not yet published.]		

Völkerpsychologie is a term used in Germany to cover the whole field of Ethnical Psychology. Professor Wundt's work, accordingly, might quite suitably have been included under the heading of Ethnology.[1] For our present purpose, attention need be called only to the three volumes which constitute Part II, inasmuch as they alone deal expressly with the study of Mythology.

The first of these volumes expounds Die Phantasie, Die Phantasie in der Kunst, and Die mythenbildende Phantasie. [The first and second of these subdivisions have been published together in a separate treatise, in which form they have already passed into a second edition.[2]] The second volume treats of Die Seelenvorstellungen, under the four following categories: (1) Allgemeine Formen der Seelenvorstellungen, (2) Der primitive Animismus, (3) Animismus und Manismus, and (4) Die Dämonenvorstellungen. The third volume deals with Der Naturmythus (viz. Die Bestandteile des Naturmythus, Das Mythenmärchen, Der Mythus in Sage und Legende, and Die Jenseitsvorstellungen) and Der Ursprung der Religion.

Since it is quite impossible to summarize Dr. Wundt's *Mythus und Religion*, it has seemed better to indicate exactly the nature of its contents. Students will thus be able to forecast for themselves the measure of its probable utility in

[1] *Vide supra*, pp. 35 f.

[2] *Cf. Die Kunst.* Leipzig, 1906. [2nd edition, 1908.]

the prosecution of their respective inquiries. It is needless to say that innumerable helps are given towards promoting a better understanding of the general relationship of Mythology to Religion, and that special problems are dealt with in a fearless and comprehensive manner.

It will doubtless be held by some readers that in Professor Wundt the philosopher is continually in evidence, while the historian occasionally fades completely out of view. This criticism is not wholly unjust. The discussion does tend at times to become unduly abstract. Yet, in so far as Ethnology and Psychology are able to throw light upon the origin and significance of primitive beliefs and practices, these two great departments of investigation [1] have been laid under generous and effective tribute; and it will not be denied that the inquiry has been conducted by one who stands practically unrivalled in the latter field of research.

For any one who wishes to collect the cream of Dr. Wundt's *Völkerpsychologie*, the task has already very ably been performed by the author himself.[2] Successive chapters deal with Der primitive Mensch, Das totemistische Zeitalter, Das Zeitalter der Helden und Götter, and Die Entwicklung zur Humanität.

SUPPLEMENTARY VOLUMES

PROLÉGOMÈNES A L'ÉTUDE DE LA RELIGION ÉGYPTIENNE. ESSAI SUR LA MYTHOLOGIE DE L'ÉGYPTE, par Émile Amélineau. (Bibliothèque de l'École des Hautes-Études.) Paris: Ernest Leroux, 1908. Pp. iv., 536. Fr. 15. [Volume ii is in the press.]

THE CHILDHOOD OF THE WORLD. A SIMPLE ACCOUNT OF THE BIRTH AND GROWTH OF MYTHS AND LEGENDS, by Edward Clodd. New York: The Macmillan Company, [New and revised edition], 1914. Pp. xiii., 240. $1.25.

[1] *Vide supra*, pp. 35 f., and *infra*, pp. 136 f.

[2] *Cf. Elemente der Völkerpsychologie. Grundlinien einer psychologischen Entwicklungsgeschichte der Menschheit*: *vide infra*, p. 162.

ZEUS. A STUDY IN ANCIENT RELIGION, by Arthur Bernard Cook. 2 vols. Cambridge: The University Press, 1914. *In progress.* Vol. i, pp. xliv., 886. £2 5*s.*

MYTHS AND LEGENDS OF JAPAN, by Frederick Hadland Davis. London: George G. Harrap and Company, 1912. Pp. 432. 7*s.* 6*d.*

A CLASSICAL DICTIONARY OF HINDU MYTHOLOGY AND RELIGION, by John Dowson. London: Kegan Paul, Trench, Trübner and Company, [5th edition], 1913. Pp. xix., 411. 16*s.*

DIE CHRISTUSMYTHE, von Arthur Drews. 2 vols. Jena: E. Diederichs, [2nd edition], 1910. Pp. xxiv., 262. M. 3.

LA FORMATION DES LÉGENDES, par Arnold van Gennep. (Bibliothèque de Philosophie Scientifique.) Paris: Ernest Flammarion, 1910. Pp. 318. Fr. 3.50.

ALTGERMANISCHE RELIGIONSGESCHICHTE, von Karl Hermann Georg Helm. (Religionswissenschaftliche Bibliothek.) 2 vols. Heidelberg: Carl Winter, 1913– . *In progress.* Vol. i, pp. x., 411. M. 6.40.

THE RELIGION OF OUR NORTHERN ANCESTORS, by Ernest Edward Kellett. London: Charles H. Kelly, 1914 Pp. 141. 1*s.*

DIE ARISCHEN GRUNDLAGEN DER BIBEL. DIE UEBEREINSTIMMUNG DER BIBLISCHEN SAGEN MIT DER MYTHOLOGIE DER INDOGERMANEN, von Paul Koch. Berlin, H. Johnke, 1914. Pp. 190. M. 2.

MYTHOLOGISCHE STUDIEN VON ADALBERT KUHN, herausgegeben von Ernst Kuhn. 2 vols. Gütersloh: C. Bertelsmann, 1886–1912. Pp. xii., 240+viii., 200. M. 12.

THE GODS OF INDIA. A BRIEF DESCRIPTION OF THEIR HISTORY, CHARACTER, AND WORSHIP, by Edward Osborn Martin. London: J. M. Dent and Sons, 1914. Pp. xviii., 330. 4*s.* 6*d.*

TEUTONIC MYTH AND LEGEND, by Donald Alexander Mackenzie. London: The Gresham Publishing Company, 1912. Pp. xlvii., 469. 7*s.* 6*d.*

EGYPTIAN MYTH AND LEGEND, by Donald Alexander Mackenzie. London: The Gresham Publishing Company, 1913. Pp. xlix., 404. 7*s.* 6*d.*

ALTGERMANISCHE RELIGIONSGESCHICHTE, von Richard M. Meyer. Leipzig: Quelle und Meyer, 1910. Pp. xx., 645. M. 17.

MYTHS OF THE HINDUS AND BUDDHISTS, by Sister Nivedita and Ananda K. Coomaraswamy. London: George G. Harrap and Company, 1913. Pp. xii., 400. 15*s.*

GRUNDLINIEN EINER VERGLEICHUNG DER RELIGIONEN UND MYTHOLOGIEN DER AUSTRONESISCHEN VÖLKER, von Wilhelm Schmidt. Wien: A. Hölder, 1910. Pp. 142. M. 10.

THE MYTHS OF MEXICO AND PERU, by Lewis Spence. London: George G. Harrap and Company, 1913. Pp. xiv., 367. 7*s.* 6*d.*

THE MYTHS AND LEGENDS OF THE NORTH AMERICAN INDIANS, by Lewis Spence. London: George G. Harrap and Company, 1914. Pp. xii., 393. 7*s.* 6*d.*

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MYTHOLOGISCHE BIBLIOTHEK, herausgegeben von der Gesellschaft für vergleichende Mythenforschung. 7 vols. Leipzig: J. C. Hinrichs, 1907– . *In progress.* Sizes vary M. 9–M. 12, each volume. *Vide supra,* pp. 100 f.

PHILOLOGY

Of the various 'avenues of approach' to Comparative Religion, few have resulted in effecting a fuller elucidation of this extremely complex subject than Philology, in its different forms and applications. It was by means of this auxiliary that Max Müller made his first serious contributions to a science which, in his day, was merely a dream of the future.[1]

It must be borne in mind, however, that Philology itself has made marvellous advances during the past thirty years. Its field of operations, in consequence, has had to be hugely extended, and thereafter judiciously subdivided. Comparative Philology and Literary Philology, for example, undertake entirely different tasks. When Max Müller was led, in the intoxication of a new enthusiasm, to apply too rigidly the methods of Comparative Philology to the study of religion, it is not surprising that he frequently went astray. His investigation of the law of human speech, the interrelations of diverse and widely separated tongues, and the historical development of languages, suggested to him the desirability of instituting a similar inquiry into the laws, interrelations and historical development of religion; such a proposal was altogether natural, coming as it did from a scholar of rare acuteness and unmistakable genius. The quest, moreover, proved to be a fruitful one; it undoubtedly lent impulse to the efforts of other pioneers, already becoming interested in this promising new study. If Comparative Philology—as a means of promoting the advancement of Comparative Religion—is exposed to various risks, and if it is now less invoked and relied upon than formerly, this result is owing merely to its importance having been temporarily over-

[1] *Cf.* Jordan, *Comparative Religion: Its Genesis and Growth*, pp. 150 f. Edinburgh, 1905. *Vide infra*, pp. 514 f.

estimated, and to its genuine serviceableness having been obscured beneath unfortunate and unwelcome accretions. Max Müller insistently maintained that the 'study of Comparative Philology would be in future the only safe foundation for the study of Anthropology'.[1] Moreover, he was entirely justified in reiterating his conviction that the inner life of man can never be understood unless one acquire a knowledge of the *language* in which that inner life finds its truest expression. And neither can the inner spiritual life of man be really understood unless one interpret aright the language in which *that* life finds its truest expression. Hence, although students of religion must accept the aid of Philology (i. e. as originally employed) with a conscious and constant reserve, they should not overlook that it is undoubtedly able to render very great assistance in tracing various linguistic, racial, and ethical relationships of real and permanent moment.

Literary Philology, on the other hand, devotes itself to a study of language as it is found embodied in some deliberately-framed text. It does not concern itself with the origin and history of human speech, nor does it seek to trace the relationships and laws which govern the employment of given terms and concepts; it concerns itself rather with the decipherment and correct interpretation of man's thoughts, wherever his mental conceptions have been reduced to some form of writing. Literary Philology invites one to embark, not upon a technical philological study, but upon an individual and practical utilization of those texts (hieroglyphic, cuneiform, cursive, etc.) the discoveries of which have so marvellously enriched the age in which we live. Accordingly, the new science of Epigraphy (which busies itself with the study and interpretation of inscriptions and other literary productions), the new science of Papyrology[2]

[1] *Cf.* Friedrich Max Müller, *Chips from a German Workshop*. 4 vols. London, 1867–1875. [Reprinted, *Collected Works*, vol. i, p. 230. London, 1898.] *Vide supra*, pp. 3 f.

[2] Greatly impoverished by the premature death of M. Jean Maspero, who died heroically on the battlefield in February 1915.

(which concerns itself with the narrower task of interpreting all kinds of writing, pictorial and otherwise, which have pressed papyrus into service), and countless other departments of inquiry, successively necessitated by a due subdivision of labour, have taken their rise, and have fully justified their existence, during recent years. From a comparison of the pictorial or alphabetical characters thus employed, a scholar may be able to determine, at least approximately, the origin and date of various scripts, and their actual relations to one another.

This explanation being accepted, it will at once be seen that a very close connexion exists between the assistance rendered to Comparative Religion by Archæology,[1] and that which it receives from Philology. The former science, in accordance with an earlier usage, was held to embrace a study of *all* ancient relics and records, pottery, monuments, sculptures, all written sources, mural decorations, etc. etc. It is more convenient, however, to collect all *script* under a separate category, and to examine and classify it under the heading of Philology. When archæologists began to recover inscriptions, they made at first comparatively little use of them. Such action, indeed, would have been premature. To-day a kindred science, fully qualified to cope with this task, has been invited to deal expressly with it.

It will be remarked that most of the writers who have already been named under 'Archæology'[2] have supplied us with early texts bearing upon the subject of religion. These are found inscribed on all sorts of substances,—wood, stone, bronze, parchment, the most fragile bits of papyri, the most enduring kinds of granite; and the skill and ingenuity of numerous decipherers such as Paul Emil Botta, Julius Oppert, and Eberhard Schrader can never be too highly praised. One has only to visit the British Museum, or any other similar collection on the Continent, to realize the extent of those epoch-making discoveries which scholarship has registered within recent years; and this material is increasing

[1] *Vide supra*, pp. 81 f. [2] *Vide supra*, pp. 84, *et seq.*

so rapidly that experts are quite unable to keep abreast of it. It has happily become the policy of the trustees of great National Museums to publish these texts, with adequate translations, introductions, and notes.[1] In this way, many obsolete words and idioms have incidentally been recovered. It is an immense convenience, besides, that the archæologist, —confining himself exclusively to the 'monumental' survivals of a bygone age—can to-day hand over his purely 'philological' data to competent investigators in a department which devotes itself wholly to inquiries of that character.

The historian of religions, likewise, has thrown a great deal of light upon the philological interpretation of religion.[2] A single instance may be cited. Professor Breasted, in a recent work, has based his conclusions mainly upon the well-known Pyramid Texts. 'These Texts', he says, 'preserved in the Fifth and Sixth Dynasty Pyramids at Sakkara, form the oldest body of literature surviving from the ancient world, and disclose to us the earliest chapter in the intellectual history of man, as preserved to modern times. They are to the study of Egyptian language and civilization what the Vedas have been in the study of early East Indian and Aryan culture. Discovered in 1880–1881, they were published by Maspero in a pioneer edition which will always remain a great achievement and a landmark in the history of Egyptology. . . . The appearance last year of the exhaustive standard edition of the hieroglyphic text at the hands of Sethe, after years of study and arrangement, marks a new epoch in the study of earliest Egyptian life and religion'.[3] It is in these words that Professor Breasted discloses

[1] *Cf.* the recent *Coptic Apocrypha in the Dialect of Upper Egypt.* Edited by E. A. Wallis Budge. Printed by order of the Trustees of the British Museum. London, 1913.

[2] *Vide infra*, pp. 163 f.

[3] *Cf.* James H. Breasted, *Development of Religion and Thought in Ancient Egypt*, p. vii: *vide* also pp. 70 f. *Vide infra*, pp. 228 f. Dr. Kurt Sethe, as is well known, is Professor of Egyptology in the University of Göttingen, and is a very prominent representative of the Berlin (or German) school of Egyptology; while Sir Gaston Maspero, representing an entirely different

the foundation of his argument. The manner in which he develops his thesis will be referred to at length in another connexion.[1]

It need scarcely be said that the philologist has rendered Comparative Religion invaluable assistance by the decipherment and comparison of the texts with which the archæologist has so abundantly supplied him. It must be admitted that he is continually puzzled and baffled, but happily he has the will to persevere. When Dr. Winckler unearthed the great structure he found at Boghaz Keui,[2] it was the clay tablets it contained which instantly awakened interest among the world's experts in Philology. Most of these records were written in Babylonian script, similar to the cuneiform writing of the Tell el Amarna tablets recovered in 1892; but others were written in an entirely unknown text. It is evident that these tablets, whatever may be their exact import, contain correspondence which passed under the seal of certain Hittite kings. What is at present most in demand is the securing of some bilingual document that will accomplish for Hittite writing what the Rosetta Stone so successfully achieved in the decipherment of the hieroglyphs of Egypt.[3]

Philologists to-day, yet further, are lending Comparative Religion constant help by supplying it with *critical* texts of such ancient religious documents as we already possess. Practically all the Sacred Books of mankind are now accessible in the vernaculars in which they were originally written. But these texts have frequently become corrupt. Accordingly, apart altogether from competent translations, several new recensions of these texts have been prepared by philological authorities of the very highest standing, unwarranted

group of interpreters, is probably the most brilliant and distinguished of living Egyptologists. [1] *Vide infra*, pp. 228 f. [2] *Vide supra*, p. 85.

[3] Professor Friedrich Delitzsch, at a recent meeting of the Berlin Academy, discussed very ably the probable value of fragments of cuneiform tablets—evidently prepared lists of Sumerian and Assyrian words, with their Hittite equivalents—which have been found at Boghaz Keui, and which are now deposited in Berlin.

editorial emendations have been sifted out, and thus reliable interpretations have at last been arrived at. For the accomplishment of such tasks, the assistance of experts is invaluable. It is, indeed, simply indispensable.

THE STORY OF AḤIḲAR, by Frederick Cornwallis Conybeare, James Rendel Harris, and Agnes Smith Lewis. Cambridge: The University Press, [2nd edition], 1913. Pp. xcix., 302. 15*s*.

The first edition of this book, published in 1898, had a considerable sale; but the discovery at Elephantiné of some papyri—dating from the fifth century B.C., and containing an additional version of this well-known *Story*—led to a new edition being called for. The opportunity thus presented has been made use of to revise the work throughout, to incorporate an old Turkish version which has lately come into the possession of Mr. Conybeare, and to amplify the general contents of the book in several notable particulars.

In the Preface to the original edition, Dr. Harris writes: 'The story which is here escued from the Arabian Nights—and, with some diffidence, restored to the Biblical Apocrypha—occurs in such various forms and in so many languages that there are few scholars who could edit it single-handed. . . . I have had the assistance of my friends, Mrs. Lewis and Mr. Conybeare, in dealing with the linguistic problems. . . . I hope we have been able to clear up some of the difficulties of the text, and to pave the way for its further criticism'.[1] It is altogether fitting that this 'further criticism' should be undertaken once more by the same competent hands, and advanced under their guidance towards its present more satisfying form.

Dr. Harris, in an elaborate Introduction covering a hundred pages, tells the story of Aḥiḳar and his nephew Nadan. The antiquity of the legend, its numerous versions (Aramaic, Syriac, Arabic, Armenian, Ethiopic, Old Turkish, Greek, and

[1] *Cf.* p. v.

Slavonic), the principal characters in the story, allusions to Aḥiḳar in Greek literature, its affiliations with the Book of Tobit, its relation to the contents of the Old and New Testaments, the use made of the legend in the Koran and elsewhere, the discovery of an Aramaic version on the island of Elephantiné, and some account of recent editions of the story, make up a list of topics which are dealt with in a very fascinating way in successive chapters.

Thereafter, constituting the main portion of the book, we find a series of translations of those Eastern texts in which the story of Aḥiḳar is preserved to us. The texts themselves, for the most part, are likewise reproduced.

For many, the keenest interest awakened by this book will be associated with the recent finding of those papyrus fragments to which it owes its birth.[1] 'The occasion of this edition is a great literary surprise, the discovery of an Aramaic papyrus of such extraordinary antiquity as to rank it and its companion documents amongst the oldest known Biblical monuments. Who ever expected that the fifth century before Christ was going to be represented by a library of its own, consisting of documents from the days of Ezra and Nehemiah, and written in the very Aramaic dialect that was used by them? And who could have imagined that the documents in question would have come from the site of a Jewish colony on an island in the Nile, occupied at the time of which we are speaking by a stately temple that rivalled the sanctuary of Jerusalem itself, and exhibited a ritual of its own, independent (as far as can at present be determined) of the so-called Deuteronomic legislation?'[2] Professor Sachau is strongly inclined to hold that the story of Aḥiḳar was first composed at some date lying between 550 B.C., and 450 B.C. Dr. Harris adds: 'We are dealing with the oldest literary monument in the Aramaic language;

[1] *Vide infra*, p. 129.

[2] *Cf.* p. xci. For copies of these documents, *cf.* Eduard Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militärkolonie zu Elephantine*, pp. 147–82: *vide infra*, pp. 127 f.

and, although the book is found in the ruins of a Jewish colony, it was a colony who spoke Aramaic and not Hebrew, and who read the story before us in the Aramaic that they spoke, without a trace of Hebrew influence in the tradition, or any suggestion of Judaism in the origins of the book '.[1]

Students of Comparative Religion, whether Christian or non-Christian, will trace with ardour the variations effected in the form of this story, as it passed from age to age. In its Aramaic form, it is less elaborate than in versions which are demonstrably of a later date ; numerous descriptive details, whether striking or commonplace, are lacking. The agreements of its text with citations from the Book of Tobit, or with citations from the Septuagint version of the Psalms, are certainly very striking.

LICHT VOM OSTEN. Das Neue Testament und die neuentdeckten Texte der hellenistisch-römischen Welt,[2] von Adolf Deissmann, Professor der Theologie an der Universität Berlin. Tübingen: J. C. B. Mohr, [2nd edition], 1909. Pp. xv., 376. M. 12.60.

Dr. Deissmann, in a recent series of volumes,[3] furnishes an admirable illustration of the aid which philological science has supplied of late to students of Christianity, and especially to students of the New Testament writings.[4] In these and other publications, Professor Deissmann makes a careful study of various papyri texts which belong to the second

[1] *Cf.* p. xcii. *Vide infra*, p. 129.

[2] Translated, in an enlarged and improved form, as *Light from the Ancient East*. London, 1910.

[3] *Cf. Bibelstudien. Beitrage, zumeist aus den Papyri und Inschriften, zur Erklarung des Neuen Testaments*. Marburg, 1895 ; and *Neue Bibelstudien*. Marburg, 1897. [Translated, ' Bible Studies. Contributions, chiefly from Papyri and Inscriptions, to the History of the Language, Literature and Religion of Hellenistic Judaism and Primitive Christianity.' Edinburgh, 1901. 2nd edition, 1903.] Also *Die Urgeschichte des Christentums im Lichte der Sprachforschung*. Tübingen, 1910.

[4] *Cf.* also Paul Wendland, *Die hellenistisch-römische Kultur in ihren Beziehungen zu Judentum und Christentum*. Tübingen, 1907.

century, and which accordingly have come down to us from an age when Christianity was still young. The writers of these documents, discovered not long ago at Oxyrhynchus, lived in one of those quarters of the world in which the new religion began very early to forge its way into a place of some importance. Special prominence is given, in the present work, to the decipherment of these scripts.

And what does a study of these ancient papyri and inscriptions disclose? It throws an entirely new light upon the literary history of the New Testament. Through a comparison of texts contemporary with these New Testament papyri, Dr. Deissmann has been able to demonstrate that the Gospels we use to-day were written in the language, and abound in the local idioms, employed by the man in the street during the first century of our era. This discovery, once made, awakens no surprise. The New Testament, at the time Christianity was born, had little opportunity of reaching the cultured and the wealthy; it was intended for the common people, and to them it was directly addressed. It was very natural, therefore, that it should have been embodied in the ordinary everyday speech of the Greek population of its age,—a people who, at that period, were distributed throughout the countries of the entire East. Nevertheless, until Professor Deissmann had written these brilliant books, it remained the custom to think and speak of 'New Testament Greek' as if it occupied a separate category, and represented a unique literary type. It was held to be a sort of Hebraic Greek, constituting a special variety by itself.[1]

An outstanding feature of this book, and one specially

[1] It is only fair to say that this new conception of New Testament Greek was forestalled by the late Dr. Edward Robinson, of Union Seminary, New York; for in his *Greek and English Lexicon of the New Testament*, published in that city in 1836, he remarks: 'The Jews . . . were conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life (and not that of books) with which they were acquainted' (p. v).

relevant to the purpose of the present survey, is the emphasis it lays upon points of agreement between the phraseology of the New Testament and the teaching of various non-Christian faiths which were contemporary with it. Christianity has been shown by the study of Comparative Religion to have borrowed much from earlier religions ; and, when it borrowed their speech, it is quite to be expected that it adopted also—and was commonly believed to have adopted—the ancient ideas which that speech embodied. In how far this impression is well-grounded has still to be more exactly determined.

In a more recent work, Dr. Deissmann gives us a wonderfully suggestive study of the most representative leader of primitive Christianity.[1] This sketch is based directly upon the new light obtained from inscriptions and papyri, and upon Dr. Deissmann's personal acquaintance with conditions which actually exist in the East.

It is little wonder that this teacher, still comparatively young, has been promoted to occupy Professor Bernhard Weiss's chair in Berlin. Apart from his profound and increasing scholarship, he is a master of literary style. Hence his books are at once brilliant, vigorous, and arresting.

SCRIPTA MINOA. The Written Documents of Minoan Crete, by Arthur Evans, Professor of Prehistoric Archæology in the University of Oxford. 3 vols. Oxford: The Clarendon Press, 1909– . *In progress.* Vol. i, pp. xiv., 302. £2 2*s*.

Attention is here drawn to a work which, although it aroused instant interest when it was begun, is making very slow progress. The task attempted, however, is a peculiarly difficult one.

The hieroglyphs of Crete are still the despair of philological experts. Even those who have begun to solve the riddle of the Hittite inscriptions have been rendered almost hopeless

[1] *Cf. Paulus. Eine kultur- und religionsgeschichtliche Skizze*: *vide infra*, p. 368.

here. No doubt the signs used were borrowed to some extent from Egypt, but one is compelled to speak with great reserve.

The Minoan script is essentially different from that which the Hittites employed. The double-axe, for instance—though worshipped in Asia Minor as in Crete—was entirely absent from the Hittite syllabary. It has been suggested that the form of writing found in ancient Cyprus affords the most probable clue. Some of the keenest critics of this book agree with Sir Arthur Evans in holding that the Phœnician alphabet was not derived from any Semitic source. They maintain also with Professor Evans that it is not unreasonable to believe that the Philistines, who are acknowledged to have been Cretans, were responsible for the introduction of the Cretan hieroglyphs into Syria.

M. Toutain believes that the religion of the Cretans was an indigenous product, and that there is no evidence to show that either Egypt or the East lent it any appreciable colouring. The measure in which Greek religion was influenced by the early Ægean religion is a question to which scholars are giving careful consideration.[1] It is confidently hoped that, before long, additional material will be available. As soon as these new data can be examined and appraised, the necessary steps will be taken to frame a definite pronouncement upon this subject.

Two new books promised by Professor Evans are now practically ready, and will be cordially welcomed.[2] It is good news moreover that, before many months, the well-known work prepared by Professor Manatt and Professor Tsountas will be issued in a new and entirely revised edition.[3]

[1] *Cf.* Mary H. Swindler, *Cretan Elements in the Cults and Ritual of Apollo*. Philadelphia, 1913. *Cf.* also Harry R. H. Hall, *Ægean Archæology*: *vide supra*, p. 94.

[2] *Cf. An Atlas of Knossan Antiquities*, of which the first volume will be devoted to 'Wall Paintings', some of which will be reproduced in colour; and *The Nine Minoan Periods*, dealing with the successive and distinctive stages in Cretan civilization.

[3] *Cf. The Mycenæan Age*. New York, 1914.

EPIGRAFIA CRISTIANA. Trattato elementare, compilato da Orazio Marucchi, Professore incaricato di Archeologia Cristiana nell' Università di Roma. Milano: Ulrico Hoepli, 1910. Pp. viii., 453. L. 7.50.

This book has recently been introduced, in an attractive English dress, to students in Great Britain;[1] but it will prove a disappointment to many.

Professor Marucchi stands eminent among the disciples of De Rossi, the greatest modern authority on Roman Archæology. For many years he has lectured at the University of Rome upon the Early Christian Topography of that city, and he is a familiar figure to all who have had occasion to work as special students in the Museums of the Vatican and the Lateran. Hence, when he undertook the production of a Manual, the very highest expectations were aroused.

It is called 'an elementary treatise'; nevertheless, coming from so practised a hand, a book of a high order of excellence was quite reasonably anticipated. Moreover, since it deals in particular with script of a distinctively religious character, it seemed likely to occupy a somewhat important place in the present survey.

Five hundred inscriptions, or thereabouts, are cited; and a large number of them are capitally reproduced, either in the text or in a series of plates given at the close of the volume. The explanations of these inscriptions, however, are sometimes strongly one-sided, harmonizing rather with the teaching of a special school of theology than with the trend of modern scientific inquiry. Some of the translations, also, must seriously be queried. Accordingly, students will do well to consult the original texts whenever any question of crucial importance emerges.

The title of this book is so inviting, especially to students of Comparative Religion, that many workers in that field will be certain to procure it. The domain of strictly 'Chris-

[1] *Cf. Christian Epigraphy.* Cambridge, 1912.

tian ' epigraphy has now grown to be so extensive that a full and reliable handbook is urgently needed. That lack, unfortunately, still remains unsupplied. At no very distant date, however, this awkward gap in modern scientific literature will no doubt be bridged.

DER PAPYRUSFUND VON ELEPHANTINE, von Eduard Meyer, Professor der Alten Geschichte an der Universität Berlin. Leipzig: J. C. Hinrichs, [1st, 2nd, and 3rd editions], 1912. Pp. 128. M. 2.50.

At the International Congress for Historical Studies, held in Berlin in 1908, members were invited to examine at the Royal Museums a wonderful collection of Hieratic, Demotic, Coptic, Nubian, Aramaic, Syrian, Hebrew, Persian, Arabic, Greek, and Latin papyri, described in an accompanying attractive booklet.[1]

The discovery of material of this sort has, in the interval, made surprisingly long strides. In Germany, France, Great Britain, and America, existing depositories have been greatly extended and enriched.

The record of papyrus-research in Great Britain, during the last four years, includes the promotion of Dr. Hunt to the Professorship of Papyrology in the University of Oxford.[2] He, and his eminent predecessor and co-worker, Dr. Grenfell —as also Mr. Hogarth [3]—will always be held in honour because of the labour they have bestowed upon the Greek papyri secured at Oxyrhynchus, in the valley of the Nile about 120 miles south of Cairo. The beginning of these finds dates from 1897, and the end has not yet come.[4] These

[1] *Cf. Zur Einführung in die Papyrusausstellung der Königlichen Museen in Berlin.* Berlin, 1908.

[2] May, 1913. *Cf.* Professor Hunt's article on ' Papyri and Papyrology ', dealing with discoveries made during the last twenty years in Egypt, in the *Journal of Egyptian Archæology*, vol. i, pt. ii : *vide infra*, p. 482.

[3] *Vide supra*, p. 85.

[4] Ten ' Parts ', of *The Oxyrhynchus Papyri*, edited and annotated by Dr. Grenfell and Dr. Hunt, have already been published.

texts, extremely miscellaneous in character, cover a period of about a thousand years (viz. from 323 B.C. to A.D. 641), and incidentally throw much light upon the domestic, social, political, and religious life of the Egyptians during all that long period. Towards elucidating and assorting this Oxyrhynchus material, Professor Mitteis of Leipzig and Professor Wilcken of Bonn—the latter probably the leading expert on Papyrology on the Continent—have lent invaluable aid.[1] It has already been mentioned that Professor Deissmann has made excellent use of these papyri in demonstrating that the Greek of the New Testament is nothing else than the ordinary local vernacular of Hellenists, wherever found throughout the East during the first and second centuries of our era.[2] In this connexion, the investigations of Professor Robertson,[3] Professor Moulton,[4] and Professor Milligan [5] will not be overlooked. The much-needed piece of literary work upon which the latter two scholars are collaborating is of first-rate quality.[6]

More recently, however, attention has been concentrated upon an examination of the Aramaic papyri which were discovered by members of a German expedition at Elephantiné,—an island much higher up the Nile than Oxyrhynchus, being situated about 600 miles south of Cairo.[7] Lying just opposite Assuan, Elephantiné was formerly a capital city, and a place of considerable strategic importance. It is

[1] *Cf.* Ludwig Mitteis und Ulrich Wilcken, *Grundzüge und Chrestomathie der Papyruskunde.* 4 vols. Leipzig, 1912. This is a work of sterling and permanent worth.

[2] *Vide supra*, p. 119.

[3] *Cf.* Archibald T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research.* New York, 1914.

[4] *Cf.* James H. Moulton, *A Grammar of New Testament Greek.* Vol. i, Edinburgh, 1906. [3rd edition, 1908.] *In progress.*

[5] *Cf.* George Milligan, *Selections from the Greek Papyri.* Cambridge, 1910. *Vide infra*, p. 134.

[6] *Cf.* James H. Moulton and George Milligan, *Greek Lexicon of the New Testament.* Part I. London, 1913. This work is now being published under the title *The Vocabulary of the Greek Testament: Illustrated from the Papyri and other non-Literary Sources.* London, 1914– . *In progress.*

[7] *Vide supra*, pp. 116 f., and *infra*, pp. 127 f.

with researches made in material derived from this quarter that Professor Meyer has of late been enthusiastically occupying himself. Other investigators who deserve honourable mention in this association are Professor Sayce,[1] Dr. Cheyne (more particularly with reference to the Elephantiné names of gods),[2] Dr. Budge,[3] Professor Sachau,[4] Dr. Rubensohn,[5] Dr. Wessely,[6] Professor von Gall,[7] Dr. Ungnad,[8] and Professor Rauschen.[9]

It will be seen that a whole literature, especially in Germany, is springing up around this subject. The reproduction and translation of ancient texts—beginning with the Petrie Collection published in 1890–1893, and including many volumes issued in Berlin, Geneva, Heidelberg, London, and elsewhere—is growing apace. Professor Meyer's book is an especially noteworthy addition to this fascinating group of volumes. While some of its conclusions seem premature, it will be found admirably compact, and yet thoroughly up-to-date. It stands unrivalled as supplying a reliable conspectus of the whole situation, including the important issues which these papyri have either created or brought into a new and arresting prominence. There is something about the manner of Dr. Meyer's presentation of his theme—a breeziness, a frankness, a definiteness, and a confidence—which is certainly very engaging. Students of Comparative Religion are especially recommended to procure this book; they will search far before they discover a better one. Happily it has already been translated into

[1] *Cf.* Archibald H. Sayce and Arthur E. Cowley, *Aramaic Papyri discovered at Assuan.* London, 1906.

[2] *Cf.* Thomas K. Cheyne, *The Two Religions of Israel.* London, 1911.

[3] *Vide infra*, p. 134. [4] *Vide infra*, pp. 127 f.

[5] *Cf.* Otto Rubensohn, *Elephantine-Papyri.* Berlin, 1912.

[6] *Cf.* Carl Wessely, *Studien zur Palæographie und Papyruskunde.* Leipzig, 1912.

[7] *Cf.* August von Gall, *Die Papyrusurkunden der jüdischen Gemeinde in Elephantine in ihrer Bedeutung für jüdische Religion und Geschichte.* Giessen, 1912.

[8] *Cf.* Arthur Ungnad, *Aramaische Papyrus aus Elephantine.* Leipzig, 1912. [An abridgement of Professor Sachau's work: *vide infra*, pp. 127 f.]

[9] *Cf.* Gerhard Rauschen, *Neues Licht aus dem alten Orient. Keilschrift- und Papyrusfunde aus dem jüdisch-christlichen Altertum.* Bonn, 1913.

English in America,[1] and a British edition may be expected this year.[2]

Details concerning the contents of these papyri are given on a subsequent page.[3]

CUNEIFORM PARALLELS TO THE OLD TESTAMENT, by Robert William Rogers, Professor in Drew Theological Seminary, Madison, New Jersey. New York: Eaton and Mains, 1912. Pp. xxii., 567. $4.50.

American scholarship is most honourably represented in this book, which was written none too soon. The student will recall at once the similar undertaking of Professor Schrader,[4] and will be apt to compare it with this later and more comprehensive survey of the same field; but Dr. Rogers can await the verdict with confidence. The measure of learning and competency which this writer displayed in earlier publications[5] is fully maintained in the present instance.

It is not too much to say that, for any one who wishes to form an independent judgement, no more helpful book exists at the present time in any language. No other work contains so large an accumulation of data bearing upon the Old Testament: and, in addition to the actual texts and translations, the writer has been scrupulously diligent in furnishing references to sources, to authoritative discussions available elsewhere, and to various scraps of fugitive literature which throw light upon the subject. At the end of the volume the

[1] *Cf. The Papyri at Elephantine.* New York, 1913.

[2] *Cf. The Papyri discovered at Elephantine.* London, 1915.

[3] *Vide infra*, pp. 127 f.

[4] *Cf.* Eberhard Schrader, *Die Keilinschriften und das Alte Testament* Giessen, 1872. [2nd edition, 1882. Translated, 'The Cuneiform Inscriptions and the Old Testament'. 2 vols. London, 1885–1888. 3rd edition, Berlin, 1903–1904.]

[5] *Cf. A History of Babylonia and Assyria.* 2 vols. New York, 1900; and *The Religion of Babylonia and Assyria, especially in its relation to Israel.* New York, 1909.

reader is given a series of excellent photographs of nearly a hundred Assyrian, Babylonian, and Persian inscriptions which greatly enlarge our knowledge of the period covered by the Old Testament. An admirable Bibliography has also been compiled.

Unlike Schrader,—i.e. in the new edition of his *Keilinschriften* which Professors Winckler and Zimmern brought out, and which became practically 'transformed' in the process,[1]—Professor Rogers does not identify himself with any particular critical school. He cites successively the Old Testament passages, and then supplies the alleged parallels. His aim is to furnish his readers with the necessary information, to give them general guidance, and then to allow them to draw their own conclusions. In this particular, as already intimated, the present volume enjoys an honourable distinction. At the same time, one finds everywhere abundant evidence of candour and grasp, qualities which inspire no small measure of confidence in those to whom the writer so modestly addresses himself.

ARAMÄISCHE PAPYRUS UND OSTRAKA AUS EINER JÜDISCHEN MILITÄRKOLONIE ZU ELEPHANTINE, von Eduard Sachau, Professor an der Universität und Direktor des Seminars für Orientalische Sprachen, Berlin. 2 vols.[2] Leipzig: J. C. Hinrichs, 1911. Pp. xxix., 365. M. 90.

Professor Sayce, in a brief but very vivid and valuable Introduction to his edition of the Mond Papyri—found at Elephantiné in 1904 [3]—threw out a hint that the securing of additional papyri would almost certainly reward the speedy

[1] *Cf.* 3rd edition, 1903–1904.

[2] Folio in size, the first volume contains the Text (pp. xxix., 290), while the second reproduces with wondrous exactitude seventy-five specimens of Papyrus and Ostraka Fragments.

[3] *Cf.* Archibald H. Sayce and Arthur E. Cowley, *Aramaic Papyri discovered at Assuan.* London, 1906. *Vide supra*, p. 125.

arrival of other explorers. The German Government lost no time in acting upon this suggestion. An expedition, quickly got together, made its head-quarters at Elephantiné during the winter of 1906–1907. A French party likewise, led by M. Clermont-Ganneau, was quickly organized. As Professor Sayce predicted, a considerable quantity of papyri was recovered; and it was found to date back as far as the fifth century B.C.

In an earlier work, Professor Sachau dealt critically with three of the more important papyri which had just been brought to light.[1] These documents disclose the fact that a sumptuous Jewish Temple, built at Elephantiné in the period of the Pharaohs, was subsequently destroyed during an insurrection of the Egyptians. This circumstance was revealed through the discovery, among these papyri, of a copy of a petition which the broken-hearted Jews dispatched in 408 B.C. to the Persian Governor of Judea; and there was also found a copy of the Governor's reply. It was at once noted that, while the names of the Jews recorded in these papyri are Hebrew names, the papyri themselves are written in Aramaic. Evidently the latter tongue—the language of commerce throughout the East in the period lying between the sixth and the fourth century B.C.—was at that time, in Egypt, in familiar current use.[2]

Professor Sachau's present treatise gives one a very full account of the contents of a group of documents considerably less noteworthy than those with which he dealt in the earlier exposition. They are of very uneven quality, some of them being of comparatively little worth. But the explorer found among them two papyri of real and permanent utility. The former is a copy of the Behistun inscription of Darius I, written in Aramaic,—which incidentally confirms one's knowledge of the fact that this Persian ruler made use of different languages (Aramaic among others) when drawing

[1] *Cf.* Eduard Sachau, *Drei aramäische Papyrus-Urkunden aus Elephantine.* Berlin, 1907.

[2] *Vide supra*, p. 117.

up his official proclamations;[1] the latter presents the story of Aḥiḳar (*cf.* The Book of Tobit) in an incomplete form.[2]

A fact upon which Professor Sachau lays emphasis is the discovery, through these papyri, that the Jews living at Elephantiné were in reality a military garrison, stationed there by Persia for the purpose of keeping the Egyptians in order. It was for this reason, no doubt, that these Hebrews enjoyed the large measure of consideration and freedom admittedly accorded to them. For example, when the Persian monarch Cambyses looted and overthrew the temples of the Egyptians, he spared this Jewish Temple on its favoured island site. Such a proceeding, it should be remembered, was not uncommon under Persian rule. The central Government, indeed, did not hesitate to become openly the protector of centres where alien worship was observed; and it demanded of its subjects at least an outward show of respect for the traditions which had become associated with places of this character.

The religious observances of this foreign colony at Elephantiné exhibit certain marked modifications of those conceptions which are universally associated with Judaism. The earlier ideal that 'At Jerusalem only is the place where men ought to worship'[3] was not scrupulously maintained; at this period there were evidently other recognized localities, far removed from the national capital, where the appointed rites of the Jewish faith could legitimately be celebrated. It is clear, further, that these Elephantiné Jews did not fear to pronounce the sacred name of God, which appears to have had the sound of Yāhû. Moreover, while these colonists acknowledged and worshipped Yāhû as a 'Supreme' deity, and upreared a Temple in His honour, they did not denounce a contemporaneous belief in the existence of other gods. The

[1] Most of the early Aramaic texts we possess 'came from Egypt, where the language was used, not only for trade purposes (as elsewhere), but also officially under Persian rule'. (Wallace M. Lindsay in *The Encyclopædia Britannica*, 11th edition, vol. xiv, p. 619.)

[2] *Vide supra*, pp. 116 f.

[3] *Cf.* John iv. 20.

deities their neighbours worshipped were known to be many, and their altars were apparently permitted to stand in immediate proximity to the Elephantiné Temple.[1]

The Ostraca, which date also from the fifth century B.C., have proved of little service thus far. Many of the inscriptions are not in Aramaic. The text is imperfect, and often very difficult to reconstruct; the ultimate interpretation of it will be the reward of those philological experts who may be found to have skill enough to force it to yield its meaning.

THE ARCHÆOLOGY OF THE CUNEIFORM INSCRIPTIONS, by Archibald Henry Sayce, Professor of Assyriology in the University of Oxford. (The Rhind Lectures in Archæology, 1906.) London: The Society for Promoting Christian Knowledge, [2nd edition], 1908. Pp. vi., 220. 5*s*.

No discussion of the transmission and decipherment of religious texts would be complete without some allusion to the work of Professor Sayce. He was one of the pioneers in this field, and he is still in the van of a great forward movement. He is equally an expert with the spade and with the pen; and no important discovery in the world-wide fields of Archæology and Philology escapes either his eager eye or his illuminative comment.

Inasmuch as, during the last four years, Dr. Sayce has not written any treatise bearing directly upon this subject, it may not be amiss to call attention to a volume which was prepared by him a short time ago. Several considerations justify this particular selection, and its inclusion in the present survey. First of all, it was the premier book of its kind which the British press was asked to publish. Moreover, it deals with its subject in an extremely interesting way,

[1] *Cf.* Albin van Hoonacker on 'Jérusalem et Éléphantine' in *Le Muséon*, troisième série, tome i, p. 40 f. Cambridge, 1915.

and is well fitted to inform a wider constituency than it has reached thus far. Yet further, it emphasizes aright the close relationship subsisting between Archæology and Philology. And finally, although several books of the same type have appeared since this treatise was penned, few of them are capable of discharging exactly the function it fulfils in relation to the steadily advancing study of Comparative Religion.

Putting aside all the more technical aspects of his subject —e. g. questions of date and racial authorship and many kindred inquiries, most of which may be determined from the shape and general character of the sign-notation which the writers severally employed—Professor Sayce concentrates attention upon the contents of the inscriptions, and the bearing they have upon the interpretation of other epigraphs of similar and dissimilar origin. Special stress is laid also upon the study of pottery, an important aid in facilitating the purposes of this inquiry. As the outcome of his investigations, Dr. Sayce lays bare in a very striking way the proofs of relationship and mutual intercourse between the inhabitants of the oldest Eastern Empires. He shows with considerable detail how Babylonian culture influenced Egypt and Canaan and the remotest portions of Asia Minor, and how—not less in religion than in commerce and national government—the evidences of this fact have incidentally been recorded in numerous official documents.

The gradual decipherment of Cuneiform Inscriptions has not only immensely widened the boundaries of modern knowledge, but it has discredited (or else revolutionized) many theories which had previously gained general acceptance. On the other hand, owing to the constant possibility of error in such investigations, and owing also to the rashness of some whose equipment for this undertaking has been much too limited, philologists in this department have had to bear the reproach of strong and often well-deserved criticism. It is hardly surprising that, even among experts, many initial mistakes have been made, and parallelisms have been

'discovered' where no parallelism actually existed. Moreover, since such work has quite truthfully been described as 'the archæological romance' of the nineteenth and twentieth centuries, it has suffered from those friendly approaches which are equally the peril of Comparative Religion, viz. the handiwork of the too-enthusiastic amateur.

Even the author of this book has not wholly escaped the censure of the purist! Yet if Professor Sayce—equally with his predecessors and contemporaries—has been guilty of some errors of judgement, he is not unduly perturbed by that fact. It is by the way of failure—and pre-eminently in this field—that success must ultimately be won. On the other hand, there have certainly been very few, during the past generation, who have rendered such magnificent service in this enterprise as Dr. Sayce has done. He came to this task fortified by an excellent equipment; and, as already intimated, he has executed his quest—alike as an expert philologist and as a practical excavator—with a steadily growing competency. In particular, he has been throughout his life an enthusiastic student of the history and military rule of the Hittites.[1] It was he who discovered the clue which enables us to-day to read with some confidence their hieroglyphic writing, long the insoluble puzzle of modern scholarship; and many of his predictions concerning the career of this wonderful people, though treated often with unduly scant courtesy at the outset, have turned out to be surprisingly well-grounded. It was also he who in 1911 detected the value of some Egyptian translations of Meroitic words, and thus probably inaugurated the decipherment of the still-mysterious Meroitic script.[1] It begins to seem likely that the elucidation of an earlier philological problem by means of the Rosetta Stone is now, in our own day, about to be repeated!

Few teachers have given valuable and timely 'pointers' to younger contemporary archæologists and philologists more unselfishly than Professor Sayce. Not infrequently, in his books

[1] *Vide supra*, pp. 84 f.

as in his lectures, he has dropped the remark: 'I am inclined to think the solution of this perplexity lies, after all, *here*.' A brief exposition has followed; and those who have been wise enough to apply the suggested test have often discovered that Dr. Sayce was right. These fruitful 'asides' have not been lucky 'guesses', or arrows shot at random into the air, as some have mistakenly supposed. When tentative predictions have been fulfilled, they have not been merely 'happy hits'. They have been, in reality, scientific forecasts, based upon a maturing experience, and possessed of the value due to a genuinely penetrative insight.

In view of these facts, no apology is needed for including in the present survey a volume that appeared so early as 1907. All Professor Sayce's work is conspicuously suggestive. In his acute comparisons, he reveals often a very enviable prescience. He has a perfect genius for scenting out a probable 'find'. It is not surprising therefore that he proves exceedingly helpful and stimulating to younger students of religion, and that his *obiter dicta*, noted and remembered by scholars and Governments abroad, are promptly subjected to the test of a practical and searching experiment.[1]

Students of Comparative Religion have noted with satisfaction that Professor Sayce's *Gifford Lectures*,[2] so admirable because of the 'comparative' survey they contain, are at present under revision, and will soon be accessible in a considerably enlarged form. The first volume of the set has already issued from the press.[3] It is however in the fields of Archæology and Philology that Dr. Sayce is evidently most at home. On all problems arising in connexion with the transmission and interpretation of religious texts—wheresoever found, and howsoever preserved—his conclusions are sure to be invited, reported, and frequently cited.

[1] *Vide supra*, pp. 127–8.
[2] *Cf. The Religions of Ancient Egypt and Babylonia.* Edinburgh, 1902.
[3] *Cf. The Religion of Ancient Egypt*: *vide infra*, p. 293 f.

SUPPLEMENTARY VOLUMES

ZUR GESCHICHTE DER JUDEN VON ELEPHANTINE, von Hedwig Anneler. Bern: Max Drechsel, 1912. Pp. viii., 155. M. 6.45.

CHINESE AND SUMERIAN, by Charles James Ball. Oxford: The Clarendon Press, 1913. Pp. 168. £2 2*s*.

THE GREENFIELD PAPYRUS IN THE BRITISH MUSEUM, edited by Ernest A. T. Wallis Budge. London: The Oxford University Press, 1912. Pp. 130 + Plates. £2 10*s*.

THE BOOK OF THE DEAD. The Papyrus of Ani. A Reproduction in Facsimile, edited by Ernest A. T. Wallis Budge. 2 vols. London: Philip Lee Warner, 1913. Pp. 722. £2 2*s*.

AUSWAHL AUS GRIECHISCHEN PAPYRI, von Robert Helbing. Leipzig: G. J. Göschen, 1912. Pp. 146. Pf. 80.

UNE COMMUNAUTÉ JUDÉO-ARAMÉENNE A ÉLÉPHANTINE, EN ÉGYPTE, AUX VI^e^ ET V^e^ SIÈCLES AV. J.-C., par Albin van Hoonacker. (The Schweich Lectures on Biblical Archæology, 1914.) London: The Oxford University Press, 1915. Pp. 91. 3*s*.

EXTRA-BIBLICAL SOURCES FOR HEBREW AND JEWISH HISTORY, by Samuel A. B. Mercer. *Vide infra*, pp. 458 f.

THE NEW TESTAMENT DOCUMENTS. Their Origin and Early History, by George Milligan. London: Macmillan and Company, 1913. Pp. xvi., 322. 10*s*. 6*d*.

EPICTETUS AND THE NEW TESTAMENT, by Douglas Simmonds Sharp. London: Charles H. Kelly, 1914. Pp. xii., 158. 2*s*. 6*d*.

DER KRITISCHE WERT DER ALT-ARAMÄISCHEN AHIKARTEXTE AUS ELEPHANTINE, von Friedrich Stummer. (Alttestamentliche Abhandlungen.) Münster: Aschendorff, 1914. Pp. vii., 86. M. 2.50.

CHARIS. Ein Beitrag zur Geschichte des ältesten Christentums, von Gillis Albert Petersson Wetter. Leipzig: J. C. Hinrichs, 1913. Pp. vii., 224. M. 7.

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STUDIEN ZUR PALÄOGRAPHIE UND PAPYRUSKUNDE, herausgegeben von Carl Wessely. 15 vols. Leipzig: H. Haessel, 1901– . *In progress.* M. 128, for the first twelve volumes.

THEBAN OSTRACA. Hieratic, Demotic, Greek, and Coptic Texts, being a series of the University of Toronto Studies. London: The Oxford University Press, 1913. Pp. 230. 15*s.*

PSYCHOLOGY

Beyond the domain of Comparative Religion, there lies that still wider and more exacting field which is cultivated to-day by students of the Philosophy of Religion. Within its area, a considerable section of territory has been allotted to experts in the Psychology of Religion.

There can no longer be any doubt that explorers in this latter department are destined to play a very important rôle in broadening our religious conceptions. Not only is their teaching certain to modify materially some of the fundamental dogmas of modern Religious Philosophy, but the advent of the Psychology of Religion is bound to exercise influence in preparing the way for a still further expansion of Comparative Religion. Students in this field no longer regard the problems which it presents to them as the theologian is too apt to view them, viz. as mysteries which possess often a sacrosanct character ;[1] they confront them, rather, in the spirit of the purely scientific investigator. It is their business to widen, if possible, the boundaries of contemporary knowledge. They seek, therefore, to understand how the human mind acts, when it is constrained by distinctively *religious* impulses. They strive to answer, in a word, the single crucial question : What is the correct interpretation of human experience when viewed in the light of its traceable spiritual processes ?

Thus Psychology supplies a new method for the study of religion.[2] It compares man's inner religious experiences rather than his outward religious practices and observances. It recognizes that faith is quite as much a ' fact ' as the sacri-

[1] *Vide infra*, p. 149.

[2] It is not less true, of course, that the study of religions supplies Psychology with a field wherein it may correct and expand its tireless investigations.

fice it offers upon some altar. Suppose the doctrine of an objective revelation be true; still, even that revelation becomes a possession of man only through a personal religious experience. This experience is of the very *essence* of religion, and is more reliable and revealing than conformity to any amount of prescribed and visible ritual. Accordingly, the method of the Psychology of Religion is inductive, not deductive. It is reverent, yet empirical. It is convinced that, behind all the visible manifestations of religion, there is something subjective in man that accounts for and supplies value to his religious ideals and aspirations. It is not too much to affirm that, as time and reflection advance, it is 'this inward spiritual experience' that deepens and confirms our sense of the reality of religion.

In the opinion of some eminent judges, the future of Comparative Religion will in no small measure be influenced by the progress of Psychical Research.[1] The late Mr. Myers, in his great literary legacy to the world,[2] made 'the most daring excursion into psychology' published during the present generation. Not a little is to be hoped for, moreover, from the creation of the new 'Sub-Section' allotted to Psychology, recently inaugurated at a meeting of the British Association for the Advancement of Science.[3] A competent authority has not hesitated to affirm that 'the natural history of religious consciousness, as it manifests itself in the life of the individual, has now taken its place among the sciences'.[4] It will be noted also that Psychology, as applied to religion, has numerous affiliations with Mysticism; most of the writers selected for special mention under the present heading—e. g. Ames,[5] Hill,[6] Hocking,[7] etc.—have been led to

[1] *Cf. Proceedings of the Society for Psychical Research.* 26 vols. London, 1882– . *In progress.*

[2] *Cf.* Frederic W. H. Myers, *Human Personality, and its Survival of Bodily Death.* 2 vols. London, 1903. [Abridged edition, in one vol., 1907.]

[3] Held at Birmingham. September, 1913.

[4] *Cf.* William R. Inge, *Faith and its Psychology*, p. 151. London, 1912.

[5] *Vide infra*, pp. 142 f.

[6] *Vide infra*, pp. 146 f.

[7] *Vide infra*, pp. 147 f.

deal more or less fully with that subject. Psychology, thus applied, has also many affiliations with Sociology,[1] which, under some of its aspects, is denominated Social Psychology or Collective Psychology. Here the mind of primitive peoples—a group or tribe, not an individual merely, being taken as the unit of inquiry—is subjected to a rigorous psychological analysis. The affiliation of Psychology with Mythology,[2] likewise, will not be overlooked. The value of this study for the propagandist of religion among alien peoples—naturally somewhat indifferent to his appeals—is self-evident. To understand the subtle inner working of the ordinary savage mind, when a distinctively religious appeal is being made to it, really means the winning of the battle. For the reasons just specified, a somewhat generous amount of space must be allotted to this topic in the course of the present survey.

Attention is specially drawn, in this preliminary sketch, to the opening chapter of Professor King's book ;[3] its title runs : ' The Possibility and the Scope of the Psychology of Religion.' Likewise, in a commemorative volume published by the professors and alumni of Hartford Theological Seminary,[4] Professor Dawson presents an admirable account of the genesis and growth of this virile new study. He defines the Psychology of Religion as ' the science of the religious life. As such, its aim is to investigate human experience, under the aspect of those feelings, ideas, and activities that go out towards the supernatural. Its material is (1) the mental states involved in religion, (2) the objects that induce them, and (3) the environment of mind that affects its reactions to such objects. Its method is that of the other inductive sciences. As a separate science, indeed, it is thus far only correlating and interpreting the data of the older human sciences, formulating its plans, and seeking to

[1] *Vide supra*, pp. 62 f.
[2] *Vide supra*, pp. 96 f.
[3] *Vide infra*, pp. 149 f.
[4] *Cf. Recent Christian Progress. Studies in Christian Thought and Work during the last Seventy-five Years.* New York, 1909.

find its own more specific methods.'[1] Nevertheless, it furnishes 'the beginnings of independent investigation in the sphere of religion';[2] whilst there have already 'been brought to light the unity of religious consciousness in all mankind, the essential elements of that consciousness, the objects that evoke its activities under the varying conditions of racial environment, the forms these activities take (in ceremonials, sacrifices, worship, and institutions), and the religious sanction of conduct throughout racial evolution'.[3]

It is quite natural that, of late, the psychological study of religion has attracted an increasing number of votaries, including many scholars of international standing. Some of the very best work in Psychology, thus far accomplished, stands connected with its investigations of man's religious experiences. Such investigations probably represent to-day the dominant phase of psychological research. Already a great stream of books has begun to issue from the press. The study had its inception, really, a long time ago. It began in Germany; for it can scarcely be denied that it was Schleiermacher who first analysed religion after this particular manner. His theory was defective, no doubt, in the exaggerated importance it attached to the 'subjective consciousness'; nevertheless the element of emotion assuredly enters into all genuine religion, and in many instances completely dominates it.[4] In Germany however for the most part, the Psychology of Religion has (until lately) been studied merely as a branch (and as a quite subordinate branch) of the Philosophy of Religion. In Great Britain, this study is gradually winning adherents. The recent action of the British Association has already been referred to. Both

[1] *Cf. ibid.*, pp. 180 and 184.

[2] *Cf. ibid.*, p. 187.

[3] *Cf. ibid.*, p. 183.

[4] It is important to bear in mind that the terminology employed by Schleiermacher in this connexion, in his *Glaubenslehre* and *Psychologie* respectively, is not always uniform in its meaning. *Cf.* F. Siegmund-Schultze, *Schleiermachers Psychologie in ihrer Bedeutung für die Glaubenslehre.* Tübingen, 1913.

elaborate[1] and popular[2] expositions of the Psychology of Religion have begun to appear. This is not surprising, seeing that the vigorous cultivation of Anthropology in the British Isles is largely psychological in its trend. The study of Animism, in Sir Edward Tylor's hands, was often simply a study of Psychology, i. e. he deliberately analysed the psychological impulses of the individual savage, in order that he might interpret correctly the latter's distinctively religious rites and institutions.

The great majority of writers on this topic, and its foremost and most successful expositors, are undoubtedly scholars of American nationality. This fact will be made evident in a moment; but all are familiar with the magnificent advance which has been led successively by Professors Everett,[3] Starbuck,[4] Coe,[5] and James.[6]

Attention has already been drawn to Principal Carpenter's remark that the origin of religion can be determined only through the aid of Psychology.[7] Moreover, the similarities which reveal themselves in religions of diverse types must, in large measure, be explained in the same way; they are due, ultimately, to the homogeneity of the human race, and (in particular) to the homogeneity of the human mind. At the same time, a note of warning, perhaps sufficiently expressed by the maxim '*Festina lente*', is called for in connexion with the advances which are now being achieved in the prosecution of this study. If, owing to what must be regarded as a strange and culpable oversight, the Psychology

[1] *Cf.* James Lindsay, *The Psychology of Belief*. Edinburgh, 1910.

[2] *Cf.* William R. Inge, *Faith and its Psychology*. London, 1909; George Steven, *The Psychology of the Christian Soul*: *vide infra*, p. 161; Eric S. Waterhouse, *The Psychology of the Christian Life*: *vide infra*, p. 161; etc.

[3] *Cf.* Charles C. Everett, *The Psychological Elements of Religious Faith*. New York, 1902.

[4] *Cf.* Edwin D. Starbuck, *The Psychology of Religion. An Empirical Study of the Growth of Religious Consciousness*. New York, 1899.

[5] *Cf.* George A. Coe, *The Spiritual Life. Studies in the Science of Religion*. Chicago, 1900.

[6] *Cf.* William James, *The Varieties of Religious Experience*. New York, 1902.

[7] *Vide supra*, p. 6.

of Religion has been unduly long in making its appearance, it must not now be exploited, or permitted to fall into the hands of careless and incompetent interpreters.

There is, at the outset, the risk of exaggerating the importance of this new branch of inquiry. The weakness inseparable from certain forms of Mysticism, and the occasional aberrations which are apt to become linked with the methods of Psychical Research, must be watched and promptly corrected. There is risk, further, of exaggerating the actual possibilities of this study.[1] It must be remembered that the conclusions at which experts in Psychology arrive are based upon data of a somewhat volatile character; and there are at present no available methods by which erroneous factors in the argument are certain to be detected. Moreover, the doctrine of the 'Subconscious Self' is in danger of being pushed to extremes.[2] Finally, while the Psychology of Religion rests upon actual verifiable experience, *whose* experiences are to be allowed to count? Is the investigator always a reliable and competent medium? Is he possessed, in sufficient measure, of the religious sense? Are his religious emotions sufficiently vivid? It must ever be remembered that Psychology, as an instrument of research, is restricted to 'the study of states of consciousness. It can investigate the interplay of the emotions and the will; but, for the seeker after *ultimate* truth, it has no message. It knows nothing of any truth that is not relative and contingent'.[3]

It can, however, be said with all confidence that the more serious promoters of this study are keeping a high ideal in

[1] *Vide infra*, pp. 152, 154, 156, etc.

[2] Professor Sanday has raised this question, in an acute form, in his *Christologies Ancient and Modern*. Oxford, 1910. A searching examination of this theory is made by John Baillie in 'The Subliminal Consciousness as an aid to the interpretation of the Religious Experience', an article which appeared in *The Expository Times* for May 1913, pp. 353–8. *Cf.* Dr. Sanday's reply to his critics, 'The Value of the Subconscious', found in the same Journal for July 1913, pp. 438–44. *Cf.* also an elaborate article entitled 'Science empirique et psychologie religieuse' in *Recherches de science religieuse*, vol. iii, pp. 1–61: *vide infra*, p. 487.

[3] *Cf. The Times*. London, March 20, 1913.

view. They are seeking earnestly, and not unsuccessfully, to ascertain, through this particular avenue of approach, *the actual facts* which are embraced within man's subjective religious experience. They are seeking, furthermore, to sift and classify all such discoveries, and to formulate, in as far as possible, the laws under which these articulated psychological processes can be shown to be indissolubly linked together.

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE, by Edward Scribner Ames, Assistant Professor of Philosophy in the University of Chicago. Boston: Houghton, Mifflin and Company, 1910. Pp. xii., 428. $2.50.

It is fitting that the first volume presented in this list should come from an American author; for, as already remarked,[1] scholars in the United States have shown much fondness for this special line of inquiry. They have displayed also, along with a praiseworthy activity, a rare capacity for elucidating a subject which, however engrossing, is still admittedly elusive and obscure.

Dr. Ames has attempted to take stock of the results which previous investigators have garnered,—the necessary links of connexion being supplied, and personal interpretive expositions being thrown in, as his undertaking advances. 'Several studies have appeared', he remarks, 'treating of primitive religion, and the religion of particular races; others have dealt with the phenomena of conversion, of faith, of mysticism, and of other special interests with which the current religious reconstruction is concerned; it seems desirable, however, to bring all these phenomena into the perspective of a comprehensive psychological inquiry'.[2]

This work is divided into four leading sections. First, a brief sketch is given of the 'History and Method of the Psychology of Religion'. In Part II, attention is concen-

[1] *Vide supra*, p. 140.

[2] *Cf.* p. viii.

trated upon ' The Origin of Religion in the Race '. The parallelisms touching prayer, sacrifice, ritual, etc., incidentally dwelt upon under this heading, are of special interest for the student of Comparative Religion. This portion of the book is probably its most fruitful subdivision, in so far as the purpose of the present survey is concerned. Part III deals with ' The Rise of Religion in the Individual '; and here one is often reminded of the pioneer work of Professor James, as embodied in his epoch-making *Gifford Lectures*.[1] Part IV is entitled ' The Place of Religion in the Experience of the Individual and Society '. Under this heading the author has much to say concerning the psychology of religious genius and inspiration, and the psychology of religious sects.

At many points the writer shows his sympathy with the sociological school,[2] although his persistent affinities more than suffice to lead him elsewhere. His book is a good illustration of the manner in which the investigations of all schools are, in reality, complementary and supplementary to one another.[3]

THE FOUNDATIONS OF RELIGION, by Stanley Arthur Cook, Lecturer in the Comparative Study of Religions, Gonville and Caius College, Cambridge. (The People's Books.) London : T. C. and E. C. Jack, 1914. Pp. 96. 6*d*.

It is surely one of the most significant signs of the times that a book of this type and quality should be included in a ' popular ' series, and that it could be offered to the public at the paltry price which its Publishers ask for it. But ' The People's Books ' stand quite apart by themselves. One hundred of these little volumes have already been completed. Though handy in form, attractive in appearance, and substantially bound, their cost is phenomenally small. A still greater surprise is awakened, however, when one samples the

[1] *Cf.* William James, *The Varieties of Religious Experience.* London, 1902. [2] *Vide supra,* pp. 62 f. [3] *Vide infra,* pp. 321–2.

contents of these volumes. A glance at the list of titles and authors reveals the fact that investigators of the highest standing have not ignored the possibilities of a great opportunity, or shirked the toil necessarily involved, in their effort to simplify and condense the substance of modern critical learning. Scholarly, comprehensive, and thoroughly up-to-date, the man in the street is to be congratulated upon the hitherto undreamed-of privilege which the existence of these booklets has brought within his reach. A competent Bibliography is invariably supplied.

Mr. Cook has for many years been a devoted student of religions. Individual preferences led him early to make a special study of Hebrew and Syriac, and he has won many distinctions as prizeman, examiner, and editor in the field of Oriental Religions. His little book in the *Religions Ancient and Modern* series is widely known,[1] while his contributions to various Encyclopædias have given him a permanent place among critical authorities in the department he represents. A larger work, just published, has been welcomed with genuine interest.[2]

Behind and beyond all Mr. Cook's industry, however, there has lain a far deeper purpose than the mastery of the most recent available data bearing upon the History of Religions. As he says in his Preface: 'This little book aims merely at introducing the reader to certain fundamental aspects of the vast subject of Religion. It does not concern itself with the value of any particular religion, or with what may be called the "Foundations of Theology".' The writer's outlook is wider; his intention is to go deeper; therefore he seeks to expound *The Foundations of Religion.*

In the course of his investigations, Mr. Cook has always placed the very highest estimate upon the capabilities of the comparative method.[3] He has accordingly pressed that method into service from the very outset, and to-day he is

[1] *Cf. Religion in Ancient Palestine.* London, 1908.
[2] *Cf. The Study of Religions*: *vide infra*, p. 317.
[3] *Vide infra*, pp. 332 f.

more than ever convinced that it is indispensable as an agent of research. At the same time, he is a diligent student of Psychology, in which field he discovers many clues that lead one straight to the heart of the study of Religion. Hence he frankly premises that 'this little book is based upon the applications of psychology and psychological methods to the comparative and historical study of religions and religious material '.[1]

In some of its statements, this admirable primer reminds one forcibly of a penetrative American book that was published a little over a decade ago.[2] From one point of view, it might well be assigned to the Philosophy of Religion, i. e. to a department lying entirely beyond the boundaries of Comparative Religion. The writer himself—in the passage just quoted, as also in his own academic practice—bases *The Foundations* somewhat illogically upon the gains won by Comparative Religion. Its real place, however, is to be found among studies preliminary to Comparative Religion, whenever that designation is employed in its modern and more restricted meaning.[3]

In seeking to summarize the results of his inquiry, Mr. Cook writes: 'The comparative study of religions has proved the fundamental *similarities* in the different forms of Religion,—a not altogether surprising result when we consider the scientific evidence for the oneness of all mankind '.[4] 'The comparative study of the forms and vicissitudes of Religion has revealed the enormous amount of variation . . . in human thought, from the earliest times to the present day ';[5] but 'these very profound *differences* indicate the continuous development, as man learns more of himself and of his environment '.[6] 'Modern anthropological research—in throwing a flood of light upon past and present religious, social, legal and other ideas—is laying the foundation for

[1] *Cf.* p. 5.

[2] *Cf.* Charles C. Everett, *The Psychological Elements of Religious Faith.* New York, 1902.

[3] *Vide infra*, pp. 509 f.

[4] *Cf.* p. 91.

[5] *Cf.* p. 11.

[6] *Cf.* p. 87.

a more critical knowledge of human nature, and the preponderating tendencies of life and thought.'[1] 'Increase of thought develops conceptions of God and of the world; and, in this respect, both are "man made".'[2] 'Man cannot with impunity go back to earlier types of belief and behaviour; and every advance has been psychical, rational, with enrichment of thought and for the benefit of the average man.'[3]

One often feels that the writer, in view of the probable character of the majority of his readers, indulges too much in the use of metaphysical forms of expression, and in abstract phases of thought. At the same time, he has furnished a really satisfying exposition, and one that cannot fail to stimulate many to acquaint themselves with some portion of that vast untrodden region which still lies beyond their horizon.

RELIGION AND MODERN PSYCHOLOGY. A Study of Present Tendencies, by J. Arthur Hill. London: W. Rider and Son, 1911. Pp. 200. 3*s.* 6*d.*

The full sub-title of Mr. Hill's book runs thus: 'A Study of Present Tendencies, particularly the religious implications of the scientific belief in survival, with a discussion on Mysticism.' As those who have read a contemporary volume from the same pen[4] might anticipate, the author's treatment of Mysticism is especially noteworthy.

This modest, compact, and thoughtful treatise is in no sense 'cheap', save as regards its price. When one opens it, it is found to be wholly without pretension. It contains no Preface. It frankly makes its appeal to the non-professional scholar. Nevertheless, while remarkably well fitted to achieve its manifest aim, it is a book which those who read it once will not fail to read again. It is not the

[1] *Cf.* p. 12. [2] *Cf.* p. 87. [3] *Cf.* p. 92.
[4] *Cf. New Evidences in Psychical Research.* London, 1911.

work of a careless or hurried writer, but proves to be robust and suggestive at practically every turn.

The subject-matter of this volume, as its sub-title suggests, centres around two comprehensive themes, viz. the doctrine of Immortality, and the interpretation of Mysticism. But it has much to say incidentally upon other subjects, pertinent to the present inquiry. It would be a very real oversight if any student of the Psychology of Religion were not to peruse this brief but helpful exposition.

THE MEANING OF GOD IN HUMAN EXPERIENCE. A Philosophic Study of Religion, by William Ernest Hocking, Assistant Professor of Philosophy at Yale University. New Haven: The Yale University Press, 1912. Pp. xxxiv., 586. $2.50.

Reference to this book must not be omitted, for it represents work and impulse and originality of a rarely high order. It is somewhat difficult to assign it with confidence to its proper category. It belongs, in large part, to the Philosophy of Religion; yet it belongs also to the Psychology of Religion, and it might with almost equal warrant be included under the heading of Mysticism. These uncertainties, however, are details which do not really matter; the main fact to be noted is that a very sane and scholarly discussion here awaits any reader who is willing to entrust himself for a little time to the guidance of a vigorous and stimulating thinker.

Dr. Mellone of Manchester recently expressed the opinion that 'most of the constructive work in the Philosophy of Religion, at the present time, has affinities either with pragmatism or with mysticism, even if these are inwrought with elements of a wholly different kind'. Dr. Hocking is of much the same mind, yet personally he is quite unable to endorse the claims of pragmatism. It, he holds, is a philosophy that will never conduct the inquiring soul into the presence of God. 'It is the function of the pragmatic test

(as of pain and discomfort generally) to point out something wrong; the work of discovering what is right must be done by other means.'[1] In mysticism, on the other hand, the conditions are entirely different. 'The mystic finds the absolute in immediate experience. Whatever is mediated is for him not yet the real which he seeks. This means to some that the mystic rejects all mediators; the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes all things mediators in their own measure. To all particulars he denies the name God, — to endow them with the title of mediator between himself and God. Thus it is that the mystic, representing the truth of religious practice, may teach idealism the way to worship, and give it connexion with particular and historic religion.'[2]

Professor Hocking will certainly not be satisfied if he is merely granted a respectful hearing; he aims at quickening thought in the minds of his readers. Some, it is to be feared, will find that the mental burden he lays upon them is a pretty severe one; for the writer's own mind seems practically tireless. The exceedingly numerous phases of the subject, as they successively emerge, are handled with scrupulous fidelity. The author holds that our idea of God, ultimately considered, is in each individual case 'a postulate of our moral consciousness'.[3] At the same time, the mental nimbleness and confidence with which Dr. Hocking passes from point to point, his *obiter dicta*, and his conspicuous sincerity, make one forgetful of everything save the keen exhilaration of the moment, and the skill and comradery and enthusiasm of a guide such as one seldom encounters.

The successive stages of the argument bear the following labels: i, Religion as seen in its Effects; ii, Religious Feeling and Religious Theory; iii, The Need of God; iv, How Men know God; v, Worship and the Mystics; and vi, The Fruits of Religion.

[1] *Cf.* p. xv. [2] *Cf.* p. xix. [3] *Cf.* p. 146.

THE DEVELOPMENT OF RELIGION. A STUDY IN ANTHROPOLOGY AND SOCIAL PSYCHOLOGY, by Irving King, Professor of Education in the University of Iowa. New York: The Macmillan Company, 1910. Pp. xxiii., 371. $1.75.

An interesting fact, not without its significance, is the circumstance that the writer of this book began his study of religion while he was still a student of theology. He is not to-day, it may be remarked in passing, a sponsor of the theological method. On the contrary, it was because he found his earlier approaches to the study of religion so often blocked and practically thwarted by the conceptions he had imbibed during his theological training that, greatly daring, he resolved to adopt in future a more progressive line of action. As a result, he has now become a highly competent expositor of Anthropology and Social Psychology.

The theologian, if not an ingrained radical, is apt to become ultra-conservative. He tends more and more to believe that *his* religion, *his* conception of God, *his* system of doctrine, *his* co-ordinated ritual, etc., are better than those of his neighbours; hence, in all conscientiousness, he tends to become an aggressive and tireless proselytizer. The student of Anthropology or Ethnology or Sociology, on the other hand, begins the study of religion entirely free from the handicap of such narrow and narrowing ideals. He finds religion manifesting itself under a great variety of forms, and he proceeds to enrich his mind through an unbiased accumulation of actual facts and a knowledge of actual restrictive conditions. It soon begins to appear that Totemism not less than Pantheism, that Unitarianism not less than the most rigid Calvinism, are saturated through and through with the irrepressible thought of God. The savage, not less than the scholar, cannot rid himself of a haunting Presence, which asserts its actuality in an immense variety of ways. The scientific study of religion—far from leading the conscientious student astray, and causing him to drift

helplessly from his old moorings—discloses to him, in point of fact, a new and broader and abiding foundation for his faith. The writer of this book has not ceased, as a result of his painstaking researches, to be a theologian ; but he is now a theologian of an emphatically scientific and thoroughgoing type.

'We may define', he says, 'the problem of the pages which follow as that of showing how the religious consciousness has been *built up*, or differentiated from a background of overt activity and relatively objective phases of consciousness. The assumption underlying the problem is that the religious attitude of mind has had a natural history ; that there was a time in the history of the race when a definite religious attitude did not exist ; and that, in its genesis and in its development, it has been conditioned by the same laws according to which other mental attitudes have come into being.'[1] The writer further quotes with approval Dr. Nansen's dictum that 'religious ideas must be reckoned as a natural product of the human mind itself under the influence of its surroundings '.[2]

Notwithstanding the author's somewhat radical attitude, he has shown immense diligence in the preparation of this volume. It fairly bristles with 'facts'. The writer embodies many most excellent suggestions in his chapter entitled 'The Possibility and the Scope of the Psychology of Religion'.[3] On 'The Genesis of the Religious Attitude' he is to be read with caution ; but he will certainly give satisfaction to the typical sociologist when he writes : 'The social organization is practically the universe, the *ne plus ultra*, of the primitive man's life'.[4] In his chapter on 'Magic and Religion' he joins issue with Professor Frazer,[5] advancing reasons which convince him that magic 'cannot in all cases be sharply differentiated from religion'.[6] He feels constrained to criticize also the theory Professor Jevons main-

[1] *Cf.* p. 43. [2] *Cf.* Fridtjof Nansen, *Eskimo Life*, p. 209. London, 1893.
[3] *Cf.* pp. 1–23. [4] *Cf.* p. 68. [5] *Vide supra*, pp. 17, 23, etc.
[6] *Cf.* p. 165.

tains, when the latter argues for the original and independent existence of religion[1]; for he cannot accept the belief that the idea of the supernatural was present in the mind of primitive man. Professor King promises, in his chapter on 'Religion and Morals',[2] to write at more length upon this theme at a subsequent date. 'The author has amassed much material for a full treatment of this subject, but time does not permit of working it out for the present volume'.[3] May this foreshadowed undertaking not remain too long unattempted!

A PSYCHOLOGICAL STUDY OF RELIGION. Its Origin, Function, and Future, by James Henry Leuba, Professor of Psychology in Bryn Mawr College, Pennsylvania. New York: The Macmillan Company, 1912. Pp. xiv., 371. $2.00.

To speak with perfect frankness, Professor Leuba's book is a disappointment. It is not lacking in philosophic insight, competent dialectic, and considerable originality; such qualities, in view of the writer's previous work and honourable professional standing, were confidently anticipated. But those who expected that the slightness of an earlier survey[4] would here have been expanded into a comprehensive and closely-reasoned treatise, marked by a satisfying precision and coherence, can only regret that their hope remains unfulfilled.

In truth, this book receives notice in the present survey rather on account of what it is *not* than because of its actual contents. In some quarters, it has been heralded as an embodiment of the best product of current literature bearing upon the Psychology of Religion; but, in reality, it may more truthfully be described as a Philosophy of Religion, based upon the principles and methods of Psychology. The

[1] *Cf.* p. 173. *Vide* Frank B. Jevons, *An Introduction to the History of Religion.* London, 1896. [6th edition, 1914.]

[2] *Cf.* pp. 287–305. [3] *Cf.* p. 287.

[4] *Cf. The Psychological Origin and the Nature of Religion.* London, 1909.

ultimate verdict that must be pronounced upon this book reminds one of the erroneous impression which remained current for a time in reference to Professor Jevons's *Introduction to the History of Religion*; as a matter of fact, the latter work presents a survey of the History of Religion only in so far as that statement is qualified by the author's caveat: 'investigated on the principles and methods of Anthropology'. Touching the light it throws upon the problems of Comparative Religion, that feature of it is found (as in the case of Professor Frazer's *Golden Bough*), to be considerably less in evidence than is usually imagined.[1]

The demands made in the name of Psychology throughout this book are strangely exaggerated, and tend to discredit the application of the psychological method within the domain of religion. In his eleventh chapter, Professor Leuba is particularly severe upon the authorized teachers of religion, as when he remarks: 'If theology is ever to find out what beliefs work best towards self-realization and happiness, it will have to deal with inner experience according to the best scientific methods. Until it does so, it cannot make any claim to serious consideration. And when it does so, it will have become a branch of Psychology'.[2]

Professor Leuba's speculations concerning the future of religion, in a work of a purely 'scientific' character, seem to be somewhat out of place. It was to explain actual mysteries, and not to invent new ones, that the writer entered upon his quest. Even if he were strictly in order,—for surely it is a psychology of existing religions, not a psychology of a future religion, that scholars to-day need—his theory is singularly vulnerable to criticism. Dr. Leuba's 'Religion of Humanity' is an airy forecast that can hardly satisfy any one save an 'empirical idealist' like the professor himself. Professor Pratt, as an expert investigator in Psychology, is more modest (if also more conventional) when he declares: 'What the future of religion is to be, no one can tell'.[3]

[1] *Vide supra*, p. 16. [2] *Cf.* p. 277.

[3] *Cf.* James B. Pratt, *The Psychology of Religious Belief*, p. 302: *vide infra*, pp. 153 f.

THE PSYCHOLOGY OF RELIGIOUS BELIEF, by James Bissett Pratt, Assistant Professor of Philosophy in Williams College, Williamstown, Mass. New York: The Macmillan Company, 1907. Pp. xii., 327. $1.50.

Dr. Pratt's volume occupies a place, logically if not chronologically, intermediate between the books offered to us respectively by Mr. Hill [1] and Professor Stratton.[2] It is intended, chiefly, for the general reader; yet it exhibits a reasonable ambition of achieving results of a higher and more discriminative order. It undoubtedly breaks new ground; yet it is based to a large extent upon the work already accomplished by pioneers in related domains of study. 'Most of all am I indebted to the assistance and inspiration of Professor William James. How deeply his *Varieties of Religious Experience* has influenced my thought will be patent to every reader of this book. His *Principles of Psychology* and his *Will to Believe* have been only less influential; while to his lectures, and to personal contact with him, I owe even more than to his writings.'[3] Such admittedly was the genesis of this very engaging volume.

Professor Pratt subdivides his book into three parts: viz. i, Psychological, (The Elements of Psychic Life, and The Nature of Belief); ii, Historical, (Religious Belief among Primitive Peoples, Religious Belief in India, Religious Belief in Israel, and Three Phases of Christian Belief); and iii, The Present Status of Religious Belief, (in which its development in each human being, during Childhood, Youth, and Mature Age, is traced with scrupulous care).

It is to be observed that man's religious *beliefs*, viewed from the psychological standpoint—in particular, '(1) the nature of belief in a God or gods, and (2) the basis or bases on which this belief really rests'[4]—constitute the theme upon which this author concentrates his whole inquiry. Various

[1] *Vide supra*, pp. 146 f.
[2] *Vide infra*, pp. 155 *f.*
[3] *Cf.* p. ix.
[4] *Cf.* p. vii.

aspects of the *religious consciousness*, such as conversion, etc., are deliberately put aside. And what is Dr. Pratt's conclusion? According to him, the basis of religious belief is traceable to Feeling. 'The one contention for which I wish my book to stand is insistence upon the immense and vital importance of our *instinctive* life, as manifested in the feeling-background, and as seen particularly in the religious consciousness'.[1]

It is here that one finds the central defect in an argument which, in other respects, is as admirable as it is suggestive. The part played by the Will, in the creation of religious ideas, is almost wholly ignored. Even in the discussion of 'Types of Belief in Mature Life', the Intellect is not allotted that regnant place to which it is undoubtedly entitled. It is quite true that the writer declares: 'I do not wish to be understood as assigning no value to thought in religion. . . . To exist, belief must be made articulate; and, for this purpose, thought is essential'.[2] Nevertheless, he holds that Intellect can no longer be regarded as 'an original and independent source of religious belief'. In truth, as Professor Leuba[3] and others have shown, Thought, Feeling and Volition are equally essential constituents; these three factors are absolutely inseparable in the formation of man's fundamental and most persistent beliefs. Religion that is based ultimately on Feeling rests upon a very uncertain foundation, and on one which—because it cannot easily be tested—can never adequately be established. This theory tends to resolve religion, ultimately, into an enigma—'the recognition of a mystery pressing for interpretation', as Herbert Spencer phrased it—and, in all probability, into an insoluble mystery.

This book closes with two Appendices,—the one, a brief *Questionnaire*, made up of queries of a very searching and personal character; the other, a select (yet fairly representative) Bibliography of the Psychology of Religion, covering ten pages.

[1] *Cf.* p. 28. [2] *Cf.* p. 284. [3] *Vide supra*, pp. 151 f.

PSYCHOLOGY OF THE RELIGIOUS LIFE, by George Malcolm Stratton, Professor of Psychology in the University of California. (The Library of Philosophy.) London: George Allen and Company, 1911. Pp. xii., 376. 10*s.* 6*d.*

Professor Stratton's book, a valuable addition which America has made to the series of Handbooks now in course of publication under the editorship of Professor Muirhead of Birmingham, conducts its readers to a higher level, and into an atmosphere rarer and more difficult to breathe, than that characteristic of some of the volumes which have just been specified. Not that an earnest student of Psychology will find here any really serious obstacles impeding—much less barring—his way, or that a casual investigator will be in danger of being immediately carried beyond his depth; on the contrary, both classes of inquirers are certain to experience an agreeable mental stimulus, and to find the writer's style sparkling, arresting and lucid. At the same time, this treatise is evidently intended for scholars, i. e. for men whose equipment and intellectual training will enable them to move easily and without pause through abstract and often complicated discussions.

Another outstanding difference separates this volume from most contemporary publications. It will be recalled that the late William James, the great instigator and inspirer of all recent research in this department, was in the habit of drawing up series of carefully-framed 'Questions', and of distributing these among persons who were likely to be able to furnish reliable answers to them. Professor Pratt supplies us indeed, in his book, with an actual *Questionnaire*.[1] Professor Stratton, on the other hand, is not quite so ready to yield himself to the guidance and methods of his distinguished forerunner. 'Professor James's volume on *Religious Experience*', he says, 'has inevitably been of influence

[1] *Cf. The Psychology of Religious Belief*, pp. 307–9: *vide supra*, pp. 153 f.

throughout, even though his writing arouse so often one's admiring opposition.'[1] Professor Stratton does not ignore, or seek improperly to minimize, the value of accumulated 'introspective testimonies'; nevertheless, he perceives clearly that the circle from which they can successfully be obtained must perforce be a narrow one, while the evidence thus procured is liable to be self-conscious and distorted. He is alive to the 'danger of laying undue stress on what is exceptional and even morbid'.[2] Hence he is inclined to assign to the material acquired through every such *Questionnaire* a secondary and subordinate place. The chief sources of information upon which he relies are primarily objective, not subjective. For a record of the religious beliefs of a wide variety of primitive races, he examines with a critical eye the works published by Tylor and Frazer; for a record of the corresponding beliefs of advanced civilizations, he refers us to the Sacred Books of mankind. No doubt, 'as psychological evidence, some of the canonical collections [may] have in them a trace of insincerity. . . . Whatever motives may have entered into such a work, the product must have been psychologically sound; for men responded to it, accepted it, and made it the basis of a creed, and this is proof positive that it answered to something deep in the nature of those to whom it was addressed'.[3]

The scrutiny to which these multifarious data are subjected is carried forward with rare insight and skill. Herein lies the distinction of this volume. And what are the conclusions at which the writer arrives? Professor James held that, amid all the varieties of religious experience, men agree ultimately in believing that 'the visible world is part of a more spiritual universe, from which it draws its chief significance'.[4] Professor Stratton does not directly combat this view, but he prefers to affirm that Psychology discloses a 'war of motives in religion. At every instant, the mind is driven powerfully in opposite directions; it at once clings

[1] *Cf.* p. viii. [2] *Cf.* p. vi. [3] *Cf.* p. vi.
[4] *Cf. The Varieties of Religious Experience*, pp. 516 f. New York, 1902.

to, and abhors, the self and the world, both physical and social; it wishes to act in conflicting ways, and at the same time to remain passive; it depends upon, and despises, its own powers of sense and of intellect; it would have its divinity both many and one, both near and far, both known and unknown'.[1] Accordingly, he divides the substance of his book into four parts, viz. i, Conflicts in regard to Feeling and Emotion; ii, Conflicts in regard to Action; iii, Conflicts in regard to Religious Thought; and iv, Central Forces of Religion, this latter subdivision including a notable and thoroughly discriminative chapter on 'Standards of Religion'.

THE SCIENCE OF SPIRITUAL LIFE. An Application of Scientific Method in the Exploration of Spiritual Experience, by Marshall Peter Talling. New York: The Fleming H. Revell Company, 1912. Pp. 320. $1.50.

As in the case of Professor Watson's volumes,[2] students of the Psychology of Religion are reminded that this book will repay examination and study. It contributes little directly towards promoting the interests of Comparative Religion, —its domain being rather Theology, and its goal 'the reconstruction of theology in accord with the principles of science';[3] but it is full of sidelights and suggestions of genuine scientific value.

DIE LEBENSKRÄFTE DES EVANGELIUMS, von Johann Warneck, Missions-Inspektor in Barmen.[4] Berlin: Martin Warneck, [5th edition, revised], 1913. Pp. 358. M. 4.50.

Instead of selecting a purely technical book to represent recent scholarly work supplied by German experts in this

[1] *Cf.* p. viii. [2] *Vide infra*, p. 160. [3] *Cf.* p. 7.

[4] Dr. Warneck is also Lecturer on the Science of Missions and Religion, in the Theological Seminary at Bethel bei Bielefeld.

field,[1] it is a pleasure to draw attention rather to a volume which no student of the Psychology of Religion can afford to overlook. It has been translated, quite recently, into English.[2] Unfortunately, however, it is generally thought of as a manual, intended only for missionaries; it is really a treatise, of peculiar and permanent worth, addressed to all who are interested in a subject of timely and paramount importance.

This book is in truth, as the author claims, 'a psychological study of missions'. It contains an account of experiences faced by a Christian propagandist 'in the midst of Animistic Heathendom'; at the very outset, the introduction of the term 'animistic' reveals the scientific standpoint of the writer.[3] He seeks to ascertain and demonstrate the existence of those vital forces which, more than anything else, tend to set Christianity apart from all the other religions of the world.

One is at once impressed—as previously by Professor Meinhof's book[4]—by the serious way in which German missionaries regard and approach their task. British and American candidates, when offering themselves for work in some foreign field, are apt to be constrained to take this step under the pressure of strong religious sentiment; men of Teutonic birth, on the other hand, usually allow considerations of quite another sort to come into play. They intensely dislike the risk of being hurried into a position from which no honourable way of retreat may lie open to them. Moreover, they always regard missionary work, more or less consciously, from the scholar's point of view. Accordingly, Dr. Warneck devotes the first part of his book—as he devoted the first years of his preparation for his great lifework—to a searching study of Animism, in all its nebulous beliefs and implications. His volume, on this account, is extremely

[1] *Cf.* Wilhelm Wundt, *Völkerpsychologie*: *vide supra*, pp. 106 f.

[2] *Cf. The Living Forces of the Gospel.* Edinburgh, 1909.

[3] *Cf.* also this author's *Die Religion der Batak. Ein Paradigma für animistische Religionen des Indischen Archipels*: *vide supra*, p. 34.

[4] *Vide supra*, pp. 56 f.

valuable ; in it he has recorded the long series of relevant facts which he has patiently collected. He is surely quite right in his contention that Animism, as a phase of religion, must be investigated as carefully, and ' taken as seriously, as the higher religions of Greece and India '. Would that the author had had more numerous predecessors of this type among those who, for a hundred years, have been busily propagating Christianity in various non-Christian lands !

The second division of the book depicts the chief factors which emerge in the actual conflict between Animism and Christianity. The writer shows how the Gospel appeals to, and modifies, the religious psychology of primitive peoples, and thus becomes influential in changing their conceptions of religious life and worship. The communistic ideal gradually gives way before the realization of individual wrong-doing and individual responsibility. The materialistic ideal gradually gives way before the conception of a higher and spiritual world. This section of the book is admirably executed, and will furnish students of Comparative Religion with a great deal of useful material.

The closing portion of the volume undertakes to lay bare the mainspring of the Christian propaganda, and to explain its wondrous success. This portion of the argument is made up of matter that sometimes seemed over-apologetic in its colouring, but it contains at any rate the conclusions of a clear-headed and courageous leader. Dr. Warneck plainly entertains a far higher conception of many an alleged ' false ' religion than those do who regard the study of Comparative Religion as a field of merely curious and impracticable research.

It is necessary to add that exception will generally be taken to Dr. Warneck's oft-expressed belief that Animistic Heathendom is a form of diabolical possession ; and that, until the vital forces of the Gospel gain supremacy among primitive peoples, the latter are actually and literally ' slaves of the Devil '. Testimony of an entirely opposite character, yet equally reliable, could easily be produced.

THE INTERPRETATION OF RELIGIOUS EXPERIENCE, by John Watson, Vice-Principal and Professor of Moral Philosophy in Queen's University, Kingston, Canada. (The Gifford Lectures, 1910–1912.) 2 vols. Glasgow: James MacLehose and Sons, 1912. Pp. xiv., 375 + x., 342. £1 1*s*.

It will suffice, here, if express attention be drawn to Professor Watson's able work. It is full of strong and cogent thinking, and contains many incidental references to the Psychology of Religion. The writer holds that 'in the end, faith never transcends knowledge; but, as the assertion of the principle that underlies and makes knowledge possible, it is the highest form of knowledge'.[1]

These volumes do not belong to the Psychology of Religion. They represent rather that wider, more general, and more advanced department which is commonly known as the Philosophy of Religion.

SUPPLEMENTARY VOLUMES

THE MIND OF PRIMITIVE MAN, by Franz Boas. New York: The Macmillan Company, 1911. Pp. x., 294. $1.50.

DAS WESEN DER RELIGIONSPSYCHOLOGIE UND IHRE BEDEUTUNG FÜR DIE DOGMATIK, von Hermann Faber. Tübingen: J. C. B. Mohr, 1913. Pp. xiii., 164 M. 6.

THE PSYCHOLOGICAL ASPECTS OF CHRISTIAN EXPERIENCE, by Richard H. K. Gill. Boston: Sherman, French and Company, 1915. Pp. 104. $1.00.

THE CHRISTIAN TRADITION AND ITS VERIFICATION, by Terrot Reaveley Glover. London: Methuen and Company, 1913. Pp. 246. 3*s*. 6*d*.

[1] *Cf.* vol. i, p. 354.

STUDIES IN THE MARVELLOUS, by Benjamin Putnam Kurtz. (The University of California Publications.) Berkeley: The University Press, 1910. Pp. 179. $2.00.

THE PSYCHOLOGY OF RELIGIOUS SECTS. A COMPARISON OF TYPES, by Henry Clay McComas. New York: The Fleming H. Revell Company, 1912. Pp. 235. $1.25.

TRUTH IN RELIGION. STUDIES IN THE NATURE OF CHRISTIAN CERTAINTY, by Dugald Macfadyen. London: Macmillan and Company, 1911. Pp. xiii., 303. 4*s.* 6*d.*

CHRISTIAN FAITH AND THE NEW PSYCHOLOGY. EVOLUTION AND RECENT SCIENCE AS AIDS TO FAITH, by David Ambrose Murray. New York: The Fleming H. Revell Company, 1911. Pp. 384. $1.50.

EINFÜHRUNG IN DIE RELIGIONSPSYCHOLOGIE. BEITRÄGE ZU DER KRITISCHEN METHODENLEHRE DER RELIGIONSWISSENSCHAFT, von Ernst Pariser. Halle: Max Niemayer, 1914. Pp. v., 61. M. 1.50.

RELIGIONSPSYCHOLOGIE UND APOLOGETIK, von Emil Pfennigsdorf. Leipzig: Andreas Deichert, 1912. Pp. 96. M. 2.

CHRISTIAN PSYCHOLOGY, by James Stalker. (The James Sprunt Lectures, 1914.) London: Hodder and Stoughton, [2nd edition], 1915. Pp. 282. 5*s.*

THE PSYCHOLOGY OF THE CHRISTIAN SOUL, by George Steven. (The Cunningham Lectures, 1911.) London: Hodder and Stoughton, 1911. Pp. viii., 304. 6*s.*

THE PSYCHOLOGY OF THE CHRISTIAN LIFE. A CONTRIBUTION TO THE SCIENTIFIC STUDY OF CHRISTIAN EXPERIENCE AND CHARACTER, by Horace Emory Warner. New York: The Fleming H. Revell Company, 1910. Pp. 401. $1.50.

THE PSYCHOLOGY OF THE CHRISTIAN LIFE, by Eric Strickland Waterhouse. London: Charles H. Kelly, 1913. Pp. viii., 119. 1*s.*

DAS PROGRAMM DER RELIGIONSPSYCHOLOGIE, von Roland Wielandt. Tübingen: J. C. B. Mohr, 1910. Pp. 40. Pf. 80.

AUFGABE UND BEDEUTUNG DER RELIGIONSPSYCHOLOGIE, von Georg Wobbermin. Berlin: Protestantischer Schriftenvertrieb, 1910. Pp. 19. Pf. 60.

ZUM STREIT UM DIE RELIGIONSPSYCHOLOGIE, von Georg Wobbermin. Berlin: Protestantischer Schriftenvertrieb, 1913. Pp. xv., 91. M. 2.

ELEMENTE DER VÖLKERPSYCHOLOGIE. GRUNDLINIEN EINER PSYCHOLOGISCHEN ENTWICKLUNGSGESCHICHTE DER MENSCHHEIT, von Wilhelm Wundt. Leipzig: Alfred Kröner, [2nd edition], 1912. Pp. xii., 523. M. 12. *Vide supra*, pp. 106 f.

THE HISTORY OF RELIGIONS

THE goal of each of the seven sciences, already considered, is a different one. The primary quest of each of them is individual, specific, and differentiable from that of any of the others.

Nevertheless, these sciences have much in common. They all employ the historical method of research and verification. They all employ the comparative method of inquiry.[1] Moreover,—and this point is directly material to the present discussion—they all engage, more or less, in investigations which throw light upon religion. At the same time, not one of them *concentrates* its attention upon the facts of religion. Data of that sort, whenever obtainable, are valued indeed very highly, and are sure to be placed upon record ; the debt incurred by students of religion to each of these subsidiary sciences is already large, and it is steadily increasing. Nevertheless if, by some miracle, every vestige of religion were suddenly to disappear from the universe,—if, indeed, religion had never come into existence—these sciences would pursue, with unabated diligence, their respective lines of research. They would make no complaint because their domain had become (or had always been), in so far, circumscribed ; and they would continue their present quests without any visible diminution of interest.

There is, however, one department of study, pursued in accordance with the historical—and, until recently, with the aid also of the comparative—method, wherein the facts of religion are the *only* facts that are perseveringly and systematically sought for. This branch of inquiry is designated ' The History of Religions '. By it, details of information bearing upon religious ritual, statements embodying the

[1] *Vide infra*, pp. 329 f.

substance of some oral or written belief, facts associated with a sacred place or a sacred person or a sacred book, constitute data which it unceasingly accumulates and which it records with scrupulous care. Moreover, for it, *every* such item is of value,—be it relatively trivial or important, crude or refined, puzzling or suggestive, a mere echo out of the dim past or a significant contemporary act that evokes the profoundest reverence—provided only that it springs from, and points to, a *religious* impulse in man. Accordingly, every such occurrence—every indication of the existence of that subtle factor in man which, universally and persistently, has manifested itself under an infinite variety of forms—is accurately chronicled, together with such proofs as serve to furnish it with its fitting and sufficient credentials.

The study of the History of Religions, it need scarcely be said, represents a huge undertaking; and it is a splendid proof of courage that any individual scholar, especially today, should attempt to prepare a competent manual embodying the results of up-to-date research in that field.[1] It is, however, more in accordance with our present purpose to point out that the study of the History of Religions constitutes the uppermost and final course in those broad and deep foundations upon which modern Comparative Religion rests. The measure of indebtedness which Comparative Religion owes to it can scarcely be exaggerated. Of all the 'avenues of approach' specified in the present volume, the History of Religions is the chief. It is from this source that Comparative Religion daily derives support. The History of Religions is a stepping-stone with which Comparative Religion is quite unable to dispense. It is not only a means to the end which Comparative Religion has in view, but it is an absolutely imperative means to that end. No matter how much assistance Comparative Religion may obtain through other kindred channels, it would instantly become bereft of its most valuable tributory if it were cut off from the constant help it receives from students of the History of

[1] *Vide infra*, pp. 168 f.

Religions. A reliable historical basis is absolutely essential to the uprearing and stability of this additional and most complex science. Anthropology, Ethnology, Sociology, and the rest, are extremely useful auxiliaries; the History of Religions is a *sine qua non*. It has yielded the student of Comparative Religion larger results, richer results, and more direct results than any of the others. It has yielded larger, richer, and more direct results than all the other seven put together. Under the historical search-light,—and no religion can be understood, and accurately expounded, except through a knowledge of its history—Comparative Religion has become able to interpret, with a steadily growing confidence, the likenesses which link together the religions belonging to a given racial group, and likewise the differences which set these and all other religions apart from one another. It has become able to disclose many undreamed-of parallelisms; but, at the same time, it rapidly disintegrates those specious analogies which appeal strongly to the imagination, yet which are plausible only to those whom they deceive and mislead. It will be shown, presently, that it is owing to a study of the History of Religions that scholars have not only been furnished with a practically exhaustless store of the very information most needed, but have been enabled to make that transition into Comparative Religion which has already been accomplished.[1] It was in the History of Religions that Comparative Religion found its initial material; it is from the same source that it first derived, and still derives, its impulse.

The volumes which belong to this eighth category, the History of Religions, have been written of course for students working in that particular department. Save in a very few instances,[2] they make little or no pretence to be concerned with the needs of students of Comparative Religion; and, in some at least of the cases just referred to,

[1] *Vide infra*, pp. 325 f.

[2] *Cf.*, e. g. Alfred S. Geden, *Studies in the Religions of the East*: *vide infra*, pp. 181 f.

the assistance that *is* afforded is meagre in the extreme. Nor need it surprise any one if the historian of religions presents his readers with little more than a bare chronicle ; it is not really his duty to do more than collect the relevant data. The acquisition of knowledge, rather than the critical comparison of such knowledge, is the task he formally undertakes. The matter of history, rather than the hidden relationships of the facts his record embraces, constitutes the burden of his quest. It is enough, therefore, if the History of Religions reveals the actual career of various faiths, their points (if any) of historical contact, and the measure of capacity (or incapacity) they exhibit when each is confronted and tested by some grim revealing crisis.

The aim and legitimate scope of the History of Religions is satisfied when it gives us ' an account of the origin, development and characteristic features of all religions, from those of the lowest savage tribes to those of the most cultivated nations.'[1] In the prosecution of its task, it seeks to be rigidly scientific, and to admit no alleged ' fact ' into its growing depository until that fact has been properly certified. Nevertheless, its results need to be checked by a dispassionate, independent, and competent authority. Unwarranted conclusions must be pointed out, publicly discredited, and discarded. A subconscious bias, where it exists, must be remedied. Moreover, the work achieved by the historian of religions must be carried a step further. The History of Religions hitherto, in countless instances,—overlooking the circumstance that, in so doing, it is encroaching upon the domain of a totally different science—has itself attempted to discharge this function of review and impartial criticism. It has itself made many a formal application of the comparative method. There has arisen, in consequence, that confusion of boundaries between the History of Religions and Comparative Religion which still unhappily exists ; these two distinctive designations, indeed, are to-day fre-

[1] *Cf.* Philip Schaff, *Theological Propædeutic*, p. 19. New York, 1892. [2nd edition, 1894.]

quently employed as if they were synonymous, and might therefore quite legitimately be interchanged.

As a matter of fact, the study of the History of Religions can aid Comparative Religion only up to a certain point. It can furnish the necessary historical data, but it cannot impart the insight and trained acuteness that will ensure the right employment of the materials thus obtained. 'The valid comparison of the faiths of mankind—not made by concentrating attention upon their superficial features of likeness or unlikeness, but executed in a far deeper and more penetrative way—is a task which not every scholar is competent to perform. Comparison, in so far as the historian is concerned, is a passing incident, a detail, a side-issue. With the student of Comparative Religion, on the other hand, it is his sole and supreme business. . . . The facts which the historian supplies require in due course to be interpreted, and they must be interpreted by one who thoroughly understands them. Such a teacher will be able to say with confidence what these facts MEAN,—not what they *probably* mean, but what they *unquestionably* mean, when one reads unerringly their actual and authentic significance.' [1]

Inasmuch as the *immediate precursor* (the necessary foundation, the logical starting-point, the portico or vestibule) of Comparative Religion has now to be dealt with, it will be necessary to mention and appraise a considerably larger number of publications than seemed necessary under any previous heading. At the same time, the present survey is of course concerned only indirectly with the History of Religions. Of the varied sources of that study,—whether epigraphical and monumental, hagiographical (the sacred books of different religions), legendary and mythical, or incidental and collateral [2]—one cannot here pause to speak. Of the many benefits which it is capable of supplying,—its value as a science, its practical utility for missionary

[1] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, pp. 12–13. London, 1908.

[2] *Cf.* William F. Warren, *The Religions of the World and the World-Religion*, pp. 12 f.: *vide infra*, pp. 200 f.

propagandists of literally every name, the assistance it unconsciously lends to the defenders of Christianity, the larger outlook it affords—nothing can now be said. The present survey is concerned directly, and solely, with the relationship in which the History of Religions stands joined to Comparative Religion. No attempt will be made to include all the books which have recently been published in exposition of the History of Religions, or to do more than present a review of representative volumes. Even so, a goodly array of titles must be specified. The amount of space allotted to each book must therefore be curtailed, and the examination attempted must be limited exclusively to relevant and material details.

(*a*) GENERAL MANUALS

When recalling the most prominent books which have been published within the domain of the History of Religions during the last four years, it is fitting to begin with those which make *a comprehensive survey of the entire field.* In them we are furnished with a conspectus of modern knowledge covering all the religions of the world. In most cases the summary with which their authors respectively furnish us will be found to be adequate and satisfying; in others it will seem unduly pruned and condensed; but, in practically every instance, the writer's aim has been to provide a bird's-eye view of all the necessary facts. During the period 1910–1914 an unusually large number of Manuals have been published. The quality of these books, moreover, is of a high order; in one or two cases, indeed, the standard reached will not likely be surpassed for many years to come.

In several of these publications, differing widely as they do in purpose and general effectiveness, there is discoverable one conspicuous defect. They are not marred by that blemish which largely destroyed the scientific value of M. Reinach's Manual,[1] viz. a constant and unconcealed

[1] *Cf.* Salomon Reinach, *Orpheus: Histoire générale des religions.* Paris, 1909.

feeling of antagonism towards Christianity, which was sometimes alluded to in a tone that seemed to be embittered by scorn. The fault which must be charged against these later handbooks is a tendency to err in the opposite direction. Christianity, in the estimate of some of their authors, appears to be sacrosanct; it is either exempted from review altogether, or it is so set apart from other religions that it is made to occupy a place separate and unique.[1] This fact is significant, and should put the reader on his guard. The promoter of Comparative Religion, as long as he remains a student, will never so deal with the Christian faith; as long as his comparisons retain any genuine value, he must never so deal with *any* faith.

Hence, though more up-to-date than many of their predecessors, some of these later Manuals have not kept pace with the march of events. In certain respects they are scarcely abreast of the more distinguished of the pioneers who went before them. Happily this description is wholly undeserved by the majority of the text-books whose titles are included in the list that follows. The splendid Manual which Professor Moore is now engaged in preparing does him infinite credit. It represents an immense forward-stride, and one for which the English-speaking world has been waiting with evident and growing impatience. Continental students in this field have long been well served by Professor Chantepie de la Saussaye's magnificent handbook.[2] That treatise, it is true, has thus far omitted all reference to Judaism and Christianity; but this oversight is soon to be remedied. A revised edition, now in hand, is being edited by Professor Lehmann of the University of Lund, and may be expected during 1915–1916. To it, an extra volume is to be added; and the new section will deal exclusively with Judaism, Christianity, and Mohammedanism.

[1] *Vide infra*, pp. 175 f., 184 f., 186 f., 369 f., etc.

[2] *Cf.* Pierre D. Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte.* 2 vols. Freiburg i/B, 1887–1889. [3rd edition, Tübingen, 1905. 4th edition, 3 vols. *In preparation.*]

Professor Menzies, in his well-known handbook,[1] omits neither Judaism nor the Christian religion ; and Professor Moore is to follow this wise and broad-minded example.[2] A frank discussion of the merits of Judaism and Christianity is simply imperative. The publication (and republication) of the three Manuals just named, not forgetting the special aid which Professor Söderblom and the late Professor von Orelli so opportunely rendered, must speedily impart to the study of the History of Religions, regarded as a domain of unbiased scientific inquiry, a vigorous and permanent impulse. That so lengthy an array of text-books should have been published within so brief a period is a very notable sign of the times, and a most hopeful augury for the future.

LES RELIGIONS. ÉTUDE HISTORIQUE ET SOCIOLOGIQUE DU PHÉNOMÈNE RELIGIEUX, par Henri Beuchat et M. Hollebecque. (Collection Athèna.) Paris : Marcel Rivière et C^ie^, 1910. Pp. xxv., 157. Fr. 2.50.

As its sub-title fairly suggests, this study of the religions of the world is dominated by those conceptions for which M. Durkheim and his school stand sponsors.[3] As Professor Jevons has given us a history of early religion 'investigated on the principles and methods of Anthropology ',[4] so there is presented to us here a survey—similar in character but of considerably wider range—based on the principles and methods of Sociology. Readers must bear this fact in mind. At the same time, it is interesting to watch how the principles in question work themselves out in the course of a concrete and responsible inquiry.

In the judgement of the publishers and the authors, 'La

[1] *Cf.* Allan Menzies, *History of Religion*: *vide infra*, pp. 187 f.
[2] *Cf.* George F. Moore, *History of Religions*: *vide infra*, pp. 188 f.
[3] *Vide supra*, pp. 62 f.
[4] *Cf.* Frank B. Jevons, *An Introduction to the History of Religion*, p. v. London, 1896. [6th edition, 1914.]

Science des Religions est elle-même une branche de la Sociologie Générale. . . . Le livre que nous publions sous ce titre *Les Religions* a pour but d'expliquer, d'une manière claire et précise, ce qu'est le phénomène religieux et la fonction qu'il remplit à l'intérieur de chaque société. . . . Loin que l'individu explique la société, la société pourrait bien expliquer l'individu.[1] . . . Une telle permanence [as religion] ne peut s'expliquer que par l'existence d'une réalité partout sentie et traduite. Cette réalité, c'est le phénomène social.' [2]

Within the limitations of a necessarily rapid survey, this little book rather more than justifies the expectations which it raises. It consists of only five chapters. First, we have a brief section giving an account of the 'Distribution géographique des principales religions qui existent actuellement'. Chapter ii, consisting of forty pages, is allotted to an 'Étude historique des religions'; here one is introduced successively to the faiths found among uncivilized peoples, the Egyptian religion, the Chaldao-Assyrian religion, the Syrian and Phœnician religions, the religions of India and Persia (Vedism, Brahmanism, Buddhism, Hinduism, and Mazdaism), the religions of China (Sinism, Confucianism, and Taoism), the religion of Japan (Shinto), the religions of Celts, Slavs, and Teutons, the Greek religion, the Roman religion, Judaism, Christianity, and Islam. In each case, a brief list is given of the latest relevant literature.

Chapters iii and iv bring us to the most interesting portion of the book, wherein we get a taste of its individual quality. The former chapter, covering over thirty pages, is entitled 'Le Phénomène religieux: ses formes, sa nature'. It accepts as a fairly adequate definition of religion the one which M. Durkheim has framed, viz. 'Un ensemble de croyances et de pratiques communes à un groupe d'individus et relatives à des choses sacrés.' [3] It then goes on to deal

[1] *Cf.* p. xii. [2] *Cf.* p. 135.

[3] *Cf.* p. 84. It is only fair, however, to quote the authors when, on the preceding page, they remark: 'Nous pouvons nous rattacher d'une manière générale et sous les réserves précédentes [*cf.* p. xvi. f.] à l'idée de M. Durkheim sur la séparation entre le sacré et le profane.

with the associations which gradually gather around sacred places, authorized beliefs, solemn rites, myths, and magic. Chapter iv is devoted to 'Le Fonctionnement d'une religion', and deals successively with feasts, sacrifices, priesthoods, and the Church, the latter term being used in the general sense of 'une assemblée'.

Chapter v is assigned to 'Les Théories relatives au phénomène religieux'. The theologian is apt to find the origin of religion in an express divine revelation. The historical and philosophical student of the faiths of mankind directs his scrutiny rather to early mythology, and the growing claims of a not-too-scrupulous priesthood. Investigators of this latter type devote special study to those phenomena of religion which become disclosed in the researches of Anthropology, Ethnology, Archæology, Philology, Psychology, and (in particular) the History of Religions. Each is led, in consequence, to adopt and defend a corresponding 'method' of inquiry. The present authors have no hesitation in casting *their* vote on behalf of modern *sociological* interpretations. All the other methods serve, indeed, a useful purpose. 'Elles peuvent toutes fournir des faits ; mais ces faits ont besoin, à leur tour, d'être classés suivant une discipline spéciale qui est celle de la sociologie. Tandis que l'histoire, par exemple, se borne à reconstituer des séries de faits qui se succèdent dans le temps, la sociologie, sans se soucier de l'ordre du temps ni de l'espace, groupe des faits capables de rentrer sous une dénomination commune. L'histoire étudie, en la situant, le développement de telle ou telle religion particulière ; la sociologie recherche, à travers tous les états religieux connus, ce qu'est, par exemple, un mythe, un rite, le sacrifice, etc.' [1]

On the whole, this sketch is entitled to a place in the present section of this survey. It is merely a sketch ; it is often very one-sided ; and it is sure to provoke some rejoinders. The theory is still very far from being accepted that Totemism is 'la forme religieuse qui paraît être primi-

[1] *Cf.* p. 135.

tive'.[1] The relation of religion to magic[2]—Professor Jevons[3] and other British anthropologists notwithstanding—is very inaccurately defined by stating 'la première a un but éminemment social: l'autre ne poursuit qu'une fin individuelle.'[4] Nevertheless *Les Religions* will repay those who read it with an alert and open mind.

THE WORLD'S ALTAR STAIRS. INTRODUCTORY STUDIES IN THE RELIGIONS OF THE WORLD, by Arthur Stanley Bishop. London: Robert Culley, 1910. Pp. xii., 275. 3*s.* 6*d.*

Mr. Bishop's book puts forward no claim to be a Manual in the technical sense of that name. Its open type, its lack of footnotes, and its deliberate avoidance of some of the special difficulties of the subject, suggests that it is to be regarded rather as a preliminary historical guide of a very modest character.

The introductory chapter abundantly confirms this forecast. Nothing is really attempted save the presentation of an attractive and useful outline of 'the religious aspirations of the human race'.[5] At the same time, the writer's survey is not only comprehensive and fair, but it is brought within conveniently restricted limits. Moreover, his mental aptitude for such an undertaking is conspicuous and commendable. 'In the childhood of the world', he affirms, 'we may expect to find childish conceptions.... But whatever history reveals of the struggle for light,—marred by unclean and degrading ideas, discredited by impostures, as religion may be till the end of time—it must be steadily borne in mind that, if God operates in the world *to-day* according to the extent of our faculties, so has he operated in all the lifetime

[1] *Cf.* p. 40. *Vide supra*, pp. 21, 29, etc.
[2] *Vide supra*, pp. 6 f., 23, etc.
[3] *Cf. Introduction*, p. 40, and *Comparative Religion*, [Cambridge, 1913], pp. 49 f.
[4] *Cf.* p. 113.
[5] *Cf.* p. 13.

of the race up to the highest limit of their power to receive the Truth, the Truth which makes men free.' [1]

For a considerable number of years, Mr. Bishop was a Christian missionary in Ceylon; it is not surprising, therefore, that he reveals at once an intimate and accurate acquaintance with Buddhism and Hinduism. He possesses also, of course, a still closer familiarity with the temper and doctrines of Christianity, a fact which has led him occasionally to institute some very suggestive comparisons between these three representative faiths.

The writer gives us, in a few bold and vivid strokes, a series of excellent sketches of the greater religions of mankind. Recognizing that the anthropologist has not yet collected sufficient data upon which to base any authoritative pronouncement concerning primitive religion,[2] he has very little to say upon that controversial topic. His strength is concentrated upon providing brief descriptions, in their order, of (1) Turanian Religions, (2) Semitic Religions, and (3) Aryan Religions, with additional chapters on Modern Gnosticism and on Christianity.

Mr. Bishop rather surprises one by his retention of the term 'Turanian', in the foregoing classification. No such family of religions exists. Notwithstanding the philological views held by Professor Max Müller half a century ago—accepted in substance by the late Professor von Orelli, as if still legitimately applicable within the sphere of religion [3]—we have no right to invent an omnibus-group of languages or religions, and then affirm that it includes all items of Asiatic origin which are neither Semitic nor Aryan. The name 'Turanian' is clumsy, inexact, and even misleading; it corresponds to no reality; the product of a mere adventure of the imagination, the term is now generally abandoned. It is to be regretted, further, that no account is given us by Mr. Bishop of the religions of Greece and Rome.

[1] *Cf.* p. 32. [2] *Vide supra*, pp. 5 f.

[3] *Cf.* Conrad von Orelli, *Allgemeine Religionsgeschichte*, pp. 31 f.: *vide infra*, pp. 191 f.

The writer finds it difficult at times, it would seem, to view the situation with absolute disinterestedness. He does not always take his bearings from a purely scientific standpoint. The chapter on 'The Hebrews',[1] moreover, is distinctly disappointing; it reveals, occasionally, an unexpected lack of sympathy and appreciation. Nevertheless, Mr. Bishop has been successful in providing his readers with a truly excellent popular exposition of a very complex theme. The book will prove helpful and timely. The Appendices, including a brief Bibliography, are conveniently arranged, and increase greatly the value of the book for all who chance to consult it.

OU EN EST L'HISTOIRE DES RELIGIONS ? par Joseph Bricout, Directeur de la *Revue du Clergé Français*, Paris. 2 vols. Paris : Letouzey et Ané, 1911–1912. Pp. 457 + 580. Fr. 12.

The elaborate work which M. Bricout recently edited is of a type quite different from the one which Mr. Bishop has given us.[2] It comprises over 1,000 pages of closely-printed matter. It owes its origin, not to a Protestant source, but to Roman Catholic inspiration. It is written, not by one author, but by a selected group of writers. It views the situation, not from the standpoint of the ardent missionary, but from the platform of scholars who are experts in these studies.

The first volume, considerably the smaller of the two, attempts to cover the major portion of the field. It embraces a survey of *Les Religions non-chrétiennes*, while volume ii is allotted to *Judaïsme et Christianisme*. A very few years ago, the publication of a work which ventured to associate Judaism and Christianity—even on manifestly restrictive terms—with the 'lesser' religions of mankind[3]

[1] *Cf.* pp. 102–19.
[2] *Vide supra*, p. 169.
[3] *Vide supra*, pp. 173 f.

could not have secured the official imprimatur of the Roman Catholic Church ;[1] but, happily, that day is now past. In the present instance, the Vicar-General of the Archdiocese of Paris stands sponsor for this comprehensive exposition. It may be that the aggressiveness of Protestantism in this field has compelled a serious response on the part of the Roman branch of the Christian faith ;[2] be that as it may, the activity of Jesuit scholars has of late been conspicuous in a department of research which they had previously been wont to neglect. The surprise originally occasioned by this departure has already ceased to exist ; nevertheless, one is glad to be supplied here with a formal enumeration of the reasons why Catholics should give themselves *con amore* to this study.[3] But a genuine surprise, nevertheless, is awakened by this treatise ; if the editor of it is really unfettered, alike externally and subjectively, how is it that, when he professes to survey dispassionately the age-long reign of multifarious human beliefs, the space assigned to Christianity covers fully a third of the entire work ?

In fact, while this series of sketches—admirably fitted to serve as a source-book for general reference—is warmly to be commended, readers soon gather the impression that the inquiry was instituted under the impulse of a definite and inflexible purpose ! Such procedure is risky : yet it is upon this very ground of ' risk ' that, strange as it may appear, exception is taken by the editor to the now widely-current employment of the comparative method.[4] Judged by its own standard, however, this treatise cannot be pronounced wholly blameless. What was the underlying motive which resulted in the publication of these volumes ? Their pages

[1] *Vide supra*, p. 169.

[2] The relatively large number of manuals which have been prepared, during the last four years, by Roman Catholic writers is a very significant fact, well deserving of notice and emphasis.

[3] *Cf.* pp. 40–46. *Cf.* the similar testimony of Cyril C. Martindale : *vide infra*, pp. 384–5; or of Herman Schell, *Christus. Das Evangelium und seine weltgeschichtliche Bedeutung.* Mainz, 1906. [Translated, ' The New Ideals in the Gospel '. London, 1913.]

[4] *Cf.* vol. i, p. 31.

supply answer to this question. 'Qui sait? Demain peut-être, le vœu de nos ennemis sera réalisé, et l'enseignement de l'Histoire des Religions deviendra, chez nous, universel et obligatoire. Nous ne devons pas nous laisser surprendre. Le monde catholique semble, enfin, avoir compris que l'étude des religions est pour nous, à l'heure présente, d'urgente nécessité'.[1]

This is the radical defect of a work which, in many respects, is able and serviceable. It is an open question whether it ought not really to have been assigned to an entirely different category.[2] In the opening volume, in which the religions of non-Christians are dealt with, the individual leaning and limitations of the several writers seldom come into play. The doctrine of a primitive revelation is indeed frankly defended; and it is added that 'cette révélation faite à la première humanité n'a pas été oubliée entièrement'.[3] But when one advances into the second volume, the forecast of the editor is entirely fulfilled: 'Il va sans dire que les religions juive et chrétienne et l'histoire de l'Église catholique seront étudiées en détail, et occuperont, dans ce musée religieux, la place d'honneur qui leur revient'.[4] Ultimately we come to a chapter in which *La Transcendance du Judaïsme et du Christianisme* is vigorously contended for,—although such an argument is wholly out of place in a strictly scientific survey. The genuine historian of religions never accepts responsibility for tabulating reasons why 'la supériorité de la religion d'Israël, du Christianisme, de l'Église catholique, n'est pas niable'.[5]

Of the numerous scholars whose collaboration the editor has secured, one may name MM. Bros, Capart, Dhorme, de la Vallée Poussin, Habert, and Carra de Vaux. A special feature of this work, moreover, is its extensive (yet discriminative) Bibliographies. One of these lists is appended at the close of each chapter. It is a pity, however, that the omissions here are so numerous, and that no attempt is made

[1] *Cf.* vol. i, p. 45. [2] *Vide infra*, pp. 369 f. [3] *Cf.* vol. i, p. 50.
[4] *Cf.* vol. i, p. 46. [5] *Cf.* vol. ii, pp. 538–48. *Vide infra*, pp. 512 f.

to estimate the relative values of the authorities severally quoted. Non-Catholic books are much in evidence; but (save as a useful catalogue for those who happen to be Protestant scholars) the disproportionately large citation of Catholic works is unfortunate. Another error that should have been avoided is the excessive reference to French authors. In this instance, however, an editorial explanation is furnished to the reader: 'Nous indiquons . . . de préférence les travaux de langue française, qui intéressent davantage la plupart de nos lecteurs '.[1]

INTRODUCTION A L'HISTOIRE DES RELIGIONS, par René Dussaud, Éditeur de la *Revue de l'Histoire des Religions*. (Bibliothèque Historique des Religions.) Paris: Ernest Leroux, 1914. Pp. vi., 292. Fr. 3.50.

MM. René Dussaud and Paul Alphandéry, the accomplished editors of a well-known critical *Revue*, have undertaken to supervise the publication of a new series of Handbooks dealing with the History of Religions. Three volumes have already been issued,[2] and a fourth volume has been undertaken by Professor van Gennep of Neuchâtel.

The general purpose of the editors is to lay before thoughtful readers, specially interested in this subject, a reliable conspectus of the results which scholarship has thus far attained. 'Nous demanderons aux spécialistes qui mènent la vaste enquête sur les institutions et les faits religieux de présenter eux-mêmes le fruit de leurs recherches '.[3]

A little further on, when emphasizing the strictly historical character of the sketches which follow, the editors add this explanation: 'Cette bibliothèque historique des religions ne vise pas à supplanter les manuels comme ceux de M. Chantepie de la Saussaye et de M. Salomon Reinach.

[1] *Cf.* vol. i, p. 47.

[2] Tomes ii and iii, entitled *Précis de l'histoire des religions* (Paris, 1915), contain a translation of the Tiele-Söderblom *Kompendium*: *vide infra*, pp. 194 f.

[3] *Cf.* p. iii.

Nous ne nous attacherons pas à un exposé complet, et nous chercherons plutôt à traiter les questions actuelles dans la science. C'est surtout de l'histoire que nous nous proposons de faire : mais avec la préoccupation, soit dans l'étude des croyances et de leurs formes systématisées que sont les mythologies, soit dans l'exposé des rites oraux et manuels, d'élargir la base de la méthode uniquement historique pour atteindre, en tenant compte des phénomènes analogues, une compréhension plus intime et plus continue '.[1]

The present volume inaugurates the series. It is intended ' à orienter le lecteur dans l'ensemble des croyances et des rites, à le placer immédiatement au cœur des problèmes essentiels, moins pour lui en fournir une solution que pour l'amener à les discuter par lui-même en l'initiant à la méthode comparative, tout en lui demandant de faire de cette dernière un emploi judicieux. . . . Il se tiendra à égale distance du rationalisme vulgaire et du mysticisme '.[2]

When one comes to examine the book itself, it seems to be open to the criticism which has greeted the volume Dr. Toy recently published.[3] While the editors of this new series enter a warning against the abuse of the ethnographical method,[4] the writer of the present monograph fails to escape the pitfalls incident to an excessive use of the anthropological method. His opening chapter is entitled ' Naturisme, Animisme, Préanimisme ', and practically every sentence of it belongs to a discussion of Anthropology.[5] The second chapter deals with Totemism, another distinctively anthropological topic. Chapter iii expounds what the author holds to have been man's primitive conception of religion, viz. the principle of life (*principe de vie*),[6] another theme

[1] *Cf.* p. iii. [2] *Cf.* p. iv.

[3] *Cf.* Crawford H. Toy, *Introduction to the History of Religions*: *vide infra*, pp. 195 f.

[4] *Cf.* p. v. [5] *Vide supra*, pp. 3 f.

[6] One finds outlined here a curious and debatable theory, hardly to have been expected in a book of this sort. Yet this speculative hypothesis underlies the contents of the entire volume! An historic science ought to be content to confine itself to facts.

of the same general class. The rest of the book may be said to belong, in the main, to Comparative Theology; it seeks to formulate the early ideas of men of different races concerning the soul, deities, temples, sacrifices, prayer, rites of initiation, taboos, rites of the dead, moral conceptions, etc.

If this book had been called 'Discussions Preliminary to a Study of the History of Religions', one could have found in it little or nothing to object to. On the contrary, regarded from this standpoint, it must in justice be pronounced an exceedingly useful Manual. For students of Comparative Religion, it will prove especially helpful; the writer handles with conspicuous ease and discrimination an immense amount of lore derived from acquaintance with the religious usages of China, Egypt, Persia, India, Greece, Rome, and many other lands. In so far as M. Dussaud has aimed at securing a clearer and more reliable conception of religion in itself —'l'enchaînement et la complexité des faits religieux, et la valeur des rites essentiels',[1]—he has achieved a well-merited success. As the best available definition, based upon his laborious researches, the writer concludes that 'une religion est constituée par un ensemble organisé de croyances et de rites qui se propose d'accroître et de perpétuer le principe de vie de l'individu, du groupe et de la nature'.[2] On the other hand, if offered as a systematic *Introduction* to the History of Religions, this book restricts itself far too much to purely auxiliary questions. When one closes the volume, he finds himself still standing outside the door of a structure within which he had hoped to be conducted, and thereafter permitted to secure a bird's-eye view of its numerous and fascinating treasures. A Handbook whose contents conformed more closely to its title would have proved most serviceable to those who, on the eve of entering upon a serious study of the religious beliefs of mankind, were anxious to gain a glance over the domain which they were presently to explore.

[1] *Cf.* p. v. [2] *Cf.* p. 290.

STUDIES IN THE RELIGIONS OF THE EAST, by Alfred Shenington Geden, Tutor in Hebrew and Biblical Literature at the Wesleyan College, Richmond. (University of London.) London: Charles H. Kelly, 1913. Pp. xv., 904. 12*s*.

In this large and scholarly tome, Professor Geden combines and amplifies the contents of two earlier and very useful volumes.[1] All three books have grown out of the successive courses of lectures which, as Tutor at the Wesleyan College, the writer has been preparing and revising during the last two decades. Within that time, the accumulation of additional material has been almost overwhelming; the author's own conceptions have undergone considerable change; and the general attitude of believers in individual faiths has been immeasurably broadened. Hence the present book is really a new work, re-written and expanded throughout. Entirely new matter has been added in sections devoted to Shintoism, Confucianism, and Taoism.

The opening chapter deals with the origins of religion. Strictly speaking, this discussion—with its survey of Animism, Fetishism, Totemism, etc.—belongs rather to a study of Anthropology[2] than to an exposition of the History of Religions. Dr. Geden, apparently, holds a different view; he even groups the study of origins and Comparative Religion under a single heading![3] Yet, in one of his earlier volumes —and here afresh[4]—he enters a vigorous protest against making Comparative Religion 'a mere inquisition into origins, and primitive usage or belief; it is like judging of the perfect fruit by a dissection of the immature embryo'.[5] It must frankly be said that, throughout an initial chapter

[1] *Cf. Studies in Comparative Religion.* London, 1898; and *Studies in Eastern Religions.* London, 1900.

[2] *Vide supra*, pp. 3 f.

[3] *Cf.* p. 1. Indeed 'History of Religions' and 'Comparative Religion' are used as if they were identical in meaning. The former designation does not occur even once in the Index, whilst the latter is mentioned again and again.

[4] *Cf.* pp. viii, 4, etc.

[5] *Cf. Studies in Comparative Religion*, p. x.

which covers more than fifty pages, there seems to be a somewhat indefinite perception of the boundaries of contiguous fields, and a consequent blurring of the lines that keep them individually asunder.[1] In 1898, Professor Geden was ready to apologize for adding 'another book to the rapidly growing literature of Comparative Religion, *already abundantly furnished with handbooks and introductions*!'[2] As a matter of fact, the first text-book of Comparative Religion Proper has yet to make its appearance.[3]

The faiths which are dealt with, each being critically examined in turn, are the Egyptian religion, Babylonian and Assyrian religion, Brahmanism and Hinduism (which are treated with special fullness),[4] Buddhism,[5] Jainism, Confucianism, Taoism, Shintoism, Zoroastrianism,[6] and Muhammadanism.[7] It will be observed that—quite after the manner of Professor Chantepie de la Saussaye's *Lehrbuch der Religionsgeschichte*[8]—neither Judaism nor Christianity finds mention in this catalogue; nevertheless, both are continually cited in these pages by way of comparison or illustration. 'In the proportion and method of treatment, the decisive consideration . . . has been the comparative importance of each faith in human history, and its influence in the formation and edification of a moral and religious life.'[9] If Judaism and Christianity have been omitted, it is only because their inclusion would have necessitated the addition of a second volume, and would not really have secured much advantage beyond that which has been gained already.

Professor Geden's book is heartily welcome. In aim and literary style, it is emphatically a 'popular' text-book. Notwithstanding its considerable bulk, it never loses its hold

[1] *Vide supra*, pp. 37 and 164, and *infra*, pp. 510–11.
[2] *Cf. Studies in Comparative Religion*, p. viii.
[3] *Vide infra*, p. 516.
[4] *Cf.* pp. 185–431.
[5] *Cf.* pp. 432–593.
[6] Only 30 pages!
[7] *Cf.* pp. 718–881.
[8] It is elsewhere stated that in the fourth edition of the *Lehrbuch der Religionsgeschichte*, now in course of preparation, this omission will be supplied: *vide supra*, pp. 169 and 189.
[9] *Cf.* p. viii.

upon the reader. At the same time, its footnotes, its brief Bibliographies at the close of each chapter, and its Indices, add immensely to its effectiveness in the estimate of the more serious class of students. It will certainly lend impulse to the present widespread desire to gain a closer acquaintance with the varied faiths of mankind. It will inevitably widen the circle of those who are coming to appreciate, more and more, the ' religious character and aspirations and needs of the peoples of the East '.[1] It will lead not a few to discern ' how much of living interest and importance is to be found ' in these religions, and to ' interpret with greater sympathy and insight the manifold endeavours of the human mind and heart to gain a knowledge of the truth '.[1]

DIE RELIGIONEN DES ORIENTS UND DIE ALTGERMANISCHE RELIGION, herausgegeben von Paul Hinneberg. Leipzig: B. G. Teubner, [2nd edition], 1913. Pp. x., 287. M. 8.

In *Die Kultur der Gegenwart*, as outlined in its Prospectus, provision was made for dealing amply with the *Religions* of mankind. Accordingly, in the first general division of that work, there stands a large volume devoted to the Christian religion[2] and a much smaller one allotted to the non-Christian faiths.[3] It is the latter of these two treatises which is to be dealt with here, and which is now introduced under an altered title.

The contents of this book are substantially the same as in the original edition. That is to say, the writers entrusted with the exposition of the beginnings of religion, primitive religion, the Egyptian religion, the Babylonian-Assyrian religion, Brahmanism, Buddhism, Hinduism, Zoroastrianism, Islam, Lamaism, Confucianism, Taoism, Shintoism, etc., have not been changed. It would be hard indeed to enlist

[1] *Cf.* p. xi.

[2] *Cf. Die christliche Religion, mit Einschluss der israelitisch-jüdischen Religion.* Berlin, 1906.

[3] *Cf. Die orientalischen Religionen.* Berlin, 1906.

the services of critics more competent than Professors Lehmann, Erman, Bezold, Oldenberg, Goldziher, De Groot, etc. Their essays, notwithstanding, have been revised and improved, and brought again quite up-to-date.

At the same time, two entirely new sections have been incorporated in the text. First, a well-proportioned discussion entitled *Die orientalischen Religionen in ihrem Einfluss auf die europäische Kultur des Altertums* has been contributed by M. Franz Cumont, while *Die altgermanische Religion* is masterfully interpreted by Professor Andreas Heusler. These appended papers involve the addition of twenty pages to the size of the volume.

No comment is called for, especially at this late date, touching the merits of these successive and deeply interesting expositions. All of them are written with care, skill, and a finely discriminative judgement. Students of Comparative Religion should not fail to keep this volume within convenient reach.

CHRISTUS. MANUEL D'HISTOIRE DES RELIGIONS, par Joseph Huby, S.J., Professeur au Scolasticat d'Ore Place, Hastings. Paris: Gabriel Beauchesne et Cie, 1912. Pp. xx., 1,036. Fr. 7.

Another Manual, in origin and character almost identical with one which has already been examined,[1] has recently appeared. Already it has passed into a revised and corrected edition. In size, it is much more compact than its predecessor; printed upon thinner paper, it has been quite easy to bring its contents within a single volume. Its contributors, as before, are Roman Catholic specialists in the study of religion. Professor Louis de la Vallée-Poussin writes for both publications,—in the former one upon *Les Religions de l'Inde*,[2] and in the present one upon *Bouddhisme et Les Religions de l'Inde*.[3] Monseigneur Le Roy discusses

[1] *Cf. Où en est l'histoire des religions?*: *vide supra*, pp. 175 f.
[2] *Cf. ibid.*, vol. i, pp. 229–88. [3] *Cf.* pp. 220–97.

Les Populations de Culture inférieure,[1] Professor Huby deals with *La Religion des Grecs*,[2] Father Martindale treats of *La Religion des Romains*,[3] while Father Condamin interprets *La Religion des Babyloniens et des Assyriens*.[4] *La Religion des Chinois*[5] and *Les Religions du Japon*[6] are described respectively by M. Léon Wieger and M. Joseph Dahlmann, both of whom have served as missionaries in the foreign field. This earlier portion of the book is well done, and merits unstinted praise.

As in the case of M. Bricout's Manual, a very large section of the present work is reserved for an exposition of *La Religion d'Israël*[7] and *La Religion chrétienne*.[8] Indeed, the very title of the volume, and its frontispiece portrait of Christ, proclaim that—like its forerunner—it views the whole situation from the standpoint of 'the Christian Religion, and the Church in which it is incarnated and by which it is propagated'.

The general criticism which has been applied to M. Bricout's undertaking—the recognition of its good qualities, and equally the necessity of exercising caution when accepting its dicta—is no less valid in the case of M. Huby's useful book. The presentation it offers of Protestantism, while very inadequate, is not intentionally unfair; nevertheless, it is the mistaken conception of men who view it—as, in the last analysis, one must view *all* alien faiths—from the outside. The need of unsleeping vigilance when one is engaged in the study of religion receives here anew a very significant emphasis.

Bibliographies are supplied, chapter by chapter. Of wide range and fairly full, they deserve cordial commendation. The citation of a great number of Roman Catholic authorities was to have been expected, but it has been somewhat overdone; in this respect, also, the exception taken to M. Bricout's work holds good.[9]

[1] *Cf.* pp. 48–94.
[2] *Cf.* pp. 298–349.
[3] *Cf.* pp. 350–406.
[4] *Cf.* pp. 501–40.
[5] *Cf.* pp. 95–120.
[6] *Cf.* pp. 121–60.
[7] *Cf.* pp. 586–676.
[8] *Cf.* pp. 677–1016.
[9] *Vide supra*, pp. 177–8.

LECTURES ON THE HISTORY OF RELIGIONS, edited by Cyril Charlie Martindale, S.J. 5 vols. London: The Catholic Truth Society, 1910–1911. Pp. vii., 252, 248, 256, 256, and 248. 6*s*.

Mr. Martindale's large undertaking has been carried to a successful completion. He happily secured the assistance of several British experts, and of French and German scholars as well. As regards his Continental helpers, we encounter names which appear and reappear in two of the publications which have previously been reviewed,[1] e. g. de Grandmaison, de la Vallée-Poussin, J. Huby, etc. etc.

In many respects, these volumes closely resemble *Christus* [2] in their range and aim. In point of contents, the resemblance sometimes amounts to identity; for several portions of Mr. Martindale's work are admittedly mere translations of French or German originals.[3] The two series cover, in a well-informed and attractive way, the whole field of the History of Religions. They make appeal, and very effective appeal, to the general reader; at the same time, they embody with accuracy the leading facts which characterize and differentiate man's many and varied faiths. It is when inferences come to be drawn, and when questions of dogma arise, that one must stand instantly upon his guard. To most editors, for example,—unless in the case of a book intended for a purely Roman Catholic constituency—it would surely seem inadvisable to invite a Jesuit Father to furnish an account of *Lutheranism* [4] or *Presbyterianism*! [5]

Perhaps the most interesting chapter in these volumes—it is by far the longest of them all—is the one in which the editor himself expounds *The Cults and Christianity*. Inasmuch, however, as separate treatment must be accorded to

[1] *Vide supra*, pp. 175 f. and 184 f. [2] *Vide supra*, pp. 184 f.

[3] *Cf. Christus*, chapter i, with *Lectures*, vol. i, chapter i; *Christus*, chapter iii, with *Lectures*, vol. i, chapter ii; *Christus*, chapter iv, with *Lectures*, vol. v, chapter ii; etc. etc.

[4] *Cf.* vol. iv, pp. 97–129. [5] *Cf.* vol. iv, pp. 161–93.

this paper elsewhere,[1] reference to it may fittingly be postponed meanwhile.

The Bibliography appended to each chapter is comprehensive, and (on the whole) well selected. A good Index has been supplied in the closing volume.

HISTORY OF RELIGION. A SKETCH OF PRIMITIVE RELIGIOUS BELIEFS AND PRACTICES, AND THE ORIGIN AND CHARACTER OF THE GREAT SYSTEMS, by Allan Menzies, Professor of Biblical Criticism in the University of St. Andrews. London: John Murray, [4th edition], 1911. Pp. xvii., 440. 5*s*.

Professor Menzies's book still holds the high place it immediately won for itself just twenty years ago.[2] In the interval, it has frequently been reprinted; but it has also, more than once, been carefully revised. In the fourth edition, recently issued, quite a number of changes have been introduced. Although for the most part these alterations are brief and slight, they are by no means to be accounted immaterial. With the additions made to the successive groups of Bibliographies, the exposition of the subject has now been brought thoroughly up-to-date.

The introductory portion of this Manual, dealing with 'The Religion of the Early World', has often been commended; in its latest form, it is more than ever worthy of praise. Neither Judaism nor Christianity has been omitted from the survey.[3] The volume, as a whole, is excellent. Prior to the appearance of Professor Moore's great work,[4] it was everywhere admitted to be by far the best handbook which English-speaking students possessed; notwithstanding the advent of its rival, it has manifestly entered upon a new and vigorous lease of life.

[1] *Vide infra*, pp. 383 f.
[2] The first edition appeared in 1895.
[3] *Vide supra*, pp. 169, 175, etc.
[4] *Vide infra*, pp. 188 f.

HISTORY OF RELIGIONS, by George Foot Moore, Professor of the History of Religion in Harvard University. (The International Theological Library.) 2 vols. Edinburgh: T. and T. Clark, 1914– . *In progress.* Vol. i, pp. xiv., 637. 12*s.*

Only the first volume of this exposition, eagerly awaited for some years past, has been published thus far. Its successor will probably be ready toward the close of this year. The ground it covers includes the religions of China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, and Rome. Vol. ii has been reserved for Judaism, Christianity, and Mohammedanism, 'three religions so intimately related in origin and history as to constitute a natural group '.[1]

Nothing so comprehensive in range, so firm in grasp, and so reliable in details, has hitherto been published in English. It is a book that has entailed immense labour on the part of even so competent and skilful a writer as Dr. Moore. Professor Chantepie de la Saussaye many years ago adjudged the task heavier than any single scholar should attempt, and accordingly he distributed the material that had to be dealt with amongst a group of selected experts; only those who understand what Professor Moore has actually had to face can fully appreciate the splendid quality of the result he has achieved. The unity secured through the guidance of a single controlling hand helps to make up for the loss of that sharpness and emphasis which only a specialist (limiting himself to a narrow and deliberately contracted sphere) can hope to attain. 'Unity of method and of point of view, and the wider outlook gained by the comparative study of many religions, may perhaps to some extent offset the greater independence and authority obtained by collaboration.'[2] Suffice it to say that, notwithstanding all drawbacks, Professor Moore has succeeded in weaving a fresh laurel for his own brow, while he has added distinction

[1] *Cf.* p. v. [2] *Cf.* p. x.

to the already enviable status of American scholarship in an exacting field of research.

The author begins by stating that 'the plan of this work embraces only the religions of civilized peoples. What are miscalled "primitive" religions are a subject by themselves,[1] demanding another method, and much too extensive to be incidentally dispatched in the prolegomena to a History of Religions. Nor is an investigation of them necessary to our purpose; the phenomena which occur in the higher religions as survivals are just as intelligible in Babylonia or in Greece as in Africa or Australia.'[2] Yet, even with this exclusion, it soon became evident to the writer that two volumes will prove barely sufficient to overtake adequately the commission which has been entrusted to him. The fourth edition of Professor Chantepie de la Saussaye's *Lehrbuch* is to be enlarged at an early date by the addition of a third volume.[3] Vols. i and ii, revised throughout, are to be ready during 1915; vol. iii, made up of entirely new matter, will be devoted (as in the case of Professor Moore's second volume) to Israel, Christianity, and Islam, and may be expected in 1916.

Turning now to the treatise lying before us, the largest amount of space will be found to have been devoted to the Religions of Greece; nearly one hundred and fifty pages are utilized for this purpose. Judged by the same criterion, the Religions of India stand next in the order of importance; to them have been allotted over one hundred pages. It may be remarked in passing that Dr. Moore's method of considering each country separately necessitates a certain amount of duplication, e. g. the Buddhism of China, the Buddhism of Japan, etc.; but absolutely no scheme of classification, applied to a subject so multifarious and complex as the present one, can expect wholly to escape criticism, or to commend itself equally to those who regard it from different points of view. The Religions of China secure an apportion-

[1] *Vide supra*, p. 6.

[2] *Cf.* p. v.

[3] *Vide supra*, pp. 169 and 182.

ment of space amounting to almost eighty pages; the remainder have to be content with about fifty pages each. Dr. Moore justifies his procedure by saying that, 'in the presentation of the several religions, the endeavour is made (as far as the sources permit) to show their relation to race and physical environment and to national life and civilization, to trace their history, and to discover the causes of progress and decline and the influences that have affected them from without.'[1] This ethnological aspect of the study of religions is one of the special features of this Manual: 'it has been the author's aim, without exaggeration, to bring into relief the individuality of the several religions, as it expresses itself in their history'.[2] As for the relatively greater space allotted to the Religions of Greece, it is explained that there was abundant 'reason for fuller exposition: Christian, Jewish and Moslem theology are so largely in debt to Greek philosophy that these chapters lay the foundation for much of the second volume'.[3]

An Annotated Bibliography, in which brief and serviceable notes are associated with the titles of the volumes specified, is appended.[4] 'Books that belong strictly to the specialist are not included, nor (on the other hand) purely popular works, except a few by scholars of high authority. So far as possible, reference is made to books accessible in English. . . . References to foreign literature are confined, with one or two exceptions, to French and German.'[5] Here, as in the classification of the subject-matter of the volume, opinion must needs vary; but, even in a quite summary statement of the relevant literature, many additional standard books might with advantage have been included.

The Index has been carefully compiled, and will be found most useful.[6] Students of Comparative Religion will appreciate very fully the numerous cross-references it contains; by this means, actual comparisons can be conducted much more rapidly and easily.

[1] *Cf.* p. v. [2] *Cf.* p. vii. [3] *Cf.* p. vi.
[4] *Cf.* pp. 603–16. [5] *Cf.* p. 603. [6] *Cf.* pp. 617–37.

ALLGEMEINE RELIGIONSGESCHICHTE, von Conrad von Orelli, Professor der Theologie an der Universität Basel. 2 vols. Bonn: A. Marcus und E. Weber, [2nd edition], 1911–1913. Pp. viii., 420 + viii., 478. M. 24.

The single-volume edition of this handbook by the late Professor von Orelli, issued by the same publishers in 1899, has been considerably improved by being brought up-to-date. Unfortunately, although its author was spared to complete the revision, he did not live to see more than the initial volume printed. His son, Dr. K. von Orelli, has well performed his filial task in seeing the second volume through the press. In its earlier form, the book was somewhat bulky; it is now divided into two portions of convenient size and weight. The amount of subject-matter has not materially been increased.

Volume i deals with three great subdivisions of the subject. We have (1) the Turanische Gruppe, including the religion of the Chinese, the religions of Japan, etc.; (2) the Hamitische Familie, i. e. the religion of the Ancient Egyptians; and (3) the Semitische Familie, including (*a*) the religion of the Babylonians and Assyrians, (*b*) the religion of the Phœnicians, Canaanites, and Carthaginians, (*c*) the religion of the Aramæans, Ammonites, Moabites, Edomites and Arabs, (*d*) the religion of Israel and the Semites, (*e*) Christianity, (*f*) Manichæism, (*g*) Mandaism and (*h*) Islam. Volume ii deals, in its turn, with four additional main branches of the religions of mankind. There is (1) the Indogermanische Familie, embracing (*a*) Indian religions, including Vedic religion, Early Brahmanism, Buddhism, Jainism, and Hinduism; (*b*) Parsism; (*c*) Greek religion; (*d*) Roman religion; (*e*) Celtic religion; (*f*) Teutonic religion; and (*g*) Slavonic religion. There comes, next, (2) the Afrikanische Gruppe, including some account of African fetishism, and other primitive religious beliefs and practices; (3) the

Amerikanische Gruppe, including (*a*) the religion of the local Indian Races, (*b*) the religion of Mexico, and (*c*) the religion of Peru. Finally, we have (4) the Ozeanische Gruppe, including the religious beliefs of the aborigines of (*a*) Australia and Tasmania, (*b*) Melanesia, (*c*) Micronesia, and (*d*) Polynesia.

This Manual is already so widely and favourably known that any detailed criticism of it now is quite uncalled for. It is well, however, to emphasize anew the fact that the writer's aim is somewhat different from that of the majority of authors presently at work in this field. While candid, and intent upon embodying the latest conclusions of experts, Professor von Orelli—like Professor Warren [1]—especially keeps in view the needs of students of theology, pastors, missionaries, and other active propagandists of the Christian faith. Such readers will find in this treatise that countless sidelights are thrown upon the work to which they are earnestly devoting themselves. They will encounter, no doubt, some rather unwelcome surprises; but, at the same time, they will gain unexpected insight into matters which, for them, are of the very highest moment. The practical bearing of the History of Religions upon Christian theology —'Verhältnis der allgemeinen Religionsgeschichte zur christlichen Theologie' [2]—is dealt with in a worthy and competent manner. The section entitled 'Verhältnis der Völkerreligionen zum Christentum' [3] is also significant because of its standpoint and candour. Professor von Orelli rejected the theory that religions advance by evolutionary stages from lower to higher, and that the Christian faith merely represents the supreme product (thus far) of this natural and chronological process. In Christianity he found something for which purely human instrumentalities are quite unable to account, and against which all forces and strategies contend in vain. His exposition might indeed,

[1] *Cf.* William F. Warren, *The Religions of the World and the World-Religion*: *vide infra*, pp. 200 f.

[2] *Cf.* vol. i, pp. 19 f.

[3] *Cf.* vol. ii, pp. 463 f.

from this point of view, be regarded as a treatise in Christian Apologetics ;[1] but its aim and contents, and its unquestionable value in the domain of historical and scientific research, fully entitle it to inclusion under the heading to which it has here been assigned.

ÖVERSIKT AV ALLMÄNNA RELIGIONSHISTORIEN, av Nathan Söderblom, Professor vid Kungl. Universitetet i Uppsala.[2] Stockholm: Hugo Geber, [2nd edition], 1914. Pp. viii., 202. Kr. 3.

Dr. Söderblom was greatly honoured in 1911 by being selected to become the first occupant of the newly-created chair for Religionsgeschichte in the University of Leipsic. He retained, at the same time, his post as professor of Teologiska Prænotioner och Teologisk Encyklopedi in the University of Upsala, where he spent at least three months of each year among his Swedish students. But, whether living in Scandinavia or in Germany, his work in the interest of the History of Religions has been carried steadily and enthusiastically forward.

The text-book now under review, published originally in 1912, is of a somewhat elementary character. Such is its avowed purpose. Nevertheless, its very appearance is significant. This brief *Survey of the General History of Religion* was prepared at the instance of the Swedish Government, a decision having been reached that the subject was already of sufficient importance to warrant its introduction into the High Schools of the country. Is it not time that educational leaders in other lands should follow this excellent example? But, although this book is very condensed and written admittedly for beginners, it is a truly wonderful compend ; even advanced scholars will find it very useful. The analysis it gives of relevant topics is all the more suggestive because

[1] *Vide infra*, pp. 369 f.

[2] Appointed Archbishop of Upsala, and (*ex officio*) Pro-Chancellor of its University, in 1914.

of its very simplicity. Numerous well-selected illustrations are inserted in the text. No doubt, before very long, the book will be translated into English; and—the sooner the better.

TIELE'S KOMPENDIUM DER RELIGIONSGESCHICHTE, von Nathan Söderblom, Professor an der Universität Upsala. Berlin: Theophil Biller, [4th edition], 1912. Pp. v., 564. M. 5.60.

Among the many tasks which Professor Söderblom has undertaken in the interest of the History of Religions, few have won him sincerer gratitude than his revisions of the late Professor Tiele's *Outlines* of this study. Appearing first in a Dutch edition,[1] the book was translated in the following year into English.[2] Three years later, it was translated into German,[3] and then into French.[4] At Dr. Tiele's suggestion, and under his personal supervision, Professor Söderblom carefully revised and enlarged the text of the second German edition, incorporated in it a great deal of additional information, and brought it thoroughly up-to-date.[5] Unfortunately Dr. Tiele passed away before the book issued from the press.

Not content with rendering this service, Dr. Söderblom recently published a further revision, being the fourth edition of this work presented to scholars in a German dress. It need scarcely be said that the volume bears only a very remote likeness now to its Dutch original. It is no longer a translation, but is practically a new book, rewritten from cover to cover. There are nearly 150 pages more text than

[1] *Cf.* Cornelis P. Tiele, *Geschiedenis van den Godsdienst tot aan de heerschappij der Wereldgodsdiensten.* Amsterdam, 1876.

[2] *Cf. Outlines of the History of Religion to the Spread of the Universal Religions.* London, 1877. [7th edition, 1905.]

[3] *Cf. Kompendium der Religionsgeschichte.* Berlin, 1880. [2nd edition, Prenzlau, 1887.]

[4] *Cf. Manuel de l'histoire des religions de Tiele.* Paris, 1880. [Latest edition, 1902–1903.]

[5] *Cf. Tiele's Kompendium der Religionsgeschichte.* Breslau, 1903.

are to be found in the third German edition, for the book contains matter which did not lie within our knowledge a generation ago ; and its rearrangement—not less than its enlargement—reveals a truly marvellous advance. Instead of a single paragraph being allotted to Christianity, Dr. Söderblom sets apart a separate subdivision.[1] Primitive religion, Hittite religion, Sufi religion, etc., receive likewise due recognition and examination. The contents now leave very little to be desired.

Söderblom's Kompendium is perhaps the best brief Manual of the History of Religions that has been placed thus far within the student's reach. Its Bibliographies are excellent, discriminating, and commendably full. Unfortunately for many, this handbook has not yet appeared in an English translation. When the day for that new advance arrives, it is urgently recommended that an Index be added. This desideratum is, in truth, an imperative necessity.

INTRODUCTION TO THE HISTORY OF RELIGIONS, by Crawford Howell Toy, Professor Emeritus of Harvard University. (Handbooks on the History of Religions.) Boston: Ginn and Company, 1913. Pp. xix., 639. $3.00.

Almost twenty years ago the first volume of this very valuable series of Handbooks edited by Professor Morris Jastrow was published in the United States.[2] The second[3] and third[4] volumes followed after brief intervals; the fifth[5]

[1] *Cf.* pp. 490–530. It is to be regretted that the author here sometimes forgets that his task is the framing of an exposition by a dispassionate historian. Subjective interpretations, in a book of this sort, are not looked for ; and it can hardly be expected that they will prove welcome, or really helpful, to the majority of those who consult it.

[2] *Cf.* Edward W. Hopkins, *The Religions of India.* Boston, 1895.

[3] *Cf.* Morris Jastrow, *The Religion of Babylonia and Assyria.* Boston, 1898.

[4] *Cf.* Pierre D. Chantepie de la Saussaye, *The Religion of the Teutons.* Boston, 1902.

[5] *Cf.* John P. Peters, *The Religion of the Hebrews* : *vide infra,* p. 299.

has just been issued; it is its immediate predecessor—occupying the fourth place but really entitled to stand first in a strictly logical order—that we are now to examine. It is a useful book, and it is bound to receive a wide and very sincere welcome.

Dr. Toy has served an apprenticeship, honourable and unusually prolonged, that has endowed him with special qualifications for the preparation of this volume. The post he formerly filled in Harvard University, and where he taught with authority for a period of thirty years, was the chair assigned to Hebrew and Oriental Languages. But his interests and his influence carried him into other spheres as well. Always keen as a philologist, his contributions to the field for which he now stands sponsor have been of long standing, invariably stimulative, and often of conspicuous worth. Moreover, it was he who, in 1891, secured the establishment at Harvard of that academic Club which ever since has devoted itself to research in the History of Religions. It was altogether fitting that, a couple of years ago, this fact should have been commemorated by the presentation to its founder of a notable tribute to which reference will elsewhere be made.[1]

The writer sets out by stating that 'the object of this volume is to describe the principal customs and ideas that underlie all public religion. . . . References to the higher religions are introduced for the purpose of illustrating lines of progress.'[2] The author's conception of his task has of course coloured his book throughout; in the judgement of many, it will be deemed to have been a handicap. It has constrained him to include an immense amount of matter which belongs really to the domain of Anthropology.[3] Thus, many chapters deal successively with such topics as Early Religious Ceremonies (used at births, deaths, burials, etc.), Early Cults (associated with animals, plants, mountains, waters, winds, etc.), Totemism and Taboo, Magic and

[1] *Cf. Studies in the History of Religions*: *vide infra*, pp. 310.
[2] *Cf.* p. vii.
[3] *Vide supra*, pp. 3 f., and pp. 179–80.

Divination, and other themes of a similar order. One finds here another proof, if additional proofs were needed, that the confines of the History of Religion—not less than those of Comparative Religion [1]—are still very imperfectly determined.

In chapters i and ii, Dr. Toy makes some admirable remarks concerning the 'Nature of Religion' and 'The Soul'. Chapter vi also, in which he gives an exposition of the varying conceptions of the gods of all races—Clan gods, Departmental gods, Nature gods, the Great gods of the nations (Egyptian, Hindu, Persian, Chinese, Japanese, Babylonian and Assyrian, Phœnician and Arabian, Hebrew, Greek, and Roman)—is a veritable *tour de force*, and summarizes admirably (with copious references to authorities) the knowledge we at present possess on this wide and complex subject. The chapter on 'Myths' [2] classifies its material under a series of headings labelled respectively cosmogonic, ethnogonic, sociogonic, astronomical, procellar, and vegetation groups.

The last three chapters are perhaps the best in the book. Chapter ix deals with 'The Higher Theistic Development', under which Polytheism, Dualism, Monotheism, Pantheism, and Nontheistic Systems are successively expounded. Having shown that man's theistic conceptions have followed the general line of social development, and that 'there never has been a supernatural Power that has not reflected the moral ideas of its time and place',[3] Dr. Toy proceeds in chapter x to deal with the 'Social Development of Religion',—its forms of external worship, its sacred places, its sacred books, etc. Under the heading of 'Priests',—as also in the chapter on 'Gods' already referred to,[4] in the bibliography on Magic [5] and Folklore,[6] and often elsewhere—students of Comparative Religion will find the conceptions of different faiths placed in convenient juxtaposition. The volume ends

[1] *Vide infra*, pp. 330 and 509 f.
[2] *Cf.* pp. 359–91.
[3] *Cf.* p. 480.
[4] *Cf.* chapter vi.
[5] *Cf.* pp. 594–5.
[6] *Cf.* pp. 597–9.

with a finely discriminative chapter on 'Scientific and Ethical Elements in Religious Systems'.

The Analytical Table of Contents, the Selected List of Books of Reference, and the Index deserve special commendation. The Bibliography is full and well up-to-date;[1] moreover, its material is very competently classified; but the author, wishing to indicate the *gradual progress* that investigators have made in the serious study of religion, has been led to adopt a chronological (instead of an alphabetical) order of arrangement,—a method which incurs considerable loss of time on the part of those who make use of this valuable addition to the handbook. An Index of Authors, covering both the 'Selected List' and the footnotes with which the book abounds, would prove a most useful adjunct. The volume is perhaps a little repellent in its tone and general aspect. The subdivision of the text into numbered paragraphs, one thousand one hundred and seventy-three in all, may often prove convenient for purposes of reference, but it is needlessly pedantic and precise. Students will hardly take to this volume upon first acquaintance; but, as a compendious Manual for classroom and library, it possesses qualities which ensure for it a wide circulation and the tribute of a genuine and growing esteem.

MANUALE DI STORIA DELLE RELIGIONI, di Nicola Turchi, formerly Professore di Rettorica delle Scuole della Propaganda Fide.[2] Torino: Fratelli Bocca, 1912. Pp. xxiv., 643. L. 6.

Still another book, emanating from Roman Catholic sources, is found in Don Nicola Turchi's *Manuale*. This is one of the more bulky volumes in the 'Piccola Biblioteca di Scienze Moderne'; but, although so recently issued, it has

[1] A few curious oversights and errors, notwithstanding, have managed to creep in.

[2] Now candidate for the post of Libero Docente di Storia delle Religioni in the University of Rome: *vide supra*, p. 57.

already been accorded a wide, sincere, and even grateful welcome. It is the first publication of its type that has appeared in Italy. Moreover, it carries the official imprimatur of the Roman Church. This fact somewhat restricts at times the scope and outlook of the book. Neither Judaism nor Christianity is included in the writer's survey;[1] and this procedure is admittedly deliberate.[2] Nevertheless, this handbook proves to be a very serviceable one, and is bound to accomplish useful and permanent results in the land of its birth. Many still remember this author's well-written *Bollettino di Storia delle Religioni*, which appeared in the opening volume of a now-defunct Italian review.[3] We shall hear from him often again, if life and health are vouchsafed him.

One cannot but admire the courage of a youthful scholar who, in this twentieth century, deliberately faces the task of writing independently a Manual of the History of Religions.[4] The preliminary equipment for executing such a feat, now more difficult to secure than ever, involves the preparation of a lifetime. Moreover, the literature with which such an author must make himself more or less acquainted is simply appalling in its bulk and multifarious variety. Don Turchi does not claim to be more than a careful expositor, 'un espositore diligente, che offrisce ai lettori il risultato degli studi intorno ai vari punti della complessa materia'.[5] Nevertheless, all through his book, there may be found evidences of conspicuous competency for executing his task in a highly creditable way. Another fact deserves to be chronicled. When the author had completed his work, but before he issued it to the public, he submitted its successive chapters to distinguished Italian specialists, and thus secured their examination and criticism of it in advance. Accord-

[1] *Vide supra*, pp. 169, 175, 182, etc. [2] *Cf.* pp. x–xi.

[3] *Cf. Rivista storico-critica delle scienze teologiche*, vol. i, pp. 845 f. Rome, 1905. [Ceased publication in 1910.]

[4] *Cf.* the similar, but maturer, undertakings of Professor Geden (*vide supra*, pp. 181 f.), Professor Menzies (*vide supra*, pp. 187 f.), Professor Moore (*vide supra*, pp. 188 f.), etc. [5] *Cf.* p. xiv.

ingly, while shouldering all the burden himself and accepting full responsibility for his conclusions, he has obtained for his readers the full benefit of timely and candid suggestions. In as far as he was able to do so, Don Turchi has made use of all available original sources. He writes: 'Questo io ho cercato di fare con la maggiore oculatezza, attingendo sempre alla letteratura migliore e rifacendomi tutte le volte che ho potuto, nel testo o nelle versioni, alle fonti;'[1] and the necessary references to the various treatises cited are added. In particular, this Manual is greatly to be commended because of its Bibliographies. These are given at the end of every chapter; and they embrace, not only the standard authorities, but others which are much less widely known. Their value is greatly increased by the editorial comments which accompany them. The writer drops a revealing remark when he says that the list makes no attempt to include *every* relevant work, but embraces only those publications which 'per mia esperienza personale'[1] seemed worthy of mention. He adds that he has selected and named only those volumes which possess sterling worth, since younger scholars ought not to be troubled by an introduction to too many books, nor indeed to any authorities save the very best.

The promise made by Don Turchi that he will follow up this Manual by publishing the result of other extended inquiries of a kindred character[2] has awakened eager expectation in the minds of numerous readers.

THE RELIGIONS OF THE WORLD AND THE WORLD-RELIGION. An Outline for Personal and Class Use, by William Fairfield Warren, Professor of Religions and Religion in Boston University. New York: Eaton and Mains, 1911. Pp. xiv., 103. $1.00.

This admirable little handbook, while rightly included in the present list of Manuals, stands entirely apart from all

[1] *Cf.* p. xv. [2] *Cf.* p. xvii.

those which have thus far been mentioned. As its sub-title suggests, it is intended chiefly for employment in the Class-room. It provides no actual exposition of any of the religions which it enumerates, but indicates rather the way in which, and the order in which, such expositions may best be attempted. It is made up of a series of outlines—it is a mere framework or skeleton of the subject—which instructors (influenced by different ideals) will doubtless utilize in different ways. Nevertheless, it has been prepared by a teacher whose annual courses of lectures in this field date from as early as 1873. This book is emphatically practical, alike in its aim and scope. At the back of it, one finds a number of blanks, prepared for the use of students ; and candidates are invited to find answers to the questions which there confront them, and then to pass on their filled-up blanks (say once a fortnight) to their tutor or professor. At the same time, the book is rigidly scientific in its method. Its general treatment of the whole subject will reward examination and study.

It must be added that the design of the writer is governed throughout by a consideration of capital importance. The formal ' Dedication ' of the volume reveals the fact that Professor Warren—quite after the manner of the late Professor von Orelli [1]—keeps ever in view the efficient equipment of Christian missionaries ; for he there recalls, in so many words, ' my beloved former pupils, now labouring on every continent to transfigure the Religions of the World into the one perfected and all-regnant World-Religion '.[2] Again: ' The standpoint of the present work is frankly that of Christian theism.' [3] In accordance with this aspect of the author's conception of his task,—indicated with abundant clearness in the main title of his volume—the book ought perhaps to have been added to those which have been placed under the heading ' Apologetic Treatises '.[4]

Following upon a General Introduction (in which th

[1] *Vide supra*, p. 192.
[2] *Cf.* p. v.
[3] *Cf.* p. xii.
[4] *Vide infra*, pp. 369 f.

subject-matter of the study of religion, its auxiliary sciences, its attractiveness and perils, etc., are duly indicated), the book is divided into three principal sections. Part I deals with the religious phenomena of the world *historically* considered, i.e. the History of Religions. Part II deals with the religious phenomena of the world *systematically* considered, i.e. Comparative Religion. Part III deals with the religious phenomena of the world *philosophically* considered, i.e. the Philosophy of Religion. It will be seen, therefore, that the scope of the book far exceeds the limits of a mere 'avenue of approach' to Comparative Religion; it embraces indeed that latter science itself, and (in addition) those philosophical discussions and criticisms which are essential to the ultimately completed structure of the Science of Religion. The abounding measure of its contents, however, only makes the book more valuable for the general purposes of this survey. Within its covers, the whole field of inquiry is carefully mapped out, its main and subordinate boundaries being clearly delineated.

Returning to Part I,[1] which alone deals specifically with the History of Religions, the material accumulated—presented purposely in the form of a series of sketches—is subdivided under three headings, viz. (1) The History of Particular Religions, (2) The History of Developments common to several Particular Religions, and (3) The History of Developments common to all Religions.

Under the first of these subdivisions are grouped (*a*) the religions known to the Ancient World (viz. those of the ancient Babylonians and Assyrians, of the ancient Egyptians, of the Phœnicians, Carthaginians, Canaanites, and pre-Islamic Arabians, of the ancient Persians and Medo-Persians, of the Pelasgians and Greeks, of the Etruscans and Romans, of Judaism and Christianity); (*b*) the principal religions known to the Mediæval World (viz. Zoroastrianism, the religion of the Celtic Tribes, the religion of the Teutonic Tribes, the religion of the Slavic Tribes, the religion of the

[1] *Cf.* pp. 21–43.

West Mongolians, Judaism, Christianity, and Islam); and (*c*) the principal religions brought to light in Modern Times (viz. those of the West-Central and South African Tribes, of the American Indians, of the Pacific Islanders, of the East India Aborigines and Hindus, of the aboriginal and present populations of Farther India and of the islands of the Indian Ocean, of China, Japan, and Korea, and of the North and Central Asiatic Nomads. Also Judaism, Christianity, and Islam).

The particulars included by Dr. Warren under subdivisions (2) and (3) need not be stated here. Nevertheless, the analyses he gives of these various 'Developments' have evidently been framed very carefully, and at an immense expenditure of pains. The history of the rise and expansion of numerous faiths, their gradual absorption of (or by) sundry other faiths, the origin of multifarious rites and institutions, and the rise and progress of various practical religious tendencies, receive ample notice and examination in these pages.

While each of these helpful chapters has been compressed into the briefest possible space,—the Bibliographies might with advantage have been considerably expanded—the book, used with discrimination, will prove a real boon alike to professors and students. The volume contains the quintessence of wide experience, comprehensive knowledge, and systematic arrangement. A privately-published 'first draft' of this treatise appeared in 1900; one of its Appendices, expository of 'A Quest of the Perfect Religion', was published as early as 1886; but it has been well worth while to re-issue these papers in their present compendious form. Many a course of lectures will no doubt be facilitated in preparation, and considerably enriched in contents, by suggestions obtained from this modest yet timely Manual. Dr. Warren has made many his debtors, both directly and indirectly, during his long career as academic 'guide, philosopher and friend'; this little handbook will lead yet others to hold him in similarly grateful regard.

SUPPLEMENTARY VOLUMES

ALLGEMEINE RELIGIONSGESCHICHTE, von Alfred Jeremias. (Evangelisch-theologische Bibliothek.) Leipzig: Quelle und Meyer, [1915 ?]. Pp. [not yet published]. M. 4.

COLLEZIONE DI SCIENZA DELLE RELIGIONI. Roma: Guglielmo Quadrotta, 1914– . *In progress.* Vol. i, pp. xvi., 179: L. 5. *Vide infra*, pp. 460 f.

RELIGIONSVETENSKAPEN, af Edvard Lehmann. (Religionsvetenskapligt Bibliotek.) 3 vols. Stockholm: Hugo Geber, 1914– . *In progress.* Vol. i, pp. 200. Kr. 4.

(*b*) SPECIAL GROUPS

Besides those General Manuals which survey the entire world of religions, another set of publications contributing material most useful to students of Comparative Religion is found in volumes which supply an exposition of *three or four (or more) selected faiths.* It may be that the religions thus grouped together flourish side by side, and therefore to some extent necessarily act and react upon one another. It may be that they possess racial or philological or other historical affinities. Be that as it may, it seems fitting and convenient that these religions should be studied contemporaneously, and that a sketch of their history should be presented within the pages of a single volume.

We shall now, accordingly, direct attention to a series of books of this type. Only a few selections are made from a list of somewhat formidable dimensions, the volumes named being characterized by qualities of a distinctively scholarly order. Each religion, in a measure, is dealt with separately; from that point of view, it might equally well have been included under 'Individual Religions'.[1] But each religion is here estimated, also, in its relation to some other faith or faiths.

[1] *Vide infra*, pp. 224 f.

THE RELIGIONS OF MODERN SYRIA AND PALESTINE, by Frederick Jones Bliss, Dean for men in the University of Rochester. (The Bross Lectures, 1908.) New York: Charles Scribner's Sons, 1912. Pp. xiv., 354. $1.50.

The academic Foundation which has provided us with this admirable course of lectures is admittedly somewhat rigid in its theological outlook. It was created with the express purpose of calling forth 'the best efforts of the highest talent, and the ripest scholarship of the world, to illustrate from science or any department of knowledge, and to demonstrate, the divine origin and authority of the Christian Scriptures'.[1] It frankly aims at the establishment of the unquestioned pre-eminence of the Christian religion.[2] Nevertheless, it has already produced quite a little library of broad-minded and helpful handbooks. The Christian faith has been interpreted afresh from new points of view, and certain aspects of its relationship to various other faiths have carefully and accurately been delineated. This new volume constitutes a real addition to a series which has become distinguished for its conspicuous merits.

'The many religions of Syria and Palestine', as they exist to-day, is the subject which Dr. Bliss undertakes to expound. The theme was one that stood in need of competent treatment, and this volume was therefore emphatically called for. The writer, moreover, was peculiarly well-equipped for his task. He was born in Syria. He is an accomplished archæologist. He is a good linguist. Long and familiar intercourse with the inhabitants of that special portion of the Turkish Empire with which he is here concerned, coupled with a scholar's eagerness to pursue and complete his quest, has rendered his enterprise more than ordinarily fruitful. He has collected most of his material at first-hand; at the same time, the unpublished note-books of the late Professor

[1] *Cf. Trust Deed.* Chicago, 1890.

[2] *Vide infra*, pp. 369 f.

S. I. Curtiss were placed at his disposal, and have freely been made use of, to the manifest advantage of author and reader alike.

In one respect, it must be confessed, the result is a little disappointing. A single volume—and it was within such rigidly restrictive limits that the writer was confined—does not afford sufficient room within which to survey a region at once so wide and so diversified. Accordingly, the Jews, the Druses, and two or three other important groups have intentionally been reserved for a subsequent treatise.

Dr. Bliss concentrates attention, in his present book, upon (*a*) the Eastern Churches and (*b*) Islam. A closing chapter sketches with a rapid pen the changes which are gradually being wrought under the influence of Christian missions. Upon each of the foregoing main topics, the information supplied is abundant, reliable, and not easily obtainable elsewhere. Under the Eastern Churches, the writer deals successively with (1) The Holy Orthodox or Greek Church, (2) The Old Syrian Church, (3) The Uniates (being fragments of various national Syrian Churches which recognize the rule of the Pope), (4) The Marionite Church, and (5) The Monasteries of Syria and Palestine. Under Islam, he has much to say that is pertinent concerning (1) Religious Observances, (2) Religious Orders, and (3) Social Customs.

As to the contact of modern Christian missionaries with these varied earlier faiths, suffice it to say that the student of Comparative Religion will find a great deal of serviceable matter in this terse and timely treatise. Dr. Bliss thinks that, in so far as Islam is concerned, no direct impression can be said to have been made as yet by Christian teaching,—'except on a very few individuals, converted at different times and places, and having no coherence among themselves.'[1] Although 'the spirit of Islam as it appears in the Koran might be said to be *moderation*',[2] although 'forcible

[1] *Cf.* p. 314. Professor Macdonald takes a more optimistic view: *vide infra*, p. 272.

[2] *Cf.* David S. Margoliouth, *The Early Development of Mohammedanism*, p. 62: *vide infra*, pp. 274 f.

conversions to Islam appear to be against the express orders of the Prophet ',[1] and although the letter of the law which the Sublime Porte has imposed upon itself seems to provide ample protection for any one who gives up his former faith, Moslems who become Christians are practically compelled to take to flight.[2] Otherwise, on some trumped-up charge, they quickly find themselves behind prison doors. Even their own relatives frequently turn against them, and make their existence simply unendurable. Professor Margoliouth admits that, when we get down to the actual facts, ' the thirst . . . for infidel blood was [from the outset] encouraged rather than suppressed. Those who had to deal with the Prophet, or his immediate successors in Medinah, had to deal with an armed camp . . . and with physical force.'[3]

LES RELIGIONS ORIENTALES DANS LE PAGANISME ROMAIN, par Franz Cumont, formerly Conservateur au Musée du Cinquantenaire, Bruxelles. (Conférences faites au Collège de France en 1905–1906.) Paris: Ernest Leroux, [2nd edition], 1909. Pp. xxii., 333. Fr. 5.

These lectures were originally published so long ago as 1907; but the recent appearance of an English translation[4] suggests the advisability of emphasizing afresh the importance of a work which still retains the value and stimulating qualities it revealed when the press first gave it to the world.

In the interval, a later volume has come to us from Dr. Cumont's pen, and one which reveals in equal measure the knowledge and skill of this distinguished and painstaking scholar.[5] In it he exhibits a characteristic fullness and

[1] *Cf. ibid.*, p. 132.

[2] *Cf.*, on the other hand, Mr. Martin's opinion: *vide infra*, p. 216.

[3] *Cf. The Early Development of Mohammedanism*, pp. 58–9.

[4] *Cf. The Oriental Religions in Roman Paganism.* Chicago, 1911.

[5] *Cf. Astrology and Religion among the Greeks and Romans*: *vide infra*, p. 224.

mastery of detail. He speaks with an easy confidence and authority. The illustrative material, gathered from widely separated quarters, is wonderfully rich and complete. At once quickening our interest in an abstruse and sadly neglected theme, he discloses in a series of vivid sketches how the religions of Greece and Rome incurred a very considerable debt to Oriental astrology, how the Greeks in particular improved upon their Babylonian teachers, and how a new astral religious cult was gradually built up in Egypt and Syria. In this latter volume, however,—as in one of his earlier books[1]—the investigator concentrates attention for the most part upon one particular phase, one dominant factor, in the evolution of religious conceptions; in the volume about to be examined, on the other hand, the outlook is immensely wider, and various centres of interest make a different and combined appeal.

Dr. Cumont furnishes a broad interpretation of the way in which various Oriental faiths were introduced into the Roman Empire, how they gradually influenced the local beliefs which they encountered, and how they ultimately prepared the way for the advent of Christianity. The narrative is unfolded in a rarely engaging manner. Having shown how a welter of discredited religions had made their home in the imperial capital, and how attempts had vainly been made there to crush or reconcile various antagonistic elements in the resulting spiritual discord, he shows how the conviction steadily grew that the East—which was plainly able to teach Rome much in matters of law, science, art, literature, etc.—had something also to impart touching the domain and significance of religious institutions. In his fascinating second chapter, he deals with the topic, 'Why did the Oriental Religions so rapidly and successfully make their way?' He takes occasion at this point to show wherein the religions of the Orient differed, and differed essentially, from

[1] *Cf. Les Mystères de Mithra.* Paris, 1900. [3rd edition, completely revised and brought up-to-date, 1913. The 2nd edition, 1902, was translated into English: Chicago, 1903.]

those of the Occident. They addressed themselves to the senses, to the intelligence, and to the conscience in a way that was entirely foreign to the official religion with which the Roman populace were familiar. They enkindled the hope of a future life. They appealed to the worshipper's individuality, and promised to meet and satisfy his personal spiritual needs. The old Roman religion was cold and formal, and it was observed chiefly in the interests of the State ;[1] the newer cults were instinct with life and warmth and sympathy. They were rich in ceremonial. The Mysteries they revered and maintained made subtle and continual appeal to the imagination, and to an innate reverence for the realities of a world, vague and unseen, of which but little was known. 'Compared with the ancient creeds, they [the Oriental religions] appear to have offered greater beauty of ritual, greater truth of doctrine, and a far superior morality. . . . The emotions excited by these religions, and the consolations offered, strongly attracted the women,—who were the most fervent and generous followers, and most passionate propagandists, of the religions of Isis and Cybele.'[2]

It was about 100 B. C. that these Oriental religions began to make their influence felt within the Roman Empire. A century later, Christianity was born. At first, it represented a movement so weak and despised that it secured little notice, and awakened no concern. By and by, however, it incurred the enmity of many opponents. As it increased in strength, its struggle with its surrounding rivals became fiercer and fiercer, until the final overthrow of Paganism (so-called) occurred at the end of the fourth century. Chapter viii, dealing with 'The Transformation of Roman Paganism', is especially noteworthy. It is unquestionable that, as the strife progressed, Christianity did not disdain to adopt and adapt many of the beliefs which were rife among its opponents ; but Dr. Cumont is careful to show that Christianity did not borrow so much as some

[1] *Vide infra*, p. 213. [2] *Cf.* p. 44.

mistakenly imagine. 'Des ressemblances', he says, 'ne supposent pas nécessairement une imitation, et les similitudes d'idées ou de pratiques doivent souvent s'expliquer, en dehors de tout emprunt, par une *communauté d'origine*. . . . Certaines similitudes, dont s'étonnaient et s'indignaient les apologistes, cesseront de nous paraître surprenantes quand nous apercevrons la source lointaine dont sont dérivés les canaux qui se réunissent à Rome'.[1] In the end, however, Christianity triumphed; and it triumphed because it was the superior faith. 'Christianity did not wake-into-being the religious sense, but it afforded that sense the fullest opportunity of being satisfied; and Paganism fell, not because it was sunken in sin and vice, but because the less perfect must give place to the more perfect. It had, by the expenditure of its own strength, laid out the paths by which it advanced until it lost itself amid the forces of Christianity; and to recognize this fact is not to minimize the significance of Christianity. We are under no necessity of painting the heathen world unduly black; the light of the Evangel streams into it brightly enough without this offset.'[2]

It will be apparent, at a glance, that Dr. Cumont's book is a veritable mine of wealth for the student of Comparative Religion. The waxing and waning strength of various faiths, Christianity included, is delineated with a knowledge and sympathy of a very rare order. The amount of material placed within reach, and framed in a popular form, constitutes an invaluable possession. This volume recalls at points the somewhat similar treatise written by Dr. Glover;[3] but the purely scientific attitude of the present writer is the more marked and persistent of the two. The notes which Dr. Cumont has added in the form of a substantial Appendix to his book are admirable, and increase greatly the debt of gratitude which all his readers owe him.

[1] *Cf.* pp. xiii and xviii. [In the English translation, pp. xvii, f.]

[2] *Cf.* Emil Aust, *Die Religion der Römer*, p. 116. Münster i/W., 1899.

[3] *Cf.* Terrot R. Glover, *The Conflict of Religions in the Early Roman Empire. London*, 1909.

RELIGION IN CHINA, by Jan J. M. De Groot, Professor of Sinology in the University of Berlin. (The American Lectures on the History of Religions, 1910–1911.) New York: G. P. Putnam's Sons, 1912. Pp. xv., 327. $1.50.

To older scholars, the name of Dr. De Groot recalls very pleasantly his long association with the University of Leiden, and his diligent labours there as Professor of Ethnography. To-day,—and, until very recently, Professor Lehmann [1] and Archbishop Söderblom [2] were associated with him in this honour—his chair represents one of the fruits of that new departure in connexion with which the study of the History of Religions became incorporated in the official curriculum of the German Universities.[3] At the University of Berlin, he is now quite at home; and a group of ardent and ambitious researchers have already become enrolled among his disciples. All his investigations are concentrated upon a single theme. Of the religious instinct as it manifests itself among the Chinese, he is recognized to be one of the foremost interpreters. His *magnum opus* is well known.[4] More recently he has published, on yet another American Foundation, a valuable series of discussions covering largely the same ground he traverses here.[5]

The sub-title of the present volume at once arrests one's attention: 'Universism: A Key to the study of Taoism and Confucianism.' Dr. De Groot does not indeed ignore Buddhism; but, inasmuch as the latter faith was an importation and not an indigenous growth, it is relegated to a subordinate place. It enters later as an important element into the absorbent religious life of the Chinese people; but,

[1] *Vide infra*, pp. 403 f.

[2] *Vide supra*, pp. 193, 194, and *infra*, pp. 404 f.

[3] *Cf.* Jordan, articles in *The Expository Times*, vol. xxii, pp. 198–201, and vol. xxiv, pp. 136–9: *vide infra*, p. 477.

[4] *Cf. The Religious System of China.* 6 vols. London, 1892–1910.

[5] *Cf. The Religion of the Chinese.* (The Hartford-Lamson Lectures, 1908.) New York, 1910.

in so far as the origins of native beliefs are concerned, Buddhism may safely be neglected.

As all are aware, Dr. De Groot invariably employs the term 'religion' (not 'religions') when discussing those spiritual impulses in man which have reached visible expression in China. His theory is fascinating because of its very simplicity. 'The fact is', he says, 'that the three religions[1] are three branches, growing from a common stem that has existed from prehistoric times. This stem is the religion of the Universe,[2] its parts and phenomena. This Universism, as I will henceforth call it, is the *one* religion of China.'[3] Universism, Professor De Groot maintains, was Taoism in its original form; 'the two terms are synonymous'.[4] Its origin is unknown. It had no personal founder or founders, but grew up as a phase of animism. Primitive religion, in China, was really Nature Worship, the following of Tao, i. e. the Way of the Universe. 'In the age of Han,—two centuries before, and two after, the birth of Christ—the ancient stem divided itself into two branches, Taoism and Confucianism; while, simultaneously, Buddhism was grafted upon it'.[5] Taoism thereafter identified itself (ever more and more) with magic, while Confucianism became largely a ritual religion. Ultimately Confucianism became predominant as the State Religion; and it then took very rigorous measures to prevent either of its competitors from securing any position of paramount importance. As for Taoism, it was openly branded as a poisonous heresy.

Professor De Groot says in his Preface that the object of his book is to present his personal interpretation of that 'primitive and fundamental element'[6] which underlies the whole of Chinese religion and ethics. No one will wish to deny the wealth of learning, supported by copious references to classic texts, upon which the author's opinions rest. Nevertheless, when he adds: 'The writer confidently gives

[1] *Cf.* William E. Soothill, *The Three Religions of China*: *vide infra*, pp. 218 f.
[2] That is, Taoism.
[3] *Cf.* pp. 2–3. [4] *Cf.* p. 3. [5] *Cf.* p. 3. [6] *Cf.* p. v.

this book as a Key to the study of Taoism and Confucianism ; no such Key has as yet been offered ',[1] he seems likely in some quarters to fail to communicate his own strong convictions to others. Some of the details of his theory are bound to awaken objections, and students will do well to read anew Dr. Legge's exposition, which has by no means been wholly superseded.[2] Professor De Groot is inclined also to lay undue stress upon his view—elsewhere elaborated [3]—that the religion of China is essentially intolerant. Does not every religion manifest that spirit at times ?

In his restricted description of Buddhism, the author ably shows why its advent was generally welcomed ; it imparted colour and feeling to existing types of religion, and provided a vent for the emotions which had previously been either ignored or smothered.[4] It may chance, as Professor De Groot believes, that it will be by the way of Buddhism—if at all—that Christianity will yet become the religion of the Chinese. The exact and patient study of Buddhism,[5] therefore, must occupy no secondary place in the investigations of those who wish to understand the past and present spiritual history of the inhabitants of the Chinese Empire.

THE FIVE GREAT PHILOSOPHIES OF LIFE, by William De Witt Hyde, President of Bowdoin College, Brunswick, Maine. New York : The Macmillan Company, 1912. Pp. 296. $1.50.

This book is not perhaps, strictly speaking, one that should be included in the present list of carefully selected volumes ; for it belongs to the domain of Ethics rather than to a study

[1] *Cf.* p. vi.

[2] *Cf.* James Legge, *The Religions of China.* London, 1880. *Cf.*, also, our latest British book, viz. Herbert A. Giles, *Confucianism and its Rivals* : *vide infra,* p. 297.

[3] *Cf. Sectarianism and Religious Persecution in China.* 2 vols. Amsterdam, 1903–1904. [4] *Vide supra,* p. 209.

[5] *Cf.* Fasuku Harada, *The Faith of Japan* (*vide infra,* pp. 244 f.) ; Giuseppe de Lorenzo, *India e buddhismo antico* (*vide infra,* pp. 258 f.) ; Timothy Richard, *The New Testament of Higher Buddhism* (*vide infra,* pp. 284 f.) ; etc.

of the History of Religions. Nevertheless, it should by no means be overlooked by students of Comparative Religion. It first appeared eleven years ago, when it bore a different title.[1] In the interval, it has passed through several editions; and now, revised and enlarged, it is plainly destined to live through many a year to come. Its author has written much, and he has always written well;[2] but he has seldom brought within such narrow limits the pronouncements of so arresting and stimulating a volume. His pages are often as chaste in expression as they are invitingly terse and piquant. They carry with them an atmosphere of American frankness and directness, coupled with that insight which is the reward of adequate and genuine scholarship.

President Hyde points out that, during the five centuries separating Socrates from Jesus, the ideal of life, entertained and taught by representative and trusted teachers, underwent five conspicuous changes. Hence arose the five philosophies which are now known as Epicureanism, Stoicism, Platonism, Aristotelianism, and Christianity. These several systems of thought—which are enumerated, it will be noted, not chronologically but in the order of their logical sequence—are elucidated in five successive chapters; and the special interpretation given to each of them is sufficiently indicated in the following successive chapter-headings, viz. The Epicurean Pursuit of Pleasure, Stoic Self-control by Law, The Platonic Subordination of Lower to Higher, The Aristotelian Sense of Proportion, and The Christian Spirit of Love. President Hyde, though making no attempt to disguise his Christian faith, is never chargeable with the offence of special pleading. Possibly it is because he is very sedulous to avoid this charge that his presentation of Christianity seems less hearty and effective than might have been anticipated. However, he finds good in every one of the philosophies he expounds, and he is generous and emphatic in awarding praise wherever praise is due.

[1] *Cf. From Epicurus to Christ. A Study in the Principles of Personality.* New York, 1904. [2] *Cf. The Quest of the Best.* New York, 1913.

GREAT RELIGIOUS TEACHERS OF THE EAST, by Alfred Wilhelm Martin, Associate Leader of the Society for Ethical Culture of New York. New York: The Macmillan Company, 1911. Pp. x., 268. $1.25.

This slim and unpretentious book contains a selection of seven (out of a series of twelve) lectures, originally delivered as addresses at the Meeting House of the Society for Ethical Culture in New York during the year in which it was published. The topics with which it deals are (1) The Sacred Books of the East, (2) Gotama, (3) Zoroaster, (4) Confucius and Lao-Tze, (5) The Prophets of Israel, (6) Jesus, and (7) Mohammed.[1]

While claiming to be no more than a popular presentation of the life and work of the successive moral teachers whose careers it seeks to expound, this volume may be employed as a very serviceable introduction to the History of Religions. Moreover, it is written by one who quite plainly is not only interested in, but who is also intimately acquainted with, those inquiries which have resulted in the creation of the science of Comparative Religion.[2] The author is firmly convinced that it is only by familiarizing oneself with the aims and achievements of the world's chief spiritual guides that any man can hope to estimate aright *his own* religious beliefs and institutions.

As in President Hyde's book, already reviewed,[3] the strong points of religions other than the writer's own are clearly and candidly explained. Their characteristic weaknesses, likewise, are faithfully and powerfully delineated. There is evidently no desire to 'take sides' with any one faith as against the others. On the contrary, a persistent endeavour is maintained to follow, in all cases, the dictates of the strictest impartiality.

[1] *Cf.* Edward Russell Bernard, *Great Moral Teachers.* London, 1906. This is a kindred book, made up of eight lectures delivered in Salisbury Cathedral (1903–4), and embodies a candid examination of the teaching of Confucius, Gotama, Socrates, Epictetus, and Christ.

[2] *Cf.* p. 14.

[3] *Vide supra*, pp. 213 f.

Nevertheless, the estimates of Jesus and Mohammed, arrived at by this author, are scarcely up to the standard of the other portraitures he has sketched for us. Like Dr. Hyde, Mr. Martin is least successful in what he writes concerning Christianity.[1] Upon closer examination, it becomes only too evident that Jesus is not dealt with in a full and adequate manner; this chapter, indeed, proves to be an unexpected disappointment in a book which elsewhere exhibits in an unusual degree the endowments of insight and mental equilibrium. The lesser qualities in Christ's character are specified and expounded in a really admirable way; but those particulars in which he so often transcended his fellows are passed over, as though (even granting that they actually existed) they possessed no special significance. The alleged sinlessness of Christ, and his reputed resurrection from the grave—whether these doctrines are to be regarded as valid or otherwise—are dropped wholly out of view. Accordingly, it can scarcely be affirmed that the writer's attitude towards Jesus is as strictly impartial as it might have been, and as it certainly ought to have been.[2] On the other hand, considerable rein has been given to a leaning that seeks to glorify the personality and work of Mohammed. The author certainly goes too far when he writes: 'Never has it been either the principle or the practice of Islam to convert people generally by forcible means.'[3] On a preceding page of this survey,[4] the testimony of Dr. Bliss has been quoted to show that, whatever the legal theory may be, the consequences of resisting Moslem pressure in matters of religion are likely to be prompt and disastrous. The actual history of Islam is the best corrective of Mr. Martin's faulty and misleading testimony.

No doubt chapter v will receive, as it deserves, the careful perusal of all who purchase this engaging little volume. It is, on the whole, the best chapter of the seven. It reveals

[1] *Vide supra*, p. 214.

[2] *Cf.*, from the same pen, *The Life of Jesus in the Light of the Higher Criticism*. New York, 1913.

[3] *Cf.* p. 259.

[4] *Vide supra*, p. 207.

a grasp of the situation, and a discernment of the meaning and value of the Jewish Prophets for the whole History of Religions, which are as rare as they are penetrative, stimulating and satisfying.

THE UNITY OF RELIGIONS. A POPULAR DISCUSSION OF ANCIENT AND MODERN BELIEFS, edited by John Herman Randall and J. Gardner Smith. New York: Thomas J. Crowell and Company, 1910. Pp. x., 362. $1.50.

One of the opening pages of this book discloses, as by a flashlight, its purpose and contents. It bears this significant inscription: 'To the Bible School of the Mount Morris Baptist Church [New York City], which stands for breadth of thought, freedom of conscience, and strength of character, this volume is dedicated, in the hope that it may help men and women to be more tolerant, more generous, and more kind, and that love to God and love to man may be the basis of every true faith.' [1]

The twenty-two chapters which follow represent the substance of a series of lectures. The discussions are unfortunately too brief to do full justice to their themes, and they are admittedly popular in their structure; yet they are full of keen insight and are evidently the fruit of much serious study. This fact would have become more manifest if a good Index had been added; unhappily, no register of any kind has been provided. These lectures were originally 'delivered on successive Sunday mornings, during the winter of 1909–1910',[2] to the members of the Bible School to whom they have formally been dedicated; and it is not at all surprising that, owing to the interest they awakened, they attracted a large, representative, and responsive body of hearers.

The topics embraced within a carefully drawn up scheme

[1] *Cf.* p. v. [2] *Cf.* v. vii.

of study included (1) a conspectus of all the ancient religions, and (2) the various developments of the Christian religion under the forms of Roman Catholicism, Greek Orthodox Catholicism, Protestantism, Reformed Judaism, etc. The Lecturers, as multifarious as their themes, were drawn from the ranks of outstanding scholars, and included the late Professor George W. Knox, Professor A. V. Williams Jackson, President Francis Brown, Professor W. Adams Brown, Professor Arthur C. McGiffert, Rabbi Rudolph Grossman, Rabbi Joseph Silverman, Mr. Alfred W. Martin,[1] etc. The series appropriately opens with a sketch of 'The Beginnings of Religion', and closes with a forecast of 'The Religion of the Future'.

The general utility of this book, considered in itself, can scarcely be over-estimated. It meets a current demand, and it meets it exceedingly well. Moreover, it distinctly stimulates that demand. At the same time, it is bound to create a conscious and strong desire that skilled and practised hands, competent for the task, shall now undertake the formulation of an effective *comparison* of these religions, —a comparison at once comprehensive, systematic, and searching—by which means their respective 'values' shall authoritatively be determined, exhibited, and confirmed.

THE THREE RELIGIONS OF CHINA, by William Edward Soothill, President-Elect of the proposed Central-China University. (Edinburgh Missionary Continuation Lectures, delivered during the Board of Study's Vacation Course for Missionary Training, Oxford, 1912.) London: Hodder and Stoughton, 1913. Pp. xii., 324. 6s.

Although not a few British scholars have already traversed the ground covered by this book,[2] no apology need be made for its appearance. It is marred unfortunately by occasional

[1] *Vide supra*, pp. 215 f.

[2] *Cf.* Joseph Edkins, *Religion in China*. London, 1878; James Legge,

evidences of haste, but it reveals a definite purpose of its own. While admittedly popular and practical[1] in its appeal, —' the Lectures were prepared for students designated for work in China, and are therefore meant as an introduction to the three recognized religions of that country '[2]—this treatise will be found to be thoroughly up-to-date, and fully informed touching the latest research in the wide field with which it deals. Accordingly, the author's hope is quite likely to be realized, viz. that this book, while of special value to beginners, may also prove a useful ' guide to those who are further advanced, and especially an incentive to a fuller inquiry than has hitherto been possible '.[3]

Following upon a comprehensive and very serviceable Introduction, the next three chapters are allotted successively to Confucianism, Taoism, and Buddhism. The exposition will be found to follow lines and to lead to conclusions somewhat different from those favoured by Professor De Groot, the foremost expert interpreter of these ancient faiths.[4] President Soothill holds that Professor De Groot, ' in his presentation of the religions of the Chinese, has emphasized only one side of the evidence, and painted the stream as " dank and foul in its marshy cowl ", while failing to show that nevertheless there is a living current there all the time '.[5] But President Soothill reaffirms, quite as strongly as Dr. De Groot, that the religion of that land springs from a primitive and prehistoric animism. He also insists that ' Confucius, Laocius and Buddha adopted and modified religious systems already ancient ; they were reformers [not originators] of religion ; and each of them stands for one side, and *one side only*, of those religions. In each case, they only partially succeeded in bringing about the reforms they desired. The

The Religions of China. London, 1880 ; and, quite recently, John Ross, *The Original Religion of China.* Edinburgh, 1909.

[1] Reasons might easily be advanced in favour of placing this volume under the heading of Apologetic Treatises : *vide infra*, pp. 369 f.

[2] *Cf.* p. vii. [3] *Cf.* p. vii.

[4] *Vide supra*, pp. 211 f.

[5] *Cf.* p. 14.

old native beliefs and practices refused to be shaken off; and, while the people adopted the name of the reformer, and many of his ideas became common property, in reality these were superimposed upon the old beliefs and practices rather than substituted for them'.[1] In the end, however, an appreciable and important advance was accomplished by each of these religious pioneers.

Chapters v to x inclusive, constituting the main content of the book, deal with topics belonging to Comparative Theology,—such as the idea of God, man's relationship to God, moral ideals, sin and its consequences, cosmology, eschatology, etc. The sketches supplied under these headings are penetrative and timely. The two remaining chapters are allotted respectively to Public Religion (the official Cult), and Private Religion.

There is something in the tone and spirit of President Soothill's volume which is distinctly attractive and unusually full of promise. Formerly (for thirty years) an aggressive Christian missionary in China, and ultimately appointed Principal of the Shansi Imperial University, the writer is thoroughly at home with his subject. He knows intimately the Empire, its people, its sacred classics, and its spiritual ideals and aspirations. Then hear what he says: 'There may be times when condemnation—and even ridicule and scorn—are justifiable as means of calling attention to, and destroying the foolish excesses of, religious superstition; but . . . a more effective method for establishing and advancing the cause of right religion is to lay hold of the excellent material which the sages and scholars of China have, through generations of faithful toil, so arduously gathered together.'[2] In a word, President Soothill is *sympathetic* as well as discriminative; and therein lies the supreme hope of effective missionary propaganda, not in China only, but in all the non-Christian countries of the world. This wiser conception of the way in which every new religion ought to be preached is now rapidly spreading on every hand.

[1] *Cf.* pp. 8–9. [2] *Cf.* p. 15.

THE RELIGIONS OF EASTERN ASIA, by Horace Grant Underwood, American Missionary in Seoul, Korea. (The Charles F. Deems Lectureship, 1909.) New York: The Macmillan Company, 1910. Pp. ix., 267. $1.50.

Dr. Underwood has long been recognized as an authority upon all questions pertaining to the religious life of Korea. His opinions are influenced, no doubt, by his experiences and aims as a Christian missionary; it is not possible that he should wholly disassociate himself from feelings and compulsions which are the inevitable consequences of his calling. Nevertheless, as a teacher and author, he has shown himself to be a man of excellent practical judgement. His acquaintance with the East generally is intimate as well as extensive, and it has been gained at first hand during a long series of years. He speaks with frankness and freedom, and he writes with a rapid and incisive pen. If one cannot always endorse his fearlessly uttered conclusions,—his opinion, for example, that a pure monotheism was an outstanding feature of the faith of the Orient in primitive times,[1]—it is ever a refreshing experience to encounter a thinker who knows his own mind, and who is not afraid to declare and vigorously support his convictions. Dr. Underwood is never concerned because his vote may link him with the minority.

The religions elucidated in this volume are five in number. The countries surveyed are China, Japan, and Korea; and the religions associated respectively with these three lands are, of course, Taoism, Shintoism, and Shamanism. Accordingly, in the three opening lectures, attention is concentrated successively upon these ancient faiths. Thereafter, other two religions—Confucianism and Buddhism, each of which is found to exist in force in all three of the countries named—are singled out for discussion and scrutiny. It is important to remark that Dr. Underwood's estimate of Buddhism is very different from that of Dr. De Groot, already referred to.[2] The former entertains an unmistakable dislike and distrust

[1] *Cf.* p. 234. [2] *Vide supra*, pp. 211 f.

of Buddhism, whereas the latter sees in it the chief hope and a possible ally of Christianity. For some reason, Dr. Underwood is distinctly unfair in his criticisms. He does not hesitate to declare that the religion of Gotama is ' like the many-armed devil-fish—enveloping, embracing, and (in the end) digesting and annihilating all that it can grasp.... The great factor in the rapid development of Buddhism has been the chameleon-like nature of this system, which appears almost involuntarily to change its colour to suit the time and place in which it finds itself '.[1]

The sixth and final lecture is entitled ' A Comparison of the foregoing Theisms with that of the Old and New Testaments '. To it the student of Comparative Religion naturally turns with special eagerness ; but, it must frankly be said, he will fail to find there any evidence of a thorough or satisfactory analysis. On the contrary, he will soon get the impression that the issue is a foregone conclusion.[2] The phraseology is not discriminative or evenly balanced, and the reader is liable (unless constantly upon his guard) to be misdirected and misled. If there is a genuine risk, as Dr. Underwood points out, that ' those who, seeing signs of an evolution in nature (and tracing also a sort of evolution in revelation) think it necessarily follows that there has been a similar evolution in the development of all religions, and (starting out with this preconceived conviction) they attempt to prove . . . that there has been a steady upward tendency which finally results in the highest form of theism ',[3] he ought to have remembered that there is also the kindred risk that, starting out with a preconceived counter-conviction, the evidences of an actual evolution may illegitimately be explained away. Holding persistently to the view that the earliest type of worship was monotheistic,[4] and that from this lofty standard man has invariably—save ' where there has been a God speaking to man, and giving a direct revelation of Himself ' [5]—tended to fall away, Dr. Underwood has

[1] *Cf.* p. 193. [2] *Vide infra*, pp. 369 f. [3] *Cf.* pp. 231–2.
[4] *Vide supra*, p. 221, and *infra*, pp. 396–7. *Vide infra*, also, pp. 231–2.
[5] *Cf.* p. 233 : *cf.* also p. 246.

failed to discern that his whole outlook is in danger of being disastrously circumscribed. No one denies that arguments can be framed which lend support to this interpretation of religious history and of the religious consciousness in man ; and Dr. Underwood marshals these arguments with energy and skill. He does not hesitate to declare that ' sooner or later, the world will learn that religion is not a creature of civilization, nor of evolution worked out by a gradually developing animal, but a matter of inspiration, and *that* " not of yourselves, it is the gift of God " '.[1] Yet it ought not to be supposed that the evolutionary exposition of the History of Religions is, in point of fact, the unsubstantial structure which Dr. Underwood imagines. In that case, it would never have gained the adherence of those who to-day conscientiously defend it, and who unquestionably include among their number the foremost exponents and promoters of the modern Science of Religion.

SUPPLEMENTARY VOLUMES

THE ENVIRONMENT OF EARLY CHRISTIANITY, by Samuel Angus. (Studies in Theology.) London : Duckworth and Company, 1914. Pp xi., 240. 2*s.* 6*d.*

LES RELIGIONS DE L'INDE, par Auguste Barth. (The first volume of a collection of the *Œuvres d'Auguste Barth.* Complete in 4 vols.) Paris : Ernest Leroux, [5th edition], 1914. (Popular re-issue, 5th edition, in English. London, 1914.) Pp. xii , 412. Fr. 10. [Volume ii is ready : vols. iii and iv are nearly ready.]

THE EVOLUTION OF EARLY CHRISTIANITY. A GENETIC STUDY OF FIRST CENTURY CHRISTIANITY IN RELATION TO ITS RELIGIOUS ENVIRONMENT, by Shirley Jackson Case. Chicago : The University of Chicago Press, 1914. Pp. ix., 385. $2.00.

[1] *Cf.* p. 236.

LES PROPHÈTES D'ISRAËL ET LES RELIGIONS DE L'ORIENT. ESSAI SUR LES ORIGINES DU MONOTHÉISME UNIVERSALISTE, par Antonin Causse. Paris : Émile Nourry, 1913. Pp. 330. Fr. 7.50.

LES GRANDES RELIGIONS DE L'ORIENT. ÉTUDE POPULAIRE DE CRITIQUE RELIGIEUSE, par Maurice Charvoz. Lugano : Casa Editrice del *Cœnobium*, 1914. Pp. 36. 60c.

ASTROLOGY AND RELIGION AMONG THE GREEKS AND ROMANS, by Franz Cumont. (The American Lectures on the History of Religions, 1911–1912.) New York : G. P. Putnam's Sons, 1912. Pp. xxvii., 208. $1.50.

L'IMPERO ROMANO E IL CRISTIANESIMO, Alfonso Manaresi. Torino : Fratelli Bocca, 1913. Pp. 600. L. 12.

ANCIENT INDIA. FROM THE EARLIEST TIMES TO THE FIRST CENTURY A. D., by Edward James Rapson. Cambridge : The University Press, 1914. Pp. viii., 200. 3*s*.

THE RELIGIONS OF ANTIQUITY, by Charles Newton Scott. London : Smith, Elder and Company, [3rd edition], 1914. Pp. ix., 209. 2*s*.

LES CULTES ORIENTAUX, par Jules Toutain. (The second volume of *Les Cultes païens dans l'Empire romain*, 1907– . *In progress.*) Paris : Ernest Leroux, 1911. Pp. 270. Fr. 6.

(*c*) INDIVIDUAL RELIGIONS

In addition to the valuable aid which the student of Comparative Religion derives from General Manuals [1] and from scholarly expositions of Special Groups of Religions,[2] attention must next be directed to the high service rendered to him by competent interpretations of *selected individual faiths*. A catalogue of volumes of this type, published during the past four years, remains—even after deliberate curtailment —a fairly long list. At the same time, that fact supplies a singularly gratifying proof of the activity, acumen and

[1] *Vide supra*, pp. 168 f. [2] *Vide supra*, pp. 204 f.

persistency of recent historical research within the domain of religion.

Comparatively few scholars to-day are willing to face the labour of writing a 'Manual' of the History of Religions. It is quite true that Professor Moore[1] and Don Turchi[2] have not been deterred, notwithstanding the risks involved, from making such an experiment; and they have conspicuously won success where many others have failed. But recent advances in the study of the History of Religions have been so rapid, and the literature of each faith (viewed wholly by itself) has become so extensive—and often so complicated and perplexing—that Professor Chantepie de la Saussaye[3] and others strongly discourage any proposal by individual writers, however learned and skilful, to undertake this exacting task. The tendency to-day, on the contrary, is to carry the process of specialization a stage further. It is becoming the custom for a modern scholar to concentrate his investigations, not merely upon a single religion, but quite frequently upon some deliberately-selected 'phase' or 'aspect' of that religion. In the following series of reviews, many illustrations of this latest attitude of research will be found often to recur.[4]

ROMAN STOICISM. THE HISTORY OF THE STOIC PHILOSOPHY, WITH SPECIAL REFERENCE TO ITS DEVELOPMENT WITHIN THE ROMAN EMPIRE, by Edward Vernon Arnold, Professor of Latin in the University College of North Wales. Cambridge: The University Press, 1911. Pp. xi., 468. 10*s.* 6*d.*

Is Stoicism, strictly speaking, a religion? Probably it is associated in most men's minds with a certain type of philosophy, either Greek or Roman. But it is emphatically a religious philosophy. It recognizes a God who, notwith-

[1] *Vide supra*, pp. 188 f. [2] *Vide supra*, pp. 198 f.
[3] *Vide supra*, p. 188.
[4] *Vide infra*, pp. 235 f., 254 f., 270 f., 274 f., 275 f., etc.

standing all inherited pantheistic conceptions, is the controlling and unifying force which transcends and underlies everything that exists. Submission to the divine will may be said to have been the real kernel of Stoicism. Within recent years, much acute criticism has been applied to the study of this faith ;[1] and this revival of interest in its origin and meaning has been rewarded by our securing a firmer grasp upon the principles that ultimately explain it.

Concerning the introduction of Greek Stoicism into Rome, Dr. Fowler writes instructively in a work which will be noticed in a moment.[2] 'Destitute as the Roman was both in regard to God and to Duty, he found in Stoicism an explanation of man's place in the universe,—an explanation relating him directly to the Power manifesting itself therein, and deriving from that relation a *binding* principle of conduct and duty. This should make the religious character of Stoicism at once apparent'.[3] Mr. Lecky also adduces testimony that Stoicism 'became the true religion of the educated classes. It furnished the principles of virtue, coloured the noblest literature of the time, and guided all the developments of moral enthusiasm'.[4]

Dr. Arnold restricts his survey to a delineation of Roman Stoicism. The account he gives of it is in an eminent degree scholarly and exhaustive, but it is also well adapted to the needs of the ordinary reader. The substance of these lectures, originally intended for classical students who were candidates for Honours in the University, was recast—and purposely popularized—before being thrown into its present printed form.

The writer—with Stein, Schmekel, Pearson, Hicks, and others—is disposed to accord a higher rank to Stoicism than Zeller and his immediate disciples were prepared to concede to it ; he regards Stoicism, 'shortly expressed, as the

[1] *Cf.* Edwyn Bevan, *Stoics and Sceptics* : *vide infra*, p. 296.

[2] *Cf.* W. Warde Fowler, *The Religious Experience of the Roman People* : *vide infra*, pp. 237 f.

[3] *Cf. ibid.*, p. 362.

[4] *Cf.* William E. H. Lecky, *History of European Morals*, vol. i, p. 225. 2 vols. London, 1869. [New edition, 1911.]

bridge between ancient and modern philosophical thought '.[1] Students of Comparative Religion will find in the opening and closing chapters of the book the material which is likely to make, to *them*, the strongest and most fruitful appeal.[2] The initial chapter is entitled ' The World-Religions '. The writer can do no more, of course, than present the barest sketch of his subject. Tracing the origins of Stoicism, he passes under chronological review Chaldaism, Persism (' the teaching of Zarathustra, as it affected the Greek and Latin world '), and Buddhism. By this pathway he arrives at length at Stoicism, of which he records his opinion that, while it is ' in the first instance a philosophy . . . the philosophy which appealed most successfully to the judgement of men who played a leading part in the Roman world . . . as its acceptance becomes more general, it begins to assume all the features of a religion '[3] . . . ' Its teachers are actively engaged in propagating its doctrines and guiding its disciples. Stoicism has, in short, the inward and outward characteristics of the other great movements we have described, and may claim without presumption to be reckoned amongst the world-religions '.[4] The influence of Stoicism on both Judaism and Christianity are then briefly described.

The final chapter is labelled ' The Stoic Strain in Christianity ', and constitutes a most interesting study. In one of his earlier pages, the author declares that, while Stoicism ' came into sharp conflict with Christianity on matters of outward observance, . . . from Stoic homes were drawn the most intelligent advocates of the newer faith '.[5] Following up this remark, Professor Arnold proceeds to deal with the question of Christian origins. He begins with St. Paul's address on Mars Hill, wherein a quotation is made by the Apostle from the well-known Stoic poet Aratus ; and thereafter he analyses, step by step, St. Paul's distinctive teaching.

[1] *Cf.* p. vii.
[2] Chapter x, also, is devoted expressly to ' Religion '.
[3] *Cf.* pp. 2–3. [4] *Cf.* p. 17. [5] *Cf.* p. 20.

Not all scholars will concede that the measure of influence which St. Paul derived from Stoicism was as great as the author believes. Dr. Arnold affirms that the Apostle 'is steeped in Stoic ways of thinking, which are continually asserting themselves in his teaching without being formally recognized by him as such'.[1] Or again: 'Stoicism is something more than... part of "the preparation of the Gospel"; it may rather be regarded as forming an integral part of the Christian message.... The study of Stoicism is essential to the full understanding of the Christian religion'.[2] At the same time, Dr. Arnold has rightly drawn attention to an element in the Apostle's thought, and in his public teaching, which the majority of scholars—theologians and non-theologians alike—strangely overlook. In declaring this verdict, the writer is supported by Dr. Rendall,—who declares that Stoicism, when 'dying, bequeathed no small part of its disciplines, its dogmas, and its phraseology to the Christianity by which it was ingathered'.[3]

An admirable Bibliography, a good General Index, and a Greek Index, bring to a close a very able and suggestive volume.

DEVELOPMENT OF RELIGION AND THOUGHT IN ANCIENT EGYPT, by James Henry Breasted, Professor of Egyptology and Oriental History in the University of Chicago. (The Morse Lectures, New York, 1912.) New York: Charles Scribner's Sons, 1912. Pp. xix., 379. $1.50.

Professor Breasted, as every one who knows him is aware, is peculiarly well-fitted to undertake the task to which he here addresses himself. He knows Egypt well, and our acquaintance with its ancient monuments and literature

[1] *Cf.* p. 414. [2] *Cf.* p. 435.

[3] *Cf.* Gerald H. Rendall, *Marcus Aurelius Antoninus to Himself*, p. xv. London, 1898.

owes much to his laborious researches.[1] Moreover, he possesses in an enviable degree the gift of effective popular exposition.[2]

The substance of this book was utilized, in the first instance, to enkindle among the students of Union Theological Seminary, New York, a keener and more intelligent interest in a great and timely subject. This circumstance explains, incidentally, some of the notable defects of the volume, e. g., the omissions which cannot fail to surprise one. No reference is made to the importance and significance of Sacrifice. Again, ' the problem of origins—like that of the sacred animals, so prominent in Egypt '[3]—has been omitted. But if a great variety of perplexities, inseparable from a study of Egyptian religion, remain practically untouched, it must not be forgotten that many of these questions are still unsolved. The author's continual handicap, however, lay in the conditions under which he had to write. To adopt his own words: ' I have been obliged to limit the discussion of this subject chiefly to mortuary ritual and observances. . . . I have dealt chiefly with the Solar and Osirian faiths. . . . I have taken those aspects of Egyptian religion and thought in which the development and expansion could be most clearly traced,—the endeavour being especially to determine the order and succession of those influences which determine the course and character of religious development '.[4]

In presenting a sketch of Egyptian religion in the making, —an initial attempt ' to trace from beginning to end, during a period of three thousand years, the leading categories of life, thought, and civilization as they successively made their mark on the religion, and disclosing how the religion was

[1] *Cf. Ancient Records of Egypt.* 4 vols., with an additional index-volume. Chicago, 1906–1907.

[2] *Cf. A History of Egypt from the Earliest Times to the Persian Conquest.* New York, 1906. [2nd edition, 1909. 2nd edition, revised, 1912.] *A History of the Ancient Egyptians.* (The Historical Series for Bible Students. Vol. v.) New York, 1908.

[3] *Cf.* p. ix.

[4] *Cf.* pp. ix–x.

shaped by these influences and how it in its turn reacted on society '[1]—Professor Breasted shows that Egyptian religion began in a Nature Worship, wherein the Sun and the Nile were the popular deities. Later, Re (the Sun-god) became the State god of Egypt, while Osiris (the Nile-god) became the outstanding deity amongst those held in reverence by the great mass of the people. The rivalry between these two cults can be demonstrated to have been existent in the very earliest times of which we have any knowledge; and it survived every attempt at fusion or even co-operation. The rise of kingly pomp and power tended perceptibly to emphasize and reinforce this distinction; for the 'Heaven' of the Egyptian faith was at the outset reserved exclusively for those of royal birth and station. It was indeed in connexion with death, and the doctrine of a life after death, that the cleavage between the rulers and the people became more than ever pronounced. As a consequence, the Pyramids make their appearance; and these colossal royal tombs became associated with an elaborate ritual, maintained out of the revenues of a generous financial endowment. This fact leads, in turn, to a revolt against the pressure of social inequality; and an 'Osirianization of the Hereafter'[2] is the result. An Osirianization of the Pyramid Texts[3] also takes place, and Heaven is no longer regarded as the close preserve of a royal race. Thereafter, still another departure reveals itself in the emergence of a moral sense; and this fact is of special significance for the student of the History of Religions. It was felt that man must possess genuine moral qualities, if he was to be accounted worthy to share in the bliss of Heaven's peace. Even kings were not exempted from this invariable requirement. 'That was a momentous step which regarded felicity after death as (in any measure) dependent upon the ethical quality of the dead man's earthly life; and it must have been a deep and abiding moral consciousness which made even the divine Pharaoh (who was above the mandates of earthly govern-

[1] *Cf.* p. ix. [2] *Cf.* pp. 142 f. [3] *Vide supra*, p. 114.

ment) amenable to the celestial judge, and subject to moral requirements '.[1] The effect may be discerned even in the Pyramid structures, which begin to be fewer in number and much less imposing in appearance. Henceforth, Heaven was conceived of as the blissful abode of the dead, however high or humble might have been their origin. The cult of Osiris received an immense impulse, and along with its revival there sprang up an increasing resort to magic. The *Book of the Dead*, which is for the most part [2] a description of magical charms and rites, was not long in appearing ; and a consequent deterioration in religion became inevitable. Happily, however, the creation of the Egyptian Empire (*c.* 1580 B.C.) led to the introduction of monotheism [3] under the guise of establishing Aton (the Sun-god) as the sole god of the realm. This step was premature. It was embarrassed by countless obstacles, and was clearly doomed to fail ; yet it was a move in the right direction, and its influence was never wholly evaded in the ages that followed. Meanwhile, the old order was restored. Amon, the former local god of Thebes, regained once more a place of paramount influence. ' By 1100 B.C., the Pharaoh had yielded the sceptre to the head of the State Church. . . . The sanctuaries of this age will always form one of the most imposing survivals from the ancient world. Not only in their grandeur as architecture, but also in their sumptuous equipment, these vast palaces of the gods lifted the external observances of religion to a plane of splendour and influence which they had never enjoyed before. Enthroned in magnificence which not even the sumptuous East had ever seen, Amon of Thebes became, in the hands of his crafty priesthood, a mere oracular source for political and administrative decisions '.[4] But, with the triumph of sacerdotalism, literalism and traditionalism

[1] *Cf.* p. 177.

[2] The *Book of the Dead* was ' not exclusively a magical *vade mecum* for use in the Hereafter ; for consider its elaboration of the ancient idea of the moral judgement, and its evident appreciation of the burden of conscience. The relation with God had become something more than merely the faithful observance of external rites '. (p. 297.)

[3] *Vide supra*, p. 222.

[4] *Cf.* p. 364.

began to dominate the religious life of the people. The appeal was ever to the past, and religious sentiment was allowed to become a purely conventional commodity. 'In this process of conserving the old, the religion of Egypt sank deeper and deeper in decay,—to become, what Herodotus found it, a religion of innumerable external observances and mechanical usages, carried out with such elaborate and insistent punctiliousness that the Egyptians gained the reputation of being the most religious of all peoples. But such observances were no longer the expression of a growing and developing inner life, as in the days before the creative vitality of the race was extinct. . . . In the days of the Greek kings, the Osirian faith finally submerged the venerable Sun-god. . . . Osiris gained the supreme place, in the popular as well as in the State religion; and through him the *subterranean* Hereafter, rather than the Sun-god's glorious *celestial* Kingdom of the Dead, passed over into the Roman world'.[1]

Professor Breasted explicitly disavows any intention to 'correlate the phenomena adduced with those of other religions'; [2] nevertheless, he supplies to our hand abundance of material for this fascinating undertaking. He enables us to effect one of the express aims of Comparative Religion, viz. to compare religious conceptions which—wholly apart from their existence or non-existence in *different* faiths—are found to be current within a *single* faith at different stages in its career. He traces with admirable skill, and in a most illuminative way, the gradual historical evolution of belief and dogma—during a period of 3,000 years [3]—in one of the most notable religions of the world.

Professor Breasted's book is a scholarly and valuable addition to the literature of the History of Religions; but students of Comparative Religion, likewise, will do well not to ignore the assistance it is capable of rendering. The writer holds that a gradual advance from polytheism to monotheism can be traced in the development of religious

[1] *Cf.* pp. 367–8. [2] *Cf.* p. xi. [3] *Vide supra*, p. 229.

thought in Ancient Egypt. It is but fair to add that all historians of Egyptian religion do not endorse this opinion, a considerable number of them maintaining that the balance of evidence seems to point in an exactly opposite direction.

LA RELIGION ASSYRO-BABYLONIENNE, par Paul Dhorme, Professeur d'Assyrien à Saint-Étienne de Jérusalem. (Conférences données à l'Institut Catholique de Paris.) Paris: J. Gabalda et C^ie^, 1910. Pp. xi., 319. Fr. 3.50.

In comparison with the great work written by Professor Jastrow,[1] these attractive lectures may seem at first sight to yield only a slight contribution to the subject with which they deal. In view, however, of their summary character, the audience to which they were addressed, and the particular aim which the writer had in view, they must be said to constitute a most useful and stimulating series of studies. They ought to be compared, rather, with Professor Jastrow's smaller work;[2] for they attempt to sketch not so much the history as the gradual evolution of religious thought and institutions among the peoples to whom they refer.

Professor Dhorme, who is also 'un frère prêcheur', has found time to translate and annotate a number of Assyrian and Babylonian texts.[3] He contributed the section on *Les Sémites* (moins les Arabes et les Hébreux) to one of the Manuals already noticed.[4] He has written, also, a suggestive book dealing with the lands of the Bible and Assyria;[5] in it,

[1] *Cf.* Morris Jastrow, *Die Religion Babyloniens und Assyriens.* 3 vols. Giessen, 1905–1912.

[2] *Cf. Aspects of Religious Belief and Practice in Babylonia and Assyria*: *vide infra*, pp. 254 f.

[3] *Cf. Choix de textes religieux assyro-babyloniens.* Paris, 1907. *Vide supra*, pp. 111 f.

[4] *Cf.* Joseph Bricout, *Où en est l'histoire des religions?*, vol. i, pp. 129 f.: *vide supra*, 175 f.

[5] *Cf. Les Pays bibliques et l'Assyrie.* Paris, 1912.

all allusions made in Assyrian literature to the Israelites in Egypt, in Palestine, in Syria, etc., will be found to have been traced and recorded.

The lectures in the present volume were originally delivered in 1909, and are nine in number. In their revised form, they have been amplified in various ways. An introductory chapter describes briefly, yet competently, 'The Sources'. Then follow, in successive discussions, (1) The Conception of Divinity, (2) The Gods, (3) Gods and the City, (4) Gods and Kings, (5) Gods and Men, (6) The Moral Law, (7) Prayer and Sacrifice, and (8) The Priesthood. It will be seen that this volume throws light especially upon that department of Comparative Religion which is denominated 'Comparative Theology', many subdivisions of which are covered in the successive chapters of this treatise. Viewed in this way, its exposition of the topics to which it refers—in so far as such selected conceptions and beliefs can be illustrated by the customs of ancient Babylonia and Assyria—is eminently satisfactory.

It was a wise inspiration which led the publishers to include these lectures in that excellent series, 'Études palestiniennes et orientales', to which Father Lagrange, Father Vincent, Father Schwalm and others have already contributed. Purposely passing by such subjects as mythology, magic, and divination, the author devotes himself to an elucidation of 'le fond même de la psychologie religieuse, à savoir les idées sur la divinité et sur les rapports qui existent entre elle et le monde, les sentiments que font naître ces idées dans le cœur de l'homme, les désirs de rendre plus étroites les relations entre l'humanité et les êtres supérieurs'.[1] He seeks to lay bare 'l'essence de l'idée religieuse'. These are topics too often neglected, save in large and exhaustive works. Their exposition in the present instance is not only reliable, but the abundant citation of authorities makes the book exceedingly useful for those who wish to pursue this study further, and to consult the sources for themselves.

[1] *Cf.* pp. vii–viii.

THE HIGHER ASPECTS OF GREEK RELIGION, by Lewis Richard Farnell, Rector of Exeter College, Oxford. (The Hibbert Lectures, Second Series, 1911.) London: Williams and Norgate, 1912. Pp. vii., 155. 6*s*.

All students of the History of Religions greeted with an unmistakable welcome the announcement that the well-known Hibbert Lectures were to be resumed. The earlier series—inaugurated by Professor Max Müller in 1878 and continued annually (with only two breaks, viz. in 1889 and 1890) until 1894—provided a remarkably fine group of studies bearing upon the origin and growth of all the chief religions of the world. And, a second series of these scholarly discussions having been projected, an excellent selection was made when another Oxford teacher was invited to initiate this enterprise. Already four courses of Lectures have been delivered, and all four of them have been issued from the press.[1]

In Dr. Farnell's book there are but six lectures. They bear the following titles: (1) General Features and Origins of Greek Religion, (2) The Religious Bond and Morality of the Family, (3) Tribal and Civic Religion, (4) Influence of the Civic System of Religion upon Religious Thought, Morality and Law, (5) Expansion of Greek Religion beyond the Limits of the Polis, and (6) Personal Religion in Greece. The opening chapter presents an unusually broad and fair introductory statement. Chapters iv to vi do for Greece, in a limited way, what Professor Breasted has done more fully for Egypt;[2] they lay bare the gradual changes wrought in a given religion by forces at work in its particular environment. Moreover, Dr. Farnell is at special pains to discover and separate the ideas which were purely conventional

[1] *Cf.* J. Hope Moulton, *Early Zoroastrianism* (1912): *vide infra*, pp. 275 f.; David S. Margoliouth, *The Early Development of Mohammedanism* (1913): *vide infra*, pp. 274 f.; and Herbert A. Giles, *Confucianism and its Rivals*: *vide infra*, p. 297.

[2] *Vide supra*, pp. 228 f.

and mechanical from those which were vital and spiritual,—in order, subsequently, to set the former over against those more potent religious beliefs which governed the daily lives of the Greek people. The sixth lecture is specially to be commended, not only on account of its topic, but equally in view of the very lucid manner in which its theme is unfolded.

This volume, although it is comparatively a brief one,—printed in open-faced type and easily read in a couple of evenings—is bound to secure an honourable place among those numerous bulkier authorities by which it is at present surrounded. The writer, in his own quiet way, does not hesitate to hold and back his opinions against those of an opposite character, notwithstanding that the latter may be advanced by eminent international scholars; his argument may not always be convincing, but it is invariably the fruit of sane and original thinking. Dr. Farnell is not a believer in the theory that Babylonian influence wrought any considerable modifications in Greek theology and practice;[1] he sees the sources of change rather in European currents, which take their rise in that Mycenæan civilization which overran Crete and other famous isles in the Ægean and Mediterranean seas.

It will be noted that early Hellenistic *thought* and *morality*—as well as religion—are dealt with in these Lectures. It is well; for religion, as yet, was practically inseparable from morality. 'In early society, public morality mainly follows the lead of religion;'[2] and that lead, at the outset, is far from being uniformly either confident or correct. Dr. Farnell rightly adds: 'Hellenic religion, though deeply concerned with morality, and helping in many ways to establish a moral order of society, was doubtless inferior as a moral force to the Hebraic'.[3] Students of Comparative Religion may here pick up a suggestive and fruitful clue.

In the study of Greek religion,—alike on its ethnological,[4]

[1] *Cf. Greece and Babylon*, pp. 306–7. Edinburgh, 1911.
[2] *Cf.* p. 102. [3] *Cf.* p. 124. [4] *Vide supra*, pp. 40 f.

philological, mythological, and historical sides—British scholarship has no more trusted or authoritative representative than Dr. Farnell; and this book will undoubtedly add to his reputation, both in Great Britain and beyond it.

THE RELIGIOUS EXPERIENCE OF THE ROMAN PEOPLE. From the Earliest Times to the Age of Augustus, by William Warde Fowler, Fellow of Lincoln College, Oxford. (The Gifford Lectures, Edinburgh, 1909–1910.) London: Macmillan and Company, 1911. Pp. xviii., 504. 12*s*.

Those who had already made themselves familiar with Dr. Warde Fowler's admirable introduction to the study of Roman religion [1] were not a little pleased when it was announced that he had been invited to become one of the large yet select group of Gifford Lecturers in Scotland. His intimate acquaintance with the social life of the Roman people [2] had forced upon him the necessity of seeking to interpret, fairly and fully, their complex religious conceptions; it only needed that a fitting opportunity should be given him, in order that he should proceed to discuss with adequate scope *The Religious Experience of the Roman People*. Although some of the ground covered by his *Roman Festivals* had of necessity to be surveyed anew, the conclusions he now gives us are considerably more than a mere reproduction and expansion of his earlier and more summary judgements.

In this portly volume, made up of twenty lectures, the student of Roman religion will revel with delight. Its structure and contents are scholarly; its references to authorities are ample and exact; its additional notes, supplied at the close of each lecture, are compact and illuminative; while its Index, sufficiently full, has been

[1] *Cf. The Roman Festivals of the Period of the Republic.* (Handbooks of Archæology and Antiquities.) London, 1899.

[2] *Cf. Social Life at Rome in the Age of Cicero.* London, 1909.

compiled with unusual care. Moreover, the manifest seriousness, straightforwardness and capacity of the writer combine to inspire confidence in him as a thoroughly qualified guide. The character of the audience before whom these discourses were originally delivered necessitated a non-technical line of treatment, and happily this feature of the lectures has not been eliminated in the process of preparing them for the press; nevertheless, the learning and skill of the expositor emerge on every page.

The late Andrew Lang, on one occasion, facetiously remarked that none of Lord Gifford's lecturers had ventured to attack the dark and embarrassing problems which the religion of ancient Rome still presents. Successful achievement in this field calls for a combination of qualities which very few scholars to-day can be said to possess; and naturally no one of them has formulated the evidence adducible in support of his individual claims. Dr. Fowler, in his opening lecture, naïvely alludes to this gibe: 'So far as I know', he writes, 'the subject has not been touched upon as yet by any Gifford lecturer'.[1] Few will complain that Dr. Fowler, taking his courage in both hands, has at last boldly entered the arena. He has certainly acquitted himself not only with credit, but with very high distinction, under conditions of a peculiarly difficult character.

The old conception that Roman religion was non-experiential, impersonal, dead and deadening in its influence, largely a matter of prescribed ceremonial, is utterly rejected. 'That the formalised religion of later times had become almost divorced from morality, there is indeed no doubt; but in the earliest times—in the old Roman family, and then in the budding State—the whole life of the Roman seems to me so inextricably bound up with his religion that I cannot possibly see how that religion can have been distinguishable from his simple idea of duty and discipline'.[2] 'The primitive religious instinct, which was the germ of the religion of the historical Romans, was gradually atrophied by over-

[1] *Cf.* p. 1. [2] *Cf.* p. 63.

elaboration of ritual, but showed itself again in strange forms from the period of the Punic wars onwards.' [1]

Passing over many most interesting discussions, 'The First Arrival of New Cults in Rome' [2] opens up a wonderful and arresting survey. 'The Contact of the Old and New in Religion,' [3] and the gradual secularization of faith which followed, furnish material for a further enlightening summary. 'The showy Greek ritual is applied alike to Roman and to Greek deities; the Sibylline books have conquered the *jus divinum*, and the decemviri in religious matters are more trusted physicians than the pontifices. The old Roman State religion, which we have been so long examining, may be said henceforth to exist only in the form of dead bones, which even Augustus will hardly be able to make live.' [4]

The closing chapters on 'Greek Philosophy and Roman Religion', 'Religious Feeling in the Poems of Virgil', and 'The Augustine Revival', reveal the writer's rare resources of learning and insight. They are most effective, likewise, in their popular appeal. In the final lecture, the student of Comparative Religion will come across much suggestive data bearing upon the relation of early Roman faith to the Christian religion. 'I have all along wished', says the writer, 'to bring our subject . . . into touch with Christianity,—whether by marking points of contact, or of contrast, or both.' [5] The contributions made respectively by stoicism, mysticism, the Roman poets (especially Virgil), and the old Roman religion itself, are briefly but clearly indicated; and then the writer concludes: 'Yet, all this taken together, so far from explaining Christianity, does not help us much in getting to understand even the conditions under which it grew into men's minds as a new power in the life of the world. . . . I say this deliberately, after spending so many years on the study of the religion of the Romans, and making

[1] *Cf.* p. vii.
[2] *Cf.* chapter x, pp. 223–47.
[3] *Cf.* chapter xi, pp. 248–69.
[4] *Cf.* p. 319.
[5] *Cf.* p. 453.

myself acquainted in some measure with the religions of other peoples. The essential difference . . . is this, that whereas the connexion between religion and morality has so far been a loose one,—at Rome, indeed, so loose that many have refused to believe in its existence—the new religion was itself morality, but morality consecrated and raised to a higher power than it had ever yet reached. It becomes active instead of passive . . . an enthusiasm embracing all humanity, consecrated by such an appeal to the conscience as there never had been in the world before,—the appeal to the life and death of the divine Master.' [1]

Dr. Warde Fowler criticizes rather severely some of those whose conclusions, on various points, differ from his own. Professor Frazer, to whom the author in his Preface expresses ' very deep obligations ',[2] is cited elsewhere as having indited a page ' of which every line appears to me to be written under a complete misapprehension of the right methods of research into the nature of Roman gods '.[3] Other authorities do not escape an equally vigorous handling. Dr. Fowler cannot complain, therefore, if at times his own conclusions have been challenged and rebutted. Nevertheless, he remains the foremost and most trusted leader among British scholars in this field. A new volume, which he has recently published, has been accorded a very flattering reception.[4] Based upon Cicero's *De Natura Deorum*, it consists of a series of lectures delivered at Oxford under the auspices of the Common University Fund. To some readers, this treatise will come as a veritable revelation. It has long been usual to believe and affirm that Roman religion made no real contribution to man's conception of God, and that no such contribution was to have been expected. Dr. Fowler is rightly of a different opinion, and the grounds of his conviction are stated with great force and ability.

[1] *Cf.* pp. 465–6. [2] *Cf.* p. viii.
[3] *Cf.* p. 140. See also Note 13 on p. 22. *Vide supra*, footnote, p. 15.
[4] *Cf. Roman Ideas of Deity in the Last Century before the Christian Era.* London, 1914.

ROMAN LIFE AND MANNERS UNDER THE EARLY EMPIRE, by Ludwig Friedländer, formerly Professor in the University of Königsberg. (English Translation of the seventh German edition.) 4 vols. London: George Routledge and Sons, 1908–1913. £1 8*s*.

This masterly and authoritative work has passed through many editions, and has gathered notable improvements at every stage. Commenced a little over half a century ago,[1] it reached its seventh German edition in 1901. In 1908, the year before Professor Friedländer's death, its translation into English was begun. This undertaking was completed in 1912, various expansions intended for the eighth German edition (1910) being incorporated in it. A fourth volume—containing the excurses, appendices and notes which form a part of the sixth German edition, but which were omitted in the seventh (popular) edition—was added to the English version of this work in 1913.

This great treatise, it is true, throws light rather upon problems of classical interest than upon those which pertain to the study of religion. At the same time, the student of Comparative Religion may obtain immense help from its pages. It is a sound and thorough piece of work. It may have a wider value for anthropologists than for comparativists; yet it will often guide the latter towards the solution of some of the profounder mysteries of Early Roman religious beliefs and practices.

VORLESUNGEN ÜBER DEN ISLAM, von Ignaz Goldziher, Professor der Semitischen Philologie an der Universität Budapest. (Religionswissenschaftliche Bibliothek.[2]) Heidelberg: Carl Winter, 1910. Pp. x., 341. M. 8.40.

Professor Goldziher was to have delivered, at various University centres in the United States, the course of

[1] *Cf. Darstellungen aus der Sittengeschichte Roms von August bis zum Ausgang der Antonine.* 3 vols. Leipzig, 1862–1871.

[2] *Vide infra*, p. 319.

American Lectures on the History of Religions for 1908–1909. The subject chosen by him was 'The Religion of Islam'. Owing to illness, this engagement had to be abandoned. These Lectures, accordingly, were not published in English, or officially included in the 'American' series; nevertheless, the following year they were printed in Heidelberg. They have already become widely known and quoted, and it is a satisfaction to state that before long they will be made accessible more readily to English-speaking readers.

In this learned and fascinating book, translated into Russian in the year following its publication, Professor Goldziher gives us an unusual amount of insight into Moslem thought and theology. The chapters on 'The Evolution of Dogma', 'Asceticism and Sufism', 'Moslem Sects', and (especially) 'Recent Developments in Islam', are of high and timely interest. No abler or more brilliant guide than Dr. Goldziher can be named to-day among those who have become experts in Mohammedanism, and he is proving particularly helpful to all who are really seeking to understand its essence and philosophy. The changes gradually being effected in Islam through its growing contact with Western ways and conceptions are very effectively delineated. Moreover, the writer has appended to the text of his studies such a wealth of references to authorities, illustrative notes, and other relevant sidelights upon the general bearings of the subject, that the casual reader becomes very soon changed into an assiduous and enthusiastic investigator.

One finds here another illustration of the way in which scholars are making easier the propagandic work of Christian and non-Christian missionaries. As impartial students of the religions of mankind,—judging them indeed from the outside, yet interpreting them (in the large majority of cases) competently and systematically—they are pointing out with authority various inherent defects and weaknesses, and also factors of persistent and often-unsuspected strength. In this connexion, few teachers have earned so huge a meed

of gratitude as Dr. Goldziher. In the more technical field of Arabic philology,[1] he is also of course a master.

BUDDHISM AS A RELIGION. Its Historical Development and its Present Conditions, by Heinrich Friedrich Hackmann, Professor of the History of Religions in the University of Amsterdam. London: Probsthain and Company, 1910. Pp. xiii., 315. 6*s*.

This admirable survey differs in several respects from the majority of similar publications. It is very compact. It may claim also to be a sifted product, for it represents the culmination of a series of rigid revisions. It appeared first as a booklet, in the 'Religionsgeschichtliche Volksbücher' series,[2] when it bore the modest title *Der Ursprung des Buddhismus*. Then a second booklet (slightly larger) appeared, bearing the title *Der südliche Buddhismus und der Lamaismus*. It, in turn, was followed by *Der Buddhismus in China, Korea und Japan*. Finally, these three studies were brought together within a single volume, which was published at Halle as *Der Buddhismus* in 1906. The author, however, was not yet satisfied. Having submitted his material to a fresh revision, and having incorporated in it a considerable number of additions, it has now appeared finally in an English dress. In its present form, it is practically a new volume.

The contents of this book have been sufficiently indicated in the narrative of its origin. Professor Hackmann is familiar with the East;[3] in his exposition of Buddhism, he speaks out of the abundance of his own personal knowledge. He is peculiarly well equipped, therefore, to analyse the salient features of this faith, and to describe it as it actually exists to-day. He depicts with skill and insight its chief characteristics in all the countries of the Orient, and shows in particular how these developments have gradually unfolded themselves within comparatively recent times.

[1] *Vide supra*, pp. 111 f. [2] *Vide infra*, p. 462.
[3] *Vide infra*, pp. 306 f.

THE FAITH OF JAPAN, by Tasuku Harada, President of Doshisha University, Kyoto. (The Hartford-Lamson Lectures, 1910.) New York: The Macmillan Company, 1914. Pp. xv., 190. $1.25.

Dr. Harada possesses many qualifications for attempting his difficult task. Himself a native of Japan, he naturally regards the situation from the Japanese point of view; yet he is certainly entitled to speak with authority concerning the faith of a people with whom he is so intimately familiar. On the other hand, his American audience evidently made a very special appeal to him. Alert, unbiased, and eager to learn, they were the hearers above all others whom he was anxious to address. Moreover, a subtle religious tie tended to draw the lecturer and his auditors together; his book presents the result of 'a Christian's endeavour to interpret the spirit of the Faith of Japan to fellow Christians of another race'.[1]

The writer does not undertake to expound the religions of Japan after the manner in which President Soothill delineated the religions of an adjoining Empire,[2] or Dr. Underwood performed a similar service covering several of the religions of the East.[3] His 'governing purpose' has rather been to indicate those fundamental beliefs in which all Japanese agree, differ widely as they may in reference to lesser and debatable issues. 'By the "Faith of Japan" I have in mind—not Shinto, Confucianism, Buddhism, Christianity, or any other religion, but—that union of elements from each and all that have taken root in Japanese soil, and moulded the thought and life of her people.'[4] 'If it be charged that, in these pages, only the bright side and the ideals of the Faith of Old Japan have been emphasized, while the dark side and the failures in practice have not been

[1] *Cf.* p. vii.

[2] *Cf.* William E. Soothill, *The Religions of China*: *vide supra*, pp. 218 f.

[3] *Cf.* Horace G. Underwood, *The Religions of Eastern Asia*: *vide supra*, pp. 221 f.

[4] *Cf.* p. 2.

equally presented,' [1] Dr. Harada is not prepared to deny wholly the truth of that accusation ; but he enters the very reasonable plea that, in estimating and appraising the faith of his fellow countrymen, the good qualities he enumerates must be taken into account, inasmuch as they are actual, verifiable and dominant facts.

The opening lecture, as was fitting, is largely introductory. It presents an historical sketch of the development of religious life and thought in Japan. The various factors which have entered into that development, whether derived from Chinese, Indian, or Western sources, are briefly specified and analysed. As the writer says : ' For students of Comparative Religion, Japan presents some of the most interesting phenomena. Here three principal systems (with several subsidiary principles and beliefs) existed side by side for many centuries,—each, with its peculiar characteristics, passing through various stages of evolution. *They* are the factors that have developed the religious consciousness of the Japanese nation.' [2]

Thereafter follow six lectures, devoted respectively to (1) The Conception of Deity, (2) The Way of Humanity, (3) The Law of Enlightenment, (4) The Doctrine of Salvation, (5) The Spirit of Loyalty, and (6) The Idea of Future Life. These topics cover discussions which belong, strictly, to Comparative Theology. They are handled with knowledge and discrimination. It means a peculiar service to scholarship that, in these pages, these questions are dealt with by an expert who is also a native of Japan.

The last lecture must, on several grounds, be pronounced the most arresting in the book. It is entitled ' The Faith : Old and New ', and enumerates the reasons why the Japanese are unwilling to accept Christianity as their national faith. No Western thinker, and especially no Western propagandist, can afford to overlook the considerations which are here dispassionately adduced. The familiar argument that Japan naturally prefers the faiths she already

[1] *Cf.* p. viii. [2] *Cf.* p. 24.

possesses is no doubt based, in some measure, upon an obvious national prejudice; but it owes its influence also to a commonly-accepted belief that the external forms of religion count for very little in the sight of Heaven. The doctrine of miracles, usually held to be interwoven with the very texture of orthodox Christianity, is another serious handicap to the success of that faith when it is seeking to win favour among the educated Japanese. To such students, this doctrine is especially repellent. It is alleged, further, that 'neither loyalty nor filial piety finds clear expression in Christianity; and, since these two principles are the very central pillars of Japanese morality, a religion that slights them is considered not only unsuited, but a positive menace, to the nation'.[1] Yet again, since 1890, there has been manifest throughout Japan a conservative reaction which has led to an outspoken defence of the earlier national ideals. Accordingly, old customs are being carefully revived, while Western ways of thought and speech are now very critically examined before they are commended or adopted. And religion being a peculiarly conservative preserve in every land, Christianity has felt the antagonism of these new conditions more severely than if it had been a reform of a purely secular kind. Then, the very aggressiveness of Christianity has proved hurtful to it. It has aroused a similar spirit in the breasts of honest Shintoists, Confucianists, and Buddhists. The methods of Christianity have frankly been adopted, and turned against Christianity itself. Native missionaries have been sent to various Japanese settlements abroad. 'Temples that had fallen into decay suddenly donned fresh garments, and Sects that had long been stagnant began a new lease of life.'[2] Finally, the strictness of the Christian moral code, and its general enforcement, have made Christianity particularly unwelcome. That code is 'very noble and very beautiful', the Japanese are accustomed to say; but they go on to affirm that it is wholly 'impracticable in the modern world'.[3] Add to all

[1] *Cf.* p. 160. [2] *Cf.* p. 166. [3] *Cf.* p. 168.

these considerations the fact that the Japanese, ' in common with other Orientals, are inclined to pantheism. They have been steeped in Buddhism. . . . Consequently, they have no clear conception of a personal God, or even of the personality of man himself '.[1] The inflow of scepticism from the West, moreover, has wrought deadly havoc amid the older conceptions of the faith. The result is that the educated Japanese of to-day fall into three main divisions, viz. (1) those who would be completely satisfied with Confucianism viewed as a purely ethical system, and who would abolish *religion* altogether; (2) those eclectics who would combine the strongest elements of Shinto, Buddhism, Confucianism and Christianity in a new amalgam; and (3) those who would create an entirely new religion, based upon well-tested scientific and philosophical principles.

Before concluding, Dr. Harada presents a series of reasons why Christianity, notwithstanding the special drawbacks which impede its progress, appeals with a manifestly growing force to the majority of the Japanese nation.[2]

THEMIS. A Study of the Social Origins of Greek Religion, by Jane Ellen Harrison. Cambridge: The University Press, 1912. Pp. xxxii., 559. 15*s*.

Miss Harrison's distinguished reputation as a lecturer on the staff of Newnham College, her equally distinguished success as an author,[3] and the flattering recognition her talents have received at the hands of more than one national University, ensure immediate attention for any publication which is the product of her pen. Moreover, her brilliancy and originality are winning for her a steadily widening circle of admirers and friends. It goes without saying that, as she is a daring and indefatigable student, she has provoked many

[1] *Cf.* p. 169.

[2] *Cf.* pp. 171–9.

[3] *Cf. Prolegomena to the Study of Greek Religion.* Cambridge, 1903. [2nd edition, 1908]; *The Religion of Ancient Greece.* London, 1905; *Ancient Art and Ritual.* London, 1913; etc.

rejoinders ; her critics to-day are probably more numerous, and they are certainly more resolute, than ever before.

In her *Prolegomena*, Miss Harrison sought to show that the gods of Homer do not take us back to the origins of Greek religion. Far from being primitive, these anthropomorphic deities—even Zeus himself—were conceptions which had gradually been built up out of antecedent materials of a very crude and often very lowly character. The Homeric gods were not always even ' divine ' ; they acquired their superhuman status only at the end of a long and intricate process of evolution. In the ecstatic emotion generated by means of the Orphic Mysteries, ancient Greek religion reached its bloom, and soon displayed its fairest fruitage. It is at this point that Miss Harrison gives us of the best that her earlier book contains.

In *Themis*, on the other hand, a new conception dominates the writer. Professor Durkheim's theory of the origin of religion is applied to the beginnings of the religion of Greece, and with very striking results. Miss Harrison admits that Professor Bergson also has had a good deal to do with the modification which has been wrought in her earlier opinions. Indeed, she has felt constrained to confess that her *Prolegomena* does not represent her maturer conclusions.

In this latest exposition, Dr. Harrison states that ' two ideas underlie the whole argument of the book, viz. (1) that the Mystery-god and the Olympian express, respectively, the one *durée* (life) and the other the action of conscious intelligence which reflects on and *analyses* life, and (2) that, among primitive peoples, religion reflects *collective* feeling and *collective* thinking '.[1] The collective character of religious emotions furnishes, in truth, the key to her new theory.

These well-documented pages awaken a genuine and lively interest. The ability displayed by the writer is beyond question. This book is not only remarkable in itself, but it must be accounted a real contribution to the theme

[1] *Cf.* p. ix.

with which it deals. The author's acquaintance with primitive types of Greek religion has stood her in good stead, enabling her to produce what is distinctly the ablest book she has yet given us. Nevertheless, the majority of the readers of *Themis*, when they come to close the volume, will feel perplexed and unconvinced. Had it come from a certain quarter that need not be named, one would have the impression that, behind all its display of learning, a bold attempt was being made to exploit a purely *a priori* theory, and to claim for it the prerogatives of a genuine and scientific discovery. Miss Harrison, as we all understand, is quite incapable of practising conscious deception; but surely, in the manipulation of her material, she is occasionally self-deceived! She is not wholly free from bias. Her data at times are seriously at fault. What is worse, they seem occasionally to be used in so uncritical and careless a way that one's confidence is unpleasantly shaken. The reader is apt to feel especially suspicious when subjects are introduced, and airily discussed, concerning which the range of modern knowledge is confessedly very restricted. Miss Harrison deals with a huge variety of topics, many of which are not greatly illuminated by what she happens to say. Quite after the manner of Professor Frazer,—who has not only set an evil example, but who has already gained a host of admiring imitators—' instances ' of a most miscellaneous character are cited by Miss Harrison in simply bewildering array. Even Professor Durkheim's *Review*, certain to regard in a favourable light the work of an unusually welcome convert, feels constrained to enter a caveat : ' Précisément parce que nous croyons en partie solide le fond d'idées sur lequel elle bâtit, nous souhaiterions qu'elle imposât une discipline plus stricte à sa précieuse faculté de saisir les analogies. Cela dit, on ne peut que reconnaître la haute valeur de ce livre, où se rencontrent à la fois une vaste érudition d'archéologue et d'helléniste, de très beaux dons d'imagination et de style, et la curiosité philosophique la plus éveillée.' [1]

[1] *Cf. L'Année sociologique*, vol. xii, p. 260 : *vide infra*, pp. 449 f.

The foregoing criticisms—should they seem to some to be unduly severe—will not at least be misjudged by one whose courage and candour explain in no small measure the complimentary reception which her books invariably receive. That the discovery of the *Hymn of the Kouretes*—found recently at Palaikastro in Crete, and already published [1]—has resulted in the birth of this latest treatise is a matter for genuine congratulation. If the construction which Miss Harrison has put upon the text of this new document—a construction framed apparently in the interest of an alleged social type of primitive Greek religious ritual—should fail to win general acceptance, the suggestion of a keen-sighted and undaunted pioneer will nevertheless be accorded on all sides a prompt and respectful consideration.

DER ISLAM: GESCHICHTE, GLAUBE, RECHT, von Martin Hartmann, Professor des Arabisch am Seminar für Orientalische Sprachen, Berlin. Leipzig: Rudolf Haupt, 1909. Pp. xi., 188. M. 2.

This book is called ' ein Handbuch ', and it is entitled to claim the rank which that honourable name implies. It would be hard to find, in any language, a more compendious and reliable guide.[2] Only a scholar possessing the resources of a wide and intimate knowledge, a genius for compression which at the same time overlooks no salient feature of the situation, and a rare power in effecting the orderly arrangement of one's material, could have produced a volume at once so full, so compact, and so convenient for purposes of reference.

Dr. Hartmann has already shown his capacity for work of this kind in the valuable contributions he has made to a great

[1] *Cf. Annual of the British School at Athens*, vol. xv, pp. 309–65. London, 1909.

[2] As regards statistics, caution is recommended. One or two computations need revision in the light of the latest reports from abroad.

modern Encyclopædia.[1] In the present publication he deals, in his own incisive way, with the Prophet, the Koran, the country which gave them birth, the territorial expansions of Islam, the substance of Islamic teaching, and the probable future of this faith. On the latter topic, the author is constrained to utter predictions which must prove exceedingly unwelcome to Moslems. He thinks 'bei den Türken tritt an Stelle des Islams ein Nichts. Kopf und Herz sind leer . . . Die Osmanlis sind keine Stütze des Islams, den sie äusserlich vertreten, denn sie entbehren selbst der Stütze '.[2] Possibly, however, in other quarters of the globe—not under the immediate control of the Sultan—there is ground for cherishing a more optimistic outlook.

THE SOUL OF INDIA. AN INTRODUCTION TO THE STUDY OF HINDUISM IN ITS HISTORICAL SETTING AND DEVELOPMENT, AND IN ITS INTERNAL AND HISTORICAL RELATIONS TO CHRISTIANITY, by George Howells, Principal of Serampore College, Bengal. (The Angus Lectureship, 1909–1910.) London: James Clarke and Company, 1913. Pp. xix., 623. 5*s*.

This compendious book, as its lengthy sub-title reveals, sets itself to accomplish a two-fold task. It provides (1) a sketch of the historical setting and the gradual unfolding of Hinduism, and (2) a critical interpretation of the relationships of Hinduism with Christianity. In both respects, the aim of the volume has very skilfully been carried into effect. Such expositions have already frequently been undertaken, but it is now evident that it was abundantly worth while that the attempt should be made again.

The writer's purpose, and standpoint, need to be kept in mind. Dr. Howells is not a specialist, and he makes no pretence to write for the benefit of experts. 'Nevertheless,

[1] *Cf. Die Kultur der Gegenwart: ihre Entwicklung und ihre Ziele.* 6 vols. Leipzig, 1905– . *In progress. Cf.* also his *Der islamische Orient. Berichte und Forschungen.* 2 vols. Leipzig, 1905–1909. [2] *Cf.* p. 186.

he plainly possesses an acquaintance at first hand with the local colouring and indefinably subtle atmosphere of his theme. He has lived in India for many years, and has been brought into close contact with the exceedingly varied currents of its thought. At the same time, while he makes no attempt to conceal the fact that he is a Christian missionary, he writes as an educationalist of wide and thorough training, accustomed to take a calm and dispassionate view of things. He is broad-minded, open and generous in his sympathies, and glad to discover traces of good wherever he chances to find them.'[1] Accordingly this volume, while professedly propagandic in its aim,[2] is packed with valuable information, and reveals an uncommonly sane judgement in the appraisement and arrangement of its contents. The reader will find here a remarkably full conspectus of data bearing upon the two general topics with which the book deals. The original Lectures have been greatly amplified; but all the subsidiary matter, now incorporated in them, has been inserted in a markedly skilful way. In addition to the Index, an admirable Synopsis of Contents has been prefixed. A Bibliography of considerable compass makes it easy for a student to follow up the hints, and to test the conclusions, which the author supplies in a very copious and arresting manner.

The discussion as a whole is divided into five parts. Books I and II, dealing respectively with 'The Land, its Languages, and its Races' and 'An Historical Survey of Indian Civilization', do not here concern us,—although they have involved much reading and occupy 250 pages of this treatise.

Book III, covering 150 pages, gives a sketch of 'The Evolution of Indian Religion and Philosophy'. Starting with an estimate of Anthropology and its bearing on the origin and evolution of Religion,[3] the author proceeds to interpret

[1] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature*, vol. ii, pp. 35 f. London, 1914.

[2] *Vide infra*, pp. 369 f.; also, pp. 253–4.

[3] *Vide supra*, pp. 3 f.

that evolution, in so far at least as Hinduism is concerned. In this connexion, his account of the theistic religious teachers of India—especially the reformers who arose during the nineteenth century, including Ram Mohan Roy, Keshab Chandra Sen, the leaders of the Arya Somaj, the Theosophists and Mrs. Besant, etc.,—deserves to be pondered.

Book IV, entitled ' A Comparative Study of Hinduism and Christianity ', presents a very excellent summary—not complete indeed, yet sufficiently comprehensive—of ' certain fundamental principles and institutions, more or less characteristic of practically the whole body of Hindu faith '.[1] Dr. Howells then takes up such formative beliefs as revelation, incarnation, second birth, immortality, etc., and relates them successively to corresponding Christian beliefs. Particular interest centres upon an extended comparison of the Bhagavad Gītā and the New Testament,[2] wherein it is shown that, in the theories concerning God which they disavow, and also in their comprehensive affirmative teaching on the same subject, there are quite remarkable and significant parallels. When, however, we reach the concluding portion of Book IV, viz. that section of it which deals with ' The Supremacy of the Christian Religion in Relation to Hinduism ',[3] it becomes evident that a transition from the History of Religions to Comparative Religion is a process which, even in our day, is not always satisfactorily accomplished.[4] Much of the contents of Dr. Howells's book belongs neither to the one science nor to the other ; it occupies, clearly, an intermediate position. It is all very natural, and proper, that a Christian missionary should represent Christianity as the supreme religion known among men ; it is also very convenient to be put in possession of ' Answers to Objections ' (brought forward by Hinduism against Christianity, and here carefully tabulated) ; but students of Comparative Religion have no right either to combat or defend any particular faith.[5] Hinduism, in certain respects, is no doubt inferior

[1] *Cf.* p. 397. [2] *Cf.* pp. 425 f. [3] *Cf.* pp. 490 f.
[4] *Vide infra*, pp. 325 f. [5] *Vide infra*, pp. 512 f.

to Christianity; but it would be a very grave mistake to imagine that Christianity has nothing to learn from its Eastern predecessor. Comparative Religion has no mandate to disclose the essential superiority of a given religion, or to seek to ensure that ultimately it shall triumph over all the other faiths of mankind; it is enough if it *compare*, honestly and with scrupulous fairness, those multifarious religious sentiments—wheresoever they emerge—with which it has been able to make itself intimately acquainted.

Book V, an exposition of 'Hinduism and Christianity in Historical Contact', is a very valuable portion of this treatise. Having shown that there is some basis for the tradition that the Apostle Thomas actually carried the Gospel to India, and for the view that 'the Bhagavad Gītā and the Kṛishṇa cult are indebted to Christianity for many of its doctrines and observances',[1] the author proceeds to give an account of the early Syrian Church in Malabar, and of the introduction and extension of modern Roman Catholic and Protestant missions in that land. A fine spirit of detachment, already elsewhere in evidence, is a conspicuous feature of this concluding section of an excellent and noteworthy book.

ASPECTS OF RELIGIOUS BELIEF AND PRACTICE IN BABYLONIA AND ASSYRIA, by Morris Jastrow, Jr., Professor of Semitic Languages in the University of Pennsylvania. (The American Lectures on the History of Religions, 1910.) New York: G. P. Putnam's Sons, 1911. Pp. xxv., 471. $2.25.

Seventeen years ago, as a unit in an important series of 'Handbooks on the History of Religions'—a series which Professor Jastrow is still editing—this author issued a volume that at once assured his standing as an authoritative interpreter of Babylonian culture.[2] Since that date Dr. Jastrow,

[1] *Cf.* p. 540.

[2] *Cf.* Morris Jastrow, *The Religion of Babylonia and Assyria.* Boston,

now occupying a foremost place in his chosen field of study, has thoroughly revised his earlier undertaking. It has become, indeed, his acknowledged *magnum opus* ;[1] and it is not too much to affirm that it is to-day the standard authority on the subject. Quite superseding its predecessor, it has recently been supplemented by the issue in a separate volume of a wonderful series of illustrations,[2]—some hundreds in number, and gathered in many instances from quarters not easily accessible. Deities, temples, cylinders, seals, etc., have very skilfully been portrayed, and in a quite amazing variety. This work is thoroughly up-to-date. It is not yet, of course, an exhaustive exposition. Myths and legends and multifarious details of worship have still to be dealt with ; but scholars in all lands will be glad to learn that these topics are to receive separate treatment in a volume which will shortly be published simultaneously in German and English.[3]

In the meantime, we turn with eagerness to the course of lectures now under review ; and we are not surprised to find that they justify completely the anticipations which their announcement awakened. During the last seventeen years, the wider knowledge that has become available, and the staff of workers who have devoted themselves to inquiries in this field, have increased in the most extraordinary manner. Hence it has become necessary to present a brief survey of the results which have recently been achieved. Not that any complete statement is attempted ; on the contrary, as Dr. Jastrow remarks, ' the material for the study has grown to such an extent that it is no longer possible (even were it desirable) to present the entire subject in a single course of lectures.'[4] The title of his book shows that he contemplates

1898. *Vide* also his splendid article, bearing the same title, in Hastings's *Dictionary of the Bible*, extra vol., pp. 531 f. Edinburgh, 1905.

[1] *Cf. Die Religion Babyloniens und Assyriens.* 3 vols. Giessen, 1905–1912.

[2] *Cf. Bildermappe zur Religion Babyloniens und Assyriens.* Giessen, 1912.

[3] *Cf.*, in this connexion, the author's *Hebrew and Babylonian Traditions.* (The Haskell Lectures, Oberlin, 1913.) New York, 1914.

[4] *Cf.* p. 1.

including only the salient features of those beliefs and practices which he proceeds to examine.

Of the six chapters into which the book is divided, the first is general and introductory; nevertheless, it supplies an admirable conspectus of Babylonian culture and religion. Then follows, in the second lecture, a very valuable feature of the volume, viz. 'a picture of the chief deities in the systematized pantheon, with due regard to the manner in which the original traits of these deities were overlaid with the attributes accorded to them because of the political position assumed by the centres in which they were worshipped. . . . I venture to hope that my presentation of the pantheon will be regarded as an advance upon previous attempts'.[1]

Chapters iii and iv, likewise, possess a more than ordinary value. It is only within recent years that we have come to understand the place which the ancient Babylonians assigned to omens of various kinds. Many records are now in our hands which demonstrate that the destinies of individuals, and of the whole people indeed, were held to be dependent upon the activity or inactivity of certain mysterious agencies. Accordingly, the subject of divination is given exhaustive treatment, in relation (*a*) to examinations made of the liver of animals offered in sacrifice, and (*b*) to the movements of the heavenly bodies.[2]

Lectures v and vi are of equally engaging interest. The former is entitled 'The Temples and the Cults', and contains a careful exposition of the meaning of the temple as a structure, and of the somewhat complicated ritual which was observed within its walls. The latter lecture restricts itself to 'Ethics and Life after Death'. It supplies, perhaps, the crowning touch in this very able book. Professor Jastrow lays strong emphasis here upon a very important distinction. 'I am convinced', he says, 'that, for a proper understanding of the religion under discussion, we must differentiate more sharply than has hitherto been done

[1] *Cf.* p. vi. [2] *Cf.* Franz Cumont: *vide supra*, pp. 207 f., and 224.

between these two currents of thought,—the popular and the speculative. In the views of life after death, the contrast between what the people believed, and the way in which the priests partly justified these beliefs, is particularly instructive.'[1] The common opinion held by the former was that 'the dead continue in a conscious (or semi-conscious) state after this life is come to an end. . . . Deep down in the bowels of the earth, there was pictured a subterranean cave in which the dead are huddled together. The place is dark, gloomy, and damp; and, in a poetic work, it is described as a neglected and forlorn palace, where dust has been allowed to gather. . . . It is a land from which there is no return, a prison in which the dead are confined for all time'.[2] Among the priests, however—and, especially, among the more educated and thoughtful classes in every community—there was found 'at least the faint inkling of the view that the gods, actuated by justice and mercy, could not condemn all alike to a fate so sad as eternal confinement in a dark cave. Besides *Aralu*, there was also an "Island of the Blest", . . . to which those were carried who had won the favour of the gods.'[3] Yet very few indeed, it appears, were counted worthy to enter this blissful state. The rulers, and even the priests, had to face the common fate, and dwell in the cave of never-ending night. 'Only one thing can make the fate of the dead less abhorrent. A proper burial, with an affectionate care of the corpse, ensures at least a quiet repose.'[4]

Accordingly, among the Babylonians, we find frequent 'expression of sad resignation that man must be content with the joys of this world. Death is an unmitigated evil; and the favour of the gods is shown by their willingness to save the victims, as long as possible, from the cold and silent grave'.[5] The present world, in effect, is the only world. Whatever a man hopes to do or win must be done and won while he is still in the flesh. He must placate the gods while he has still a chance to do so. 'What happiness a man may

[1] *Cf.* pp. vii and viii. [2] *Cf.* p. 353.
[3] *Cf.* p. 355. [4] *Cf.* p. 359. [5] *Cf.* p. 365.

desire must be secured in this world. It was now, or never.' [1] Is it surprising that no ethical conceptions, comparable even with the lowest ideals of Buddhism, entered into the Babylonian scheme of belief? There was no 'doctrine of retribution for the wicked, and belief in a better fate for those who had lived a virtuous and godly life'.[2] No matter how a man might conduct himself, all alike were buried at last in a rayless gloom. 'Had an ethical factor been introduced, in however faint a degree', Professor Jastrow concludes, 'we should have found a decided modification of the primitive views in regard to the fate of the dead. Perhaps there might have been a development not unlike that which took place among the Hebrews,—who, starting from the same point as the Babylonians and Assyrians, reached the conclusion that a god of justice and mercy extended his protection to the dead as well as to the living, and that those who suffered injustice in this world would find a compensatory reward in the next.' [3]

The value of this book is greatly enhanced by the addition of over fifty admirable illustrations, a Map of Babylonia and Assyria, and Chronological Lists of the rulers of these ancient Empires.[4]

INDIA E BUDDHISMO ANTICO, di Giuseppe de Lorenzo, Professore di Geografia Fisica nell' Università di Napoli. (Biblioteca di Cultura Moderna.) Bari: Giuseppe Laterza e Figli, [2nd edition], 1911. Pp. viii., 488. L. 5.

Professor de Lorenzo won many years ago the gratitude and thanks of all serious students of religion. In the intro-

[1] *Cf.* p. 373. [2] *Cf.* p. 372. [3] *Cf.* pp. 412 f.

[4] The student is recommended to consult an excellent article entitled 'Notes upon the Beliefs of the Babylonians and the Assyrians' which appeared in *The Expository Times*, vol. xxii, pp. 163–7: *vide infra*, p. 477. Also, the 'Bulletin de la religion assyro-babylonienne, 1909–1910' in the *Revue de l'histoire des religions*, vol. lxiv, pp. 292–342, and vol. lxv, pp. 178–225: *vide infra*, p. 488. Also, 'Bulletin des religions babylonienne et assyrienne' in *Recherches de science religieuse*, vol. i, pp. 291 f. and pp. 397 f., vol. iii, pp. 276 f., and vol. v, pp. 163 f.: *vide infra*, p. 487.

duction to this book, in which he sketches the rapid growth of Europe's acquaintance with Buddhism, he pays a high tribute to the gifts of Dr. Neumann of Vienna, and acknowledges his great personal debt to that indefatigable worker. 'Questa fedele traduzione di Neumann', he says, 'forma la base fondamentale del presente volume.'[1] Much help, no doubt, has been derived from the labours of Dr. Neumann, who, for a score of years, has been at work translating selections from the Pâli texts of Buddhism;[2] but the present author is entitled to great credit for what he himself has accomplished during that time. For more than two decades he has found his chief delight in furnishing students with expositions of various phases of this study. A few years ago, in collaboration with Dr. Neumann, he supplied Italian scholars with the first vernacular translation—from Pâli—of the Buddha Dialogues.[3]

The present volume is divided into four Parts, entitled as follows: (1) India before the time of Gotama Buddha, (2) The Beginnings of Buddhism, (3) The Dialogues of Buddha, and (4) Buddhism since Buddha's Time. In the first of these sections, a very interesting comparison is instituted between the Brahmanic theories of immortality, redemption, and asceticism, and the corresponding views propounded by the more celebrated of the teachers of Greece. In the second section, an excellent sketch is given—the relevant historical, archæological, and epigraphical evidences being supplied—of Buddha's birth, life, and death. The

[1] *Cf.* p. 18. And again: 'A lui deve anche l'Italia la sua più intima conoscenza del Buddhismo; a lui ed alla sua opera io debbo la migliore luce della mia mente e la più grande consolazione della mia vita' (p. 6).

[2] *Cf.* Karl Eugen Neumann, *Buddhistische Anthologie. Texte aus dem Pâli-Kanon zum ersten Mal übersetzt.* Leiden, 1892; *Die Reden Gotamo Buddhos.* 3 vols. Leipzig, 1896–1902; *Die Lieder der Mönche und Nonnen Gotamo Buddhos.* Berlin, 1899; etc. etc. Dr. Franke (*vide infra*, p. 407) does not hold Dr. Neumann's translations to be as reliable as they might have been.

[3] *Cf.* Karl E. Neumann e Giuseppe de Lorenzo, *I discorsi di Gotamo Buddho nel Majjhimanikayo.* Bari, 1907. [This book is a translation of vol. i of Neumann's *Buddhistische Anthologie*, mentioned in the preceding footnote.]

third section, which forms the main body of the work, is devoted to an examination and analysis of the Dialogues. The closing section passes in review the history and prospects of Buddhism in India, in Asia generally, and also in the West.

This interesting work is not absolutely new, seeing that it appeared in a first edition in 1904. Nevertheless, to all intents and purposes, it is a new book. Carefully revised throughout, its material has been considerably augmented. The studies it contains have thus been brought well up-to-date.

THE SIKH RELIGION. Its Gurus, Sacred Writings and Authors, by Max Arthur Macauliffe. 6 vols. Oxford: The Clarendon Press, 1909. Pp. lxxxviii., 2,403. £3 3*s*.

A London journal, framing an obituary notice of the late Mr. Macauliffe only three years after the completion of his epoch-making treatise, did not affirm too much when it stated that the author 'had the satisfaction, denied to most men, of knowing before his death that he was leaving behind him a monument more enduring than brass'.[1] His labour, it must be confessed, received scanty recognition during his lifetime. When his manuscript was complete, the British Government offered him a honorarium of £300 towards meeting the numerous expenditures to which he had been put; but the proposal, perhaps somewhat curtly, was refused. Thousands of pounds of the writer's modest fortune had been spent, without stint or hesitation, upon the high enterprise in which he had so long been engaged; and the acceptance of the trifling reward which was offered to him would no doubt have seemed to appraise the worth of his undertaking at a value far beneath that which he and others assigned to it.

The story of the origin of this work reads like a romance.

[1] *Cf. The Times.* London, March 17, 1913.

Mr. Macauliffe joined the staff of the Indian Civil Service in 1863. His duties led to his becoming a resident of the Punjab, i. e. the Province in which Sikhism originated in the fifteenth century. Promoted in due course from step to step, Mr. Macauliffe was eventually called upon to fill the post of Divisional Judge. This advance was gained in 1884. It was while he was thus officially occupied that an influential deputation of leaders of the Sikh faith—aware that he had long been a diligent student of their religion, that he was familiar with the circumstances of its origin, that he knew well its chequered history, and that he had often protested against the misrepresentations to which it had been subjected—urged him to resign his judgeship, to devote all his remaining energy to the preparation of a reliable translation of the Sikh Bible, and to furnish in this way an authoritative vindication of a deeply venerated religion. The proposition was a magnificent tribute, no doubt, to Mr. Macauliffe's reputation for learning, sympathy, and disinterested self-sacrifice ; but could there be any hope that the plea would be favourably entertained ? The event proved that the Sikhs had not over-estimated either the courage or the ability of an ardent European admirer. Mr. Macauliffe in 1893 surrendered his Government appointment, and gave himself with all his heart to his tremendous task. For the next sixteen years, he *thought* practically of nothing else and *worked* for nothing else. Ultimately he succeeded in making an excellent translation of the Granth into idiomatic and sonorous English. The Granth, like the Hebrew and Christian Scriptures, is the product of a gradual literary development. It embraces, first of all, the Ádi-Granth (or original Bible), which belongs to the end of the sixteenth century. This set of writings contains a large number of poems, written not only by Gurus prior to that date, but framed in many instances by still earlier monotheistic reformers. The pen of Guru Arjun (the fifth Guru), who compiled this work, furnished about one half of its contents. Later on, however, when the tenth Guru came into power

(1675–1708), a second Granth was prepared,—a martial and patriotic kind of book, full of the ring of battle, in harmony with the change which time had wrought in the national character of the Sikh nation. Many of the representatives of this faith regard this later Granth as of inferior authority, and many reject it altogether; but, as might be expected, it appealed very strongly to the growing warrior instincts of the people. Nanak (the first Guru) had said: 'Let thy coat of mail be understanding. Convert thy enemies into friends; fight valiantly, but with no weapon save the Word of God.' Govind Singh (the last Guru), on the contrary, proclaimed: 'Be lions in the path of all your foes.'

Mr. Macauliffe had thus to face the problem of translating a dual Scripture, and one whose successive supplements had been written in half a dozen languages,—Hindi, early Punjabi, Mahratthi, Persian, etc. The task was attempted none too soon, for many of the dialects which Mr. Macauliffe had to translate had already become exceedingly difficult to render into English; even English-speaking Sikhs confessed that *they* dared not attempt it. Many of the terms employed in the Granth are now quite obsolete; they are, moreover, of unknown origin, and even the authorized teachers of Sikhism can only guess their meaning. But Mr. Macauliffe—falling back upon his linguistic ability, not afraid of hard work, and aided by the best advisers he could find—refused to be dismayed. He realized, besides, that the trusted expositors of these Scriptures were passing away, and that before many years the last of them would be beyond reach. Accordingly, sparing himself no pains and pressing every available agency into service, he tells us that, after his task had reached a certain stage, 'I submitted every line of my work to the most searching criticism of learned Sikhs. . . . I also published invitations in Sikh newspapers, to all whom it might concern, to visit me, inspect and (if necessary, correct) my translation.'[1] It may quite justly be claimed, therefore, that, in *The Sikh Religion*, we possess a rendering

[1] *Cf.* p. ix.

of the Granth which carries with it the endorsement of the foremost authorities who to-day represent that faith.

But this indefatigable scholar was not willing, even yet, to reckon his labours complete. Finding that there were no documents which gave a full and authorized account of the Sikh Gurus, Saints, and Writers, Mr. Macauliffe undertook to supply that lack also. With conscientious diligence, he proceeded to separate, and discard, the vast accretion of 'debased superstitions and heterodox social customs' which had gradually come to be associated with the recognized teaching of the Sikh religion. The discoveries he thus made constitute the bulk of the work he has given us. Volumes i to v, inclusive, contain a fairly full narrative of all that is known concerning the lives of the successive Gurus, ten in number, with details concerning the origin of their occasional hymns and other writings, of which translations are duly supplied. Volume vi, inverting the chronological order, contains similar data associated with the Bhagats, i. e. the reformatory forerunners of the Gurus. The Granth itself, accordingly, is not set out before the reader in separate and concrete form; it is scattered piecemeal through the work, introduced at the successive dates at which it chanced to be written by its authors. It was the express wish of the Sikh authorities that their Sacred Scriptures should be thus 'hidden' (as it were) from the gaze of the merely curious reader, while at the same time they would remain easily accessible to those who really wanted to study them.

Of the substance of the Sikh Religion, it is not necessary to give a detailed account here; the relevant question which arises is: Does Mr. Macauliffe provide an adequate and reliable exposition of that faith? We have drawn attention to the rare devotion with which he gave himself to his task. He was privileged to live for years at Amritsar,—the central stronghold of Sikhism, where its renowned Golden Temple was erected and where its foremost leaders have long had their seat. Mr. Macauliffe has undoubtedly written the fullest and most important work on the subject that has thus

far been produced in any Western language. That such a treatise was called for is explained by the fact that its only real competitor in Europe, Professor Trumpp's well-known book,[1] conveyed a very misleading conception of the actual contents of the Sikh Bible.

Mr. Macauliffe gives an excellent summary of this religion in vol. iv ;[2] and, in vol. i, we find this notable and compact statement: 'it prohibits idolatry, hypocrisy, caste exclusiveness, the con-cremation of widows, the use of wine and other intoxicants, tobacco smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus ; and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country.'[3]

It is beyond question that Sikhism marks the beginning of a genuine and earnest reform. Hinduism had, long before the fifteenth century, fallen away terribly from the standards of its earlier purity. Islam, on the other hand, affirmed with unwavering fidelity—over against the gross polytheism of the Hindus—the absolute unity of God. Hence, at a time when Luther and Calvin were making their great protest in Europe, Nanak raised a like stern protest in Asia. 'Some men are Hindus,' he declared, 'and some are Moslems. Yet they are all alike ; there is but one God, the Father of them all.' Had Sikhism succeeded in its mission, Hinduism and Islam might have been combined in a single comprehensive system. Not only would monotheism have received an immense and perhaps permanent impulse, but the blight of many a leading doctrine of Hinduism would effectually have been purged away. The positive ethical teaching of the new religion could not have failed to exert a powerful

[1] *Cf.* Ernst Trumpp, *The Ádi-Granth, or The Scriptures of the Sikhs.* [A Translation, with accompanying Essays.] London, 1877. *Vide* also *Die Religion der Sikhs. Nach den Quellen dargestellt.* Leipzig, 1881.

[2] *Cf.* also Mr. Macauliffe's article on 'Sikhism' in the *Encyclopædia Britannica,* 11th edition, vol. xxv, pp. 86 f. : *vide infra,* pp. 433 f.

[3] *Cf.* p. xxiii.

influence upon the individual and national life of all those peoples in India who might have embraced it. As things have turned out, however, a practically unreformed Hinduism bids fair before long to absorb Sikhism,—a calamity which, in Mr. Macauliffe's judgement, every friend of India and the British Empire should strenuously seek to avert.

Although this author, by his unrequited labours, has undoubtedly given great assistance to the progress of general scholarship; although, like Max Müller,[1] he has become the interpreter to thousands, both in India and beyond it, of sacred but growingly-obscure texts which (while greatly revered) have become practically unintelligible to those who hold them in highest honour; and although he has rendered by his industry a very special service to students of the History of Religions, it is necessary to utter a word of caution in reference to one important detail. Mr. Macauliffe must never be quoted as 'the chief modern authority' on this subject, save with a certain reservation.

In the work under review, one occasionally comes across a remark—more or less unpleasantly critical—which reflects seriously upon the judgement and temper of the late Professor Trumpp. No one can wholly take exception to this attitude, when the facts of the case are duly considered; yet, as we shall see in a moment, Mr. Macauliffe was certainly not the man to administer the needed reproof. Dr. Trumpp, beyond all question, was but meagrely equipped for his task. His knowledge of English was very imperfect,—perhaps almost as imperfect as his knowledge of the various written dialects which he set himself to translate. Worst of all, he was resident in India as a Christian missionary, having no further concern with Sikhism than to undermine and supplant it. His estimate of the successive Gurus can hardly be said to be flattering. He says in his book that 'the Sikh Granth is a very big volume, but incoherent and shallow in the

[1] *Cf.* his editorial supervision of the translation of *The Sacred Books of the East*. 49 vols. Oxford, 1879–1904. An Index-volume followed in 1910; *vide infra*, pp. 466 f.

extreme, and couched at the same time in dark and perplexing language in order to cover these defects '.[1] Or again: 'The Granth, in proportion to its size, is perhaps the most shallow and empty book that exists.'[2] At the same time, when Dr. Trumpp somewhat too rashly affirmed that 'Sikhism is in no way different from the common Hindu pantheism',[3] he was nearer the truth than when Mr. Macauliffe deliberately declares that 'it would be difficult to point to a religion of greater originality'.[4] Sikhism, in point of fact, never got away from the entanglements of its Hindu origin; and its relapse into Hinduism, should this result eventually come to pass, need not cause much surprise. Mr. Macauliffe is anxious to keep the two systems aloof. This aim is due in part to the fact that Hinduism of late has not been so generously affected towards the British crown as could have been desired. On the other hand, under Govind Singh—when, like Shintoism in Japan, Sikhism produced a succession of heroes, men of undoubted and undaunted courage—the inculcation of loyalty to British rule became a formal part of the Sikh religion; and Mr. Macauliffe, looking back and looking forward, is over-anxious to utilize this fact in the interest of strengthening British dominion in India. Hence his point of view—very natural in a thorough-going Anglo-Indian Government administrator, who has good reasons for advocating that every possible step should be taken to prevent the disappearance of Sikhism—cannot be said to be a wholly disinterested one.

There is another respect in which Mr. Macauliffe must be adjudged a special pleader. If Dr. Trumpp unfortunately showed himself at times to be careless, incompetent and manifestly biased, Mr. Macauliffe becomes upon occasion the mere mouthpiece of the Sikh authorities at Amritsar. Professor Bloomfield—while not himself conspicuously sympathetic—has probably full warrant for saying that 'on the whole and in the main, Mr. Macauliffe's work impresses one

[1] *Cf.* Ernst Trumpp, *The Ádi-Granth*, p. vii.
[2] *Cf. ibid.*, p. cxxii.
[3] *Cf. ibid.*, p. c: *vide* also pp. cxii f.
[4] *Cf.* p. lv.

as a reliable account of Sikhism *as the Sikhs see it*,—that, but nothing more. The quasi-historical accounts are based upon zealot Sikh sources, full of fond and unbridled fancies. By every token, these lives of the Gurus are legendary, fantastic, and largely incredible. . . . Sikh philology of the remoter future will gratefully remember Mr. Macauliffe's work ; but it will remember it as a great work of orientation, rather than a critical analysis of Sikh teachings or an unprejudiced history of the development of the Sikh nation '.[1]

Scholars still stand in need of an edition of the Granth in English,—compact in form, freed from all extraneous accretions, and wholly unbiased in spirit. Notwithstanding all the pains that Mr. Macauliffe has taken, he himself admits that his own renderings are occasionally somewhat doubtful! Additional years of waiting are probably in store for us; but, after the original texts of these Scriptures have been transcribed, edited, and reproduced in Europe, the boon we crave will not much longer be denied us.

THE RELIGION OF THE ANCIENT CELTS, by John Arnott MacCulloch, The Rectory, Bridge of Allan. Edinburgh : T. and T. Clark, 1911. Pp. xv., 399. 10*s*.

Notwithstanding the demands of multifarious parochial duties, Canon MacCulloch happily finds time to follow up his earlier studies in the History of Religions. The handy little primer he published a decade ago continues to render excellent service in various quarters.[2] His researches in a kindred field are full of suggestive information.[3] It is unfortunate, however, that a still earlier volume—one which none of its possessors would willingly surrender—has been allowed to remain so long out of print ; for it is beyond question that

[1] *Cf.* Maurice Bloomfield on 'The Sikh Religion' in *Studies in the History of Religions*, pp. 170–1 : *vide infra*, p. 310.

[2] *Cf. Religion : Its Origin and Forms.* London, 1904.

[3] *Cf. The Childhood of Fiction : A Study of Folk Tales and Primitive Thought.* London, 1905.

this book lent an early and very decided impulse to a department of inquiry which has since made progress in a surprisingly rapid way.[1]

In the present volume, Dr. MacCulloch concentrates the reader's attention upon a single faith,—or rather, perhaps, upon a group of kindred faiths.[2] He is under no illusion touching the difficulty of his task. His predecessors in this quest have not been conspicuously successful; and he can hardly claim to surpass them—some of them, at least—in enthusiasm, in learning, or in sober purpose and judgement. But he does claim to approach the subject from a point of view more strictly scientific than any which has hitherto been adopted. He has made a fresh study of the sources. He does not frame his thesis in the form in which M. Reinach presents it,[3] or as Sir Edward Anwyl has sought to expound it.[4] The labours of Sir John Rhŷs, it is true, have not been overlooked;[5] but the latter, like most of the older group of scholars, is a representative of the mythological school, while Canon MacCulloch is a pronounced and unwavering anthropologist.

This study is, admittedly, a very thorny one. No strictly Celtic literature exists. Accordingly, any one who seeks to collect information upon which ultimately to base some substantial conclusions will find that the available facts are scanty in number and exceedingly hard to verify.[6] Existing data are open, also, to entirely different interpretations, each of which can be defended by arguments which seem quite fair and relevant.[7] Canon MacCulloch goes so far as to

[1] *Cf. Comparative Theology.* London, 1902. [2] *Vide supra,* pp. 204 f.

[3] *Cf.* Salomon Reinach, *Orpheus,* pp. 161 f. Paris, 1909.

[4] *Cf.* Edward Anwyl, *Celtic Religion in Pre-Christian Times.* London, 1906.

[5] *Cf.* John Rhŷs, *Lectures on the Origin and Growth of Religion, as illustrated by Celtic Heathendom.* London, 1888. Also, *Celtic Folklore: Welsh and Manx.* 2 vols. Oxford, 1901.

[6] Hence the embarrassments under which Matthew Arnold was compelled to write his well-known essay *On the Study of Celtic Literature.* London, 1867.

[7] *Cf.* Thomas W. H. Rolleston, *Myths and Legends of the Celtic Race.*

declare that 'the difficulty and complexity of the subject make all results merely tentative; and it is doubtful whether we shall ever know exactly what Celtic religion was'. Therein lies the explanation of the wholesale series of guesses which used to characterize the work of early explorers in this field. It is a fault, moreover, from which the present author is not himself wholly exempt.

Dr. MacCulloch thinks that the Druids, to whom he devotes two chapters, constituted 'a native Celtic priesthood'. But another Scottish clergyman, of a different ecclesiastical communion, joins issue sharply with the author at this point, and goes on to affirm that 'the Druids of Gaul [i. e. true Celts] bear little resemblance to the Druids of Gaelic literature. . . . The Druids of Gaul were ministers of religion, the priests of the national faith, a recognized and exclusive order in the State, the arbiters in disputes, the teachers of youth, the presidents at the election of rulers, etc. The Druid of the Gael was not a priest in any sense of the word. He was essentially a wizard, a magician, one who studied the secrets of nature in the hope of acquiring personal power over human wills and human affairs'.[1] This critic holds indeed that the title of Canon MacCulloch's book is misleading, seeing that in it the term 'Celtic' is used as if it were wide enough to cover and include items which (strictly speaking) are 'Gaelic'. He holds, on the contrary, that the designations Celtic and Gaelic can never legitimately be regarded as synonymous.

Dr. MacCulloch has plainly spared no pains in his effort to make his exposition illuminative and complete. Insight and ingenuity are in evidence in every part of the book. The author's treatment of the subject must be pronounced conscientious and effective in a very marked degree. If some of the conclusions reached are likely to be modified

London, 1911. Also, Walter Y Evans Wentz, *The Fairy Faith in Celtic Countries*. London, 1911.

[1] *Cf.* Duncan Macgregor in the *Review of Theology and Philosophy*, vol. viii, p. 492: *vide infra*, p. 487.

before long through a critical examination of the numerous Gaelic MSS. which have been accumulated in the Advocates' Library at Edinburgh, in the Library of Trinity College at Dublin, and in several private collections, the impulse to such inquiry will undoubtedly in no small measure be attributable to the treatise now under review.[1] Andrew Lang was not wrong when, in his somewhat blunt way, he characterized this book as one in which ' on the whole, the reader will find wide learning in combination with common sense ', and in which he will gain ' some clear glimpses through the Celtic mist '.

ASPECTS OF ISLAM, by Duncan Black Macdonald, Professor of Semitic Languages in Hartford Theological Seminary. (The Hartford-Lamson Lectures, 1909.) New York: The Macmillan Company, 1911. Pp. xiii., 375. $1.50.

Students of Islam have learned to expect a more than ordinary treat whenever they take up a new book by Professor Macdonald. His ' Haskell Lectures on Comparative Religion ', delivered at the University of Chicago in 1906, are still gratefully remembered.[2] An accomplished Arabist, accustomed to take infinite pains, gifted with insight, and availing himself of opportunities which to many are wholly denied, he has made the study of Mohammedanism peculiarly his own. When he addresses himself to specialists, he can be profound and recondite enough to please even the most exacting; take as an illustration the learned work he published twelve years ago.[3] It is to-day, probably, the standard treatise on the subjects with which it deals. In

[1] As a specimen of the modern method of approach to Celtic studies, see the thirty-seven articles contained in that notable volume *Miscellany presented to Kuno Meyer by some of his Friends.* Halle, 1912.

[2] *Cf. The Religious Attitude and Life in Islam.* Chicago, 1909.

[3] *Cf. The Development of Muslim Theology, Jurisprudence, and Constitutional History.* New York, 1903.

the present volume, however, he is addressing himself to young men,—to beginners in such inquiries, and especially to young men who are looking forward to becoming missionaries in Mohammedan countries. From beginning to end, the author keeps in view the special audience which he has gathered around him ; and very evidently he enjoys his contact with students whose ambitions are so keen, buoyant, and unbounded.

In some respects, this is the brightest and most engaging book that Dr. Macdonald has given us. Before writing it he had just returned from an extended tour in the East, where his trained powers of observation had gleaned a rich and rare harvest. His statements, accordingly, are constantly illuminated by references to concrete personal experiences. His paragraphs are full of light and inspiration. He has undoubtedly produced the best Introduction to the study of Islam, available in the English language.

This volume contains ten lectures. Two chapters, viz. those entitled ' The Missionary Activity of Muslims ', and ' Muslim Ideas on Education ', have been added to the lectures actually read, and help to secure for the book its merit of conspicuous completeness. They constitute, moreover, exceedingly welcome additions ; for the themes of which they treat have not hitherto been dealt with in so full and satisfactory a manner.

Following upon a brief series of suggestions concerning the training requisite for successful missionary propaganda among Mohammedan peoples, Professor Macdonald presents in his opening lecture a sketch of the Muslim East, viewed as a whole. Here the writer reveals great breadth of understanding and sympathy. The follow, in order, a brilliant study of Mohammed, an interpretation of the Qur'an, an outline of Muslim theology and metaphysics, two lectures on the mystical life (with special reference to the Dervish fraternities), a careful estimate of the attitude of Islam towards the Bible and its teaching concerning Christ, and, finally, a picture of the hidden inner side of actual Muslim

life. These studies abound in useful hints and sidelights, whose value to young students—and, often, to older students as well—cannot easily be exaggerated. Only a master-hand could have penned them.

The attempted evangelization of Islam by Christianity, should it ever succeed, ought to be aided not a little by the publication of a book which is full of sage counsels, though they are mentioned in a quite conversational and wholly unobtrusive way. Professor Macdonald does not conceal his hope that this undertaking may one day be achieved.[1] Yet existing obstacles are numerous and formidable. 'Of all the non-Christian religions, Mohammedanism exhibits the greatest solidarity and the most activity and aggressiveness. It is conducting a more widespread propaganda at the present time than any other religion save Christianity.'[2] Nevertheless, Professor Macdonald's personal confidence gains strength from the circumstance that 'one of the most encouraging elements in the present awakening of interest in missions to Mohammedans is the plain fact that missionaries and European scholars are again coming together. . . . It is perhaps vain for us now to expect that any of our Colleges for the training of missionaries should also be centres for original Arabic research,—though we might well keep it before us as a pious hope; but it is happily certain that missionaries are now turning to learn from European Arabists, and will in their turn contribute to western study of the East'.[3]

Students who wish to keep themselves fully abreast of modern knowledge in this field should not fail to consult the relevant periodical literature,[4] amongst which special attention must be drawn to a new publication of a highly promising character.[5]

[1] *Cf.* Dr. Bliss's opinion: *vide supra*, p. 206.

[2] *Cf.* John R. Mott, *The Decisive Hour of Christian Missions*, p. 66. New York, 1910.

[3] *Cf.* Professor Macdonald's article in *The International Review of Missions*, vol. ii, pp. 373–4: *vide infra*, p. 479.

[4] *Vide infra*, p. 468.

[5] *Cf. Die Welt des Islams*: *vide infra*, p. 492.

MOHAMMEDANISM, by David Samuel Margoliouth, Professor of Arabic in the University of Oxford. (The Home University Library of Modern Knowledge.) London: Williams and Norgate, 1911. Pp. 255. 1*s*.

Although this book is modest alike in bulk and claims, it comes from a master's hand. It is one of the special qualities of the series to which it belongs that, while the contents of each volume must be limited to a summary of the relevant facts, the skill of an expert has been enlisted for the due accomplishment of this task.

The seven chapters into which the book is divided deal with the following topics: (1) The Islamic World, (2) Mohammed and the Koran, (3) The Islamic State, (4) Islamic Theory and Practice, (5) Islamic Sects, (6) Preachers, Saints and Orders, and (7) Islamic Art, Literature and Science. A brief (but most useful) Bibliography is added at the close of the volume.

It will be seen that the range of the discussion, however restricted it may be in point of detail, is comprehensive in an unusual degree. Touching its penetrative insight, readers will discover no ground for complaint. Indeed, taking the book as it stands, a more useful and satisfactory primer on Mohammedanism does not at present exist. Dr. Margoliouth is fully informed. He knows all the most recent theories concerning this ancient and now rejuvenescent faith; and it is a notable fact that the product of current debate and controversy on the subject has been given due place in these instructive and illuminative pages. The rapidly increasing extent to which Great Britain is becoming the protector of Moslem sacred cities and the ruler of the Moslem world must make the study of Islam a subject of the very first importance to every conscientious citizen of the British Empire. The same remark applies in a lesser degree to the expanding dominions of Italy, and her resultant closer contact with Islamic peoples.[1]

[1] *Vide supra*, p. 242, and *infra*, p. 304.

THE EARLY DEVELOPMENT OF MOHAMMEDANISM, by David Samuel Margoliouth, Professor of Arabic in the University of Oxford. (The Hibbert Lectures. Second Series. 1913.) London: Williams and Norgate, 1914. Pp. ix., 265. 6*s*.

Still another treatise on Mohammedanism must be named, and it also is very warmly to be commended. Ordinary praise is hardly called for in the present instance; for Professor Margoliouth has cultivated this field long and diligently, and with magnificently fruitful results. That very fact, however, has made it possible for him to concentrate here, with the greatest advantage, upon a specially selected aspect of his general theme; 'throughout, an acquaintance with the elements of the subject, such as may be obtained from the writer's manuals,[1] has been assumed in the reader'.[2]

Dr. Margoliouth explains his immediate purpose in the following words: 'The topic chosen by the present writer might be called "The Supplementing of the Koran", i. e. the process whereby the *ex tempore* (or indeed *ex momento*) utterances, thrown together in that volume, were worked into a fabric which has marvellously resisted the ravages of time'.[3] The first two lectures, accordingly, are devoted to 'The Koran as the Basis of Islam'; these discussions are acute, comprehensive, and satisfying. The legal, philosophical, and historical 'supplements' to this deposit are thereafter successively considered.

The special value of this book lies in the documentary material it adduces, and upon which its main argument rests. Drawn from authoritative Islamic sources, and much of it made available to British scholars only within very recent years, Professor Margoliouth has rendered a truly international service by calling express attention to these now accessible records. His own conclusions, however,

[1] *Cf. Mohammed and the Rise of Islam.* (Heroes of the Nations Series.) London, 1905. [3rd edition, 1913.] Also *Mohammedanism*: *vide supra*, p. 273. [2] *Cf.* p. vii. [3] *Cf.* p. v.

reached after a careful examination of these texts, have increased immensely the growing debt we owe him. In one respect, it must be confessed, he has shown a regrettable oversight. It would have been a great advantage, especially in view of the fact that so much of the material he relies upon is comparatively unfamiliar, if these documents had been cited *verbally*, with references added in the usual way. Some of the criticisms the writer will surely have to face might then have been forestalled and weakened, while others of them would have been completely silenced.

Chapter vi is entitled ' Asceticism leading to Pantheism ', and is a very notable essay. The light thrown upon Sufism, and the choice quotations which are made from its extensive literature, are two of the special features of this timely and scholarly volume.

EARLY ZOROASTRIANISM, by James Hope Moulton, Professor of Hellenistic Greek and Indo-European Philology in the University of Manchester. (The Hibbert Lectures. Second Series. 1912.) London: Williams and Norgate, 1913. Pp. xix., 468. 10*s.* 6*d.*

The type in which this ' Second Series ' of Hibbert Lectures is being printed is very restful to the eyes, and will constitute an added attraction in the judgement of many a prospective reader. The present work, following upon the initial volume prepared by Dr. Farnell,[1] is considerably bulkier than its predecessor; it is indeed fully three times as large. This expansion is due, in part, to an addition of over a hundred pages allotted as follows: A new translation of the Gathas; a translation of various important passages cited from Herodotus, Plutarch, Strabo, etc.; a valuable excursus on ' Foreign Forms of Zoroastrian Names '; and a set of three Indices. Inasmuch, however, as the contents of the volume throughout are relevant and scholarly, no one

[1] *Cf.* Lewis R. Farnell, *The Higher Aspects of Greek Religion*: *vide supra* pp. 235 f.

is likely to complain because the author has given more scope to his pen than Dr. Farnell, when the latter inaugurated the present New Series of lectures.

It may be said at once that Professor Moulton's exposition is a most inviting and stimulating piece of work. One may feel inclined to protest that this interpreter of Zoroastrianism allows himself to be carried away at times by his glowing enthusiasm, and that he is thereby blinded in a measure to the existence of factors to which otherwise he might have allowed more weight. He will not admit, for example, that Zoroastrianism was influenced by, or exercised influence upon, other neighbouring faiths. This question, plainly, must be debated anew! As the writer himself says: 'Scholars more competent than myself may pronounce my painting out of perspective, and false to the facts; but I shall still perhaps have done some service to the study of a fascinating and much-neglected subject if I only provoke discussion and research. . . . If I do venture on novelties, or even heresies, I trust it is with great willingness to be confuted if I am wrong'.[1] It is in this spirit, beginning with the very first page of his book, that Dr. Moulton proceeds with his task; and it must be conceded that, on the whole, he proves to be not only a painstaking but a reliable guide. He is scrupulously conscientious. He never willingly misleads. He never pushes aside, out of sight and out of thought, data that might prove incompatible with his fundamental conception of Zoroastrianism.

Professor Moulton's survey covers the career of Parsism down to the era of Alexander's conquest. He begins with a discriminative lecture on the Sources. The origin of this religion is admittedly hard to trace. Chief reliance is of course placed upon the Gathas, the oldest portion of the Sacred Books of the Parsis. 'The traditional date (660–583 B.C.) is a minimum, but there are strong reasons for placing Zarathushtra and his Gathas some generations earlier still.'[2] Zoroaster, as it has recently been conclusively proved, did

[1] *Cf.* pp. vii–viii.

[2] *Cf.* p. viii.

not initiate the belief in Ahura Mazdâh as the greatest among the gods; that conception can be found in an antecedent period. But Dr. Moulton holds that Zoroaster did transform the conception in question into a real monotheism, the idea of Ahura Mazdâh being so enlarged and elevated that He was henceforth worshipped as the Supreme God. Moreover, inasmuch as Good was presented as a principle that must ultimately subdue and exterminate Evil, the alleged fundamental dualism of Zoroastrianism is found to melt away.

Lecture iii, entitled 'The Prophet and the Reform', is an intensely interesting chapter of this narrative. What Zoroaster himself was able to effect was apparently very limited in the range of its influence. He may have succeeded in inspiring his immediate followers with a flaming loyalty and reverence; but he lived in a remote locality, and the magnetism of his personality and teaching seem largely to have passed away with him. It was really those priests of Media whom we know as the Magi who—'after failing to gain political supremacy in the revolt of Gaumata, secured in two or three generations a religious ascendancy which compensated for any failure'[1]—imparted to Parsism the form under which we know it. It was in this latter guise that it was carried to the West; among the ancients, Parsism was usually referred to as the Religion of the Magi.

Lectures vi and vii are devoted to an interpretation of the place and activities of the Magi, and constitute the true kernel of the book. It is of this portion of his exposition that Dr. Moulton remarks: 'The most important novelties I have to propound [relate to] the Magi, the delineation of whose origin and work is central for my whole view of Zoroastrianism'.[1] The writer's contention is that, while the Magi carefully retained the Hymns (Gathas) now found in the Avesta, they added various prose portions to the text. In particular, he thinks they 'may be held responsible for the ritual, and for the composition of the Vendidad'.[2] It

[1] *Cf.* p. x. [2] *Cf.* p. xi.

was Zoroastrianism of this type that slowly invaded the Occident.

The last lecture, devoted to 'Zarathushtra and Israel', will arouse special interest among students of Comparative Religion. The teaching of early Zoroastrianism is there compared with the doctrinal tenets of Judaism and Christianity. Notable similarities of belief are pointed out, and duly emphasized; but, as already intimated,[1] the writer then proceeds to argue that little or no borrowing actually took place. The agreements are held to be traceable, in point of fact, to independent causes. On the other hand, the essential differences underlying these agreements tend to confirm the conviction that the latter are unconscious and are wholly unrelated in origin.

Professor Moulton is to be congratulated, and the Hibbert Trustees not less, upon the publication of these lectures. They are a credit to British scholarship, and supplement admirably the corresponding American investigations conducted by Professor Williams Jackson. A few Continental scholars are certain to join issue with Professor Moulton concerning the accuracy and probable meaning of certain fiercely debated texts.[2] In the present stage of uncertainty, Dr. Moulton—an accomplished Professor of Philology—may be trusted to give a good account of himself, when confronted by even the most loquacious of his critics.

FOUR STAGES OF GREEK RELIGION, by George Gilbert Aimé Murray, Regius Professor of Greek in the University of Oxford. (Columbia University Lectures, 1912.) New York: The Columbia University Press, 1912. Pp. xiv., 209. $1.50.

There is something very vivid, very light in touch, and irresistibly engaging about all Professor Murray's books.[3]

[1] *Vide supra*, p. 276. [2] *Vide supra*, pp. 111 f.; especially p. 115.

[3] To name but one example, take *The Rise of the Greek Epic*. Oxford, 1907. [2nd edition, enlarged, 1911.]

Whether original productions, or translations of the creative work of others, they invariably reveal the writer's personality. They are born of an imaginative genius, and they awaken in turn the imagination of their readers. Hence Professor Murray's latest volume, a brief but brilliant sketch of the probable historical evolution of Greek religion, has been accorded a cordial welcome. Nor has it disappointed the expectations which its publication aroused. The third chapter—entitled 'The Failure of Nerve', and the longest of the five into which the book is divided—will certainly win admiration, even in quarters where it may give rise to keen discussion and criticism.

The contents of this volume are not wholly new, some portions of it having already been published in well-known English journals.[1] The material has, in a word, been gradually accumulated; yet, even where previously utilized, it has invariably 'been reconsidered',[2] co-ordinated, and thrown into a more compact form. One may perhaps feel at times that the temptation to hasty generalization, and a facility in grouping facts pictorially, have led the author to permit 'probabilities' to enter unduly into his premises. Of this tendency, he himself is not wholly unaware. Thus he writes: 'I wish to put forward here what is still a rather new and unauthorized view of the development of Greek religion.'[3] In chapter iii he remarks: 'We are treading here upon somewhat firmer ground than in the first two essays. The field for mere conjecture is less; we are supported more continuously by explicit documents.'[4] When describing his initial purpose, he writes: 'I was first led to these studies by the wish to fill up certain puzzling blanks of ignorance in my own mind; and doubtless the little book bears marks of this origin. It aims largely at the filling of interstices.'[5]

Settling himself down to his task, and premising that 'Greek religion—associated with a romantic, trivial, and

[1] *Cf. The English Review* (1908) and *The Hibbert Journal* (1910).
[2] *Cf.* p. 5. [3] *Cf.* p. 22. [4] *Cf.* p. 8. [5] *Cf.* p. 9.

not very edifying mythology [1]—has generally seemed one of the weakest spots in the armour of those giants of the old world', [2] Dr. Murray proceeds to divide the evolution of Greek religion into four distinct stages. First, he depicts the Age of Ignorance, concerning which he says that 'one is tempted to regard it as the normal beginning of all religion, and almost as the normal raw material out of which religion is made'.[3] Next he delimits the Olympian or Classical Stage, a period during which 'this primitive vagueness was reduced to a kind of order. . . . It is the stage that we know from the statues and the handbooks of mythology'.[4] Then follows the Hellenistic Period, 'reaching roughly from Plato to St. Paul or the earlier Gnostics, a period based upon the consciousness of manifold failure, and consequently touched both with morbidness and with that spiritual exaltation which is so often the companion of morbidness'.[5] Finally, and more briefly, we have the Period of Recoil, 'when the old religion, in the time of Julian, roused itself for a last spiritual protest against the all-conquering "atheism" of the Christians,' [6]—that 'Pagan reaction of the fourth century, when the old religion (already full of allegory, mysticism, asceticism and Oriental influences) raised itself for a last indignant stand against the all-prevailing deniers of the gods'.[7]

A closing chapter, not the least interesting in the book, contains what Professor Murray describes as 'something like an authoritative Pagan creed.' [8] It is the translation of a brief writing by Sallustius, entitled Περὶ Θεῶν καὶ Κόσμου, —'in all probability that Sallustius who is known to us as a close friend of Julian before his accession, and a backer or inspirer of the emperor's efforts to restore the old religion.' [9] His book tells us what may legitimately be believed concerning the gods and the world. In particular, this early writer makes a stout defence of the old mythology, which was

[1] *Vide supra*, pp. 102 f.
[2] *Cf.* p. 15.
[3] *Cf.* p. 16.
[4] *Cf.* pp. 16–17.
[5] *Cf.* p. 17.
[6] *Cf.* p. 18.
[7] *Cf.* p. 157.
[8] *Cf.* p. 9.
[9] *Cf.* p. 163.

being vigorously attacked by representatives of the new-born Christian religion. He divides myths into five classes, viz. (1) theological, (2) physical, (3) psychic, (4) material, and (5) those which are admixtures of the psychic and material. Examples of all these varieties are successively given. 'Theological myths', he says, 'suit philosophers; physical and psychic myths suit poets; material myths are common among the ignorant; while mixed myths suit religious initiations, since every initiation aims at uniting us with the world and the gods.'[1] He contends also that mythology is a subject too deep, too mystical, too allegorical to be easily comprehended by children; accordingly, it should not be taught to the young. At the same time, he avers, myths contain in pictorial form doctrines of profound spiritual meaning, and ought therefore to be rightly interpreted (not foolishly rejected) by all who would seek to be enlightened by a divine revelation. Their *esoteric* signification is for the guidance of those who shall successfully master it.

Professor Murray has shown less skill in his treatment of 'Saturnia Regna' and 'The Olympian Conquest'[2] than he exhibits in the two lectures which follow. Indeed, his knowledge of the origins of Greek religion seems to be defective, and scarcely abreast of contemporary standards of scholarship. But Lectures iii and iv more than atone for earlier slips and surprises. The delineations there given of events which preceded, accompanied, and followed upon the birth of Christianity are sketched with a master hand, and constitute a real contribution towards the interpretation of an exceedingly perplexing problem. Students of Comparative Religion would be wise not to neglect these inviting and sympathetic pages. As Professor Moore has already pointed out,[3] the close relationship subsisting between Christianity and contemporary Greek thought renders it imperative that both of these domains should be considered and studied simultaneously.

[1] *Cf.* p. 191. [2] *Vide supra*, pp. 102 f. [3] *Vide supra*, p. 190.

THE RELIGION OF THE SAMURAI. A STUDY OF ZEN PHILOSOPHY AND DISCIPLINE IN CHINA AND JAPAN, by Kaiten Nukariya, Professor in the Keiogijiku University, Tokyo. (Luzac's Oriental Religions Series.) London: Luzac and Company, 1913. Pp. xxii., 253. 7*s.* 6*d.*

Thirteen years ago, a well-known publishing house in London initiated a useful series of works bearing upon the History and Philosophy of Religion. The three volumes which have already appeared have very cordially been welcomed ;[1] a fourth has now been added.

The title of this book is misleading. The Zen philosophy may have been introduced into Japan 'as the faith, first for the Samurai . . . and afterwards . . . it permeated through every fibre of the national life';[2] but it *remained* a philosophy rather than a religion. The right to wear two swords comports strangely with the summons to self-renunciation and mystical speculation. President Harada affirms, indeed, that 'Zen was the religion of the military class, among whom it found many adherents. Its contribution to the formation of Bushido must not be overlooked.'[3] But the very same writer declares that 'Bushido, the code of the Samurai or Knightly class, is not a religion, nor a system of morality; it has never been organized, but always remained a principle . . . that arose as a product of the social environment of the feudal system. . . . A most powerful motive in the Japanese breast is the spirit of loyalty and patriotism; and it is therefore not strange that *chugi* (the spirit of loyalty) entered into the faith of the Japanese.'[4] Exactly. Yet neither was Zen itself, strictly speaking, a 'religion',—although, no doubt, it usurped religion's place in the heart of many a

[1] *Cf.* Michaël V. Fausböll, *Indian Mythology, according to the Mahābhārata.* London, 1902; Tjitze J. de Boer, *The History of Philosophy in Islam*, 1903; and R. Campbell Thompson, *Semitic Magic: Its Origins and Development*, 1908.

[2] *Cf.* p. xxii.

[3] *Cf.* Tasuku Harada, *The Faith of Japan*, p. 24: *vide supra*, pp. 244 f.

[4] *Cf. ibid.*, pp. 23–4.

courageous inhabitant of Old Japan. It too 'entered into the faith' of the people, but it did so without becoming an independent faith. The title of this book ought rather to read 'A Japanese School of Philosophy', or (at most) 'An Ancient Buddhist Sect in Japan'.

Professor Nukariya presents the reader, really, with a survey of a single selected phase of Buddhism. The name Zen (derived from the Sanskrit word Dhyāna) signifies 'meditation'. The type of philosophy to which it is commonly applied is traceable to China, whence it was carried to Japan in the early Christian centuries; but no expert can examine it closely without detecting its unmistakably Indian origin, which dates from days long prior to the birth of either Christ or Buddha. The author does not sufficiently emphasize its affinities with Taoism. 'The object of this little book', its writer remarks, 'is to show how the Mahāyānistic view of life and of the world [1] differs markedly from that of Hīnayānism,[2] which is generally taken as Buddhism by occidentals; to explain how the religion of Buddha has adapted itself to its environment in the Far East; and also to throw light on the . . . spiritual life of modern Japan.' [3] The exposition that follows is capable and suggestive, and well deserves serious study; but there is no need to say more about it here. The volume containing it is noticed in these pages, not because it could not justly have been omitted, but because its title might lead some to look for it among the books here specified under the heading of the History of Religions. It belongs really to the Philosophy of Religion. It seeks to demonstrate that Zen occupies a 'unique position . . . among the established religious systems of the world'.[4] The absence of an Index, it must be added, robs this book of a large measure of its possible usefulness.

[1] This Buddhistic school cannot be dated earlier than the end of the first Christian century.

[2] The teaching traceable directly to Buddha (i. e. about 500 B. C.), whose views of life were comparatively soon recast in several important particulars. [3] *Cf.* p. xix. *Vide infra*, p. 285. [4] *Cf.* p. xix.

THE NEW TESTAMENT OF HIGHER BUDDHISM, by Timothy Richard, formerly Chancellor and Director of the Shansi Government University, and until the present year General Secretary of the Christian Literature Society, Shanghai. Edinburgh : T. and T. Clark, 1910. Pp. viii., 275. 6*s*.

Dr. Richard, a leading representative of the Baptist Missionary Society in China, has laboured in that country for over forty years. Associated there (for the most part) with literary and educational work, he has won high honour at the hands of the Chinese Government, being granted ultimately the status of a Mandarin of the first rank. He was one of the founders of the Imperial University in Shansi, but his distinctive service has been rendered through his connexion with the Christian Literature Society of China. He has travelled widely in that Eastern Empire, and he thoroughly understands its needs and its dreams. He not only knows its varied peoples well, and can explain with confidence and accuracy their multifarious religious beliefs, but he has been instrumental in scattering broadcast among them translations into Chinese of hundreds of standard English books of an educational and devotional character.

It is noteworthy, also, that Dr. Richard has translated into English several Buddhist books of more than ordinary significance. By many occidentals—and by not a few students of religion, in particular—these publications have been read not less with surprise than with a profound interest, for they have proved to be documents of a singularly revealing type.

The present volume, in which Dr. Richard has brought together his translations of *The Awakening of Faith*, *The Lotus Scripture* (the most popular of all the Buddhist writings of this sort in current circulation in Japan, and of which ' the essence ' is here given), *The Great Physician's Twelve Desires*, and *A Buddhist Creed*,[1] will unfold to many perhaps the

[1] *Cf.*, also, his translations entitled respectively *Guide to Buddhahood : A*

greatest surprise of all. These are documents which, among the large collection of venerated Sacred Books, may not unfitly be designated 'The New Testament of Higher Buddhism'. As regards the first and second of these tractates, it is declared that they have been 'for fifteen centuries sources of consolation and aspiration to countless millions in the Far East'.[1]

Besides giving us brief special introductions to each of these booklets, Dr. Richard writes a suggestive and illuminative introduction to the translations viewed as a whole. He is not unaware of, nor does he seek to minimize, the palpable defects of Buddhism. Its general theory of the universe, its gravitation towards asceticism, its monasticism and penitential disciplines, etc., inevitably bear unwholesome and hurtful fruits. On the other hand, it has 'made men think of eternal things as vastly more important than temporal perishing things'; [2] it lays strong emphasis upon the importance of cultivating the growth of sterling character; 'it makes men tender-hearted, and think how they can save men from sin and suffering'; [3] it engenders the missionary spirit, etc.

The parallels between Buddhism and Christianity which Dr. Richard adduces in this book raise anew the old question touching the actual relationship of these two ancient faiths. Even a superficial study of them discloses a wondrous similarity in ideas, whether the theory that either faith borrowed from the other be successfully established or refuted. And then the author shows, beyond all denial, that the New Buddhism—the higher Buddhism, the best Buddhism, the Mahāyāna form of Buddhism,[4] the only really vital Buddhism of to-day—is indebted profoundly to its younger and more vigorous rival. The ancient doctrine of Karma has been so transformed as to admit the necessity of *united action* between human effort and divine assistance; while 'asceticism,

Standard Manual of Chinese Buddhism. London, 1908; and *A Mission to Heaven.* Shanghai, 1913.

[1] *Cf.* p. 3. [2] *Cf.* p. 27. [3] *Cf.* p. 28.

[4] *Vide supra*, p. 283, and *infra*, p. 287.

monasticism and fasting are now giving way to marriage of priests and nuns, and the establishment of Colleges where men and women are taught on equal footing,—instead of the [older] Buddhist idea of the inferiority of women '.[1]

But Dr. Richard not only holds that there is a ' vital connexion between Christianity and Buddhism ',[2] but that this very fact discloses a possible ' paving of the way for the one great world-wide religion of the future '.[3] The writer elsewhere affirms : ' There has arisen the feeling that the next step in religious evolution is not a monopoly of any one of these competitive religions, but a federation of all,—on a basis that acknowledges with gratitude all that is best in the past in different parts of the earth as *Divine*, and then finally follows the one which surpasses all the rest in authority and in usefulness to the human race. . . . The religion of the future which will satisfy all nations and all races will not be born of any party cry, but will be born from the habit of looking at the highest and permanent elements in all religions, and gladly recognizing all that helps to save man—body, soul and spirit, individually and collectively—as Divine '.[4] ' The time is now come to say that there shall be only *one religion* in the future ; and that one will contain what is truest and best in all past religions which reveal the Divine within them.' [5]

It is not surprising perhaps that, in Great Britain, serious protest has been entered against these unexpected utterances. Dr. Tisdall, for example, refuses to be placated.[6] But Dr. Richard has anticipated this objection. If any reader should ask : ' What further need is there of sending missionaries from the West to China and Japan, when the inhabitants of these countries already possess such valuable Scriptures ? ', the author replies : ' Because modern Christianity is the winnowing fan which separates the chaff from the

[1] *Cf.* p. 30. [2] *Cf.* p. 4.
[3] *Cf.* p. 4. For a corresponding conviction held by Professor De Groot, *vide supra*, p. 213.
[4] *Cf.* pp. 34–5. [5] *Cf.* p. 142. [6] *Vide infra*, pp. 394 f.

wheat. . . . The doctrines of New Buddhism (the Mahāyāna school), now taught, are so intermingled and mixed up with Old Buddhism, and transmigration concepts (derived from ancient Indian thought), that only those who possess the fuller light of Christianity can *recognize* in them the likeness to true Christianity. . . . When the leaders of the West and the leaders of the East understand each other better, there will be mutual advantage, and mutual sympathy and help in all that is best.' [1]

It is to be regretted that Dr. Richard, in common with almost every enthusiastic pathfinder, commits the mistake of ' discovering ' parallels which do not actually exist. Some alleged resemblances between Buddhism and Christianity seem strangely mechanical and unreal. Likewise, when the author penned the words to which Dr. Tisdall takes exception, viz. ' It is getting clearer every year that these common doctrines of New Buddhism and Christianity were not borrowed from one another, but that both came from a common source (Babylonia), where some of the Jewish prophets wrote their glorious visions of the Kingdom of God that was to come ',[2] he was bound to have disclosed in detail the foundation of this personal conviction.

At the same time, Dr. Richard is an ardent believer in the efficacy of Comparative Religion. It too he calls ' a winnowing fan '.[3] It has been ' a joy to me ', he says, ' to find many Japanese priests studying Comparative Religion—and consequently our Christian Scriptures—with a zeal and intelligence which Christian teachers might well emulate '.[4] He firmly believes that Jesus was thinking of a mission to *all mankind* (and not merely of his relation to Judaism) when he declared, ' I am not come to destroy, but to fulfil '.[5] And so he concludes his task with the words : ' The Eastern religions are mines of gold in which incalculable stores of great value still lie hidden in their vast and hoary literature, unknown to the Western mind. I have only picked up a

[1] *Cf.* pp. 134–7. [2] *Cf.* p. 49. [3] *Cf.* pp. 27, 29, 134, etc.
[4] *Cf.* p. 136. [5] *Cf.* Matthew v. 17.

few nuggets which the best people in Far Eastern Asia consider more precious than rubies, and which delight every truth-loving soul in the West,—and, most of all, those messengers of God who seek to establish His Kingdom in all the earth, based on the *common* highest truths inspired of God in all lands and throughout all the ages '.[1]

DIE BABI-BEHA'I. EINE STUDIE ZUR RELIGIONSGESCHICHTE DES ISLAMS, von Hermann Roemer. Potsdam: Die Deutsche Orient-Mission, 1911. Pp. 204. M. 3.

The account which Dr. Roemer gives us of ' die jüngste muhammedanische Sekte ' [2] will not prove agreeable reading to the adherents of Bahaism; yet it is well that this frank and courageous criticism of a faith which is beginning to be conspicuously aggressive—not in the East only, but in Europe and America—should have been framed and published. A similar report concerning the general features and tendencies of Bahaism[3] has been made in various quarters of late; but nowhere have the weak points and the unwelcome logical implications of this system been more unsparingly handled than in this effective brochure. If the defenders of Bahaism are able to refute these strictures, it is high time that they should accept a challenge which is daily growing bolder and more explicit.

Hitherto, there has been a general disposition to greet this new religion with every mark of consideration and respect. It seemed from the first to be singularly incoherent, viewed as a prospective theological system; but its romantic and chequered career, the severe persecutions to which it has been subjected, the patience and endurance of its devotees,

[1] *Cf.* p. 144.

[2] *Cf.* the counter statement 'The Babis are not a Muslim sect', defended by Frederick A. Klein in *The Religion of Islam*, p. 239. London, 1906. Certainly the scope and outlook of this faith has greatly widened with the passing of the years.

[3] Also written 'Bahaiism',—as Babism is frequently written 'Babiism', and Sufism becomes 'Sufiism'.

together with its advocacy of brotherhood and universal peace, have won for it friends even among those whose initial impressions concerning it were not altogether favourable.

Bahaism attempts to be all things to all men. Consequently, as a matter of fact, it means different things to different adherents and critics. And this confusion is not wholly accidental. In Persia, where this faith originated, it has more than once developed a dangerous political aggressiveness; in India, it makes its appeal largely to a strong contemporary craving for needed religious reforms; in America and England, it synchronizes with the current growth of mysticism and of an easy-going latitudinarianism. The impression is deepening, however, that Bahaism is too invertebrate to commend itself long to the practical Western mind. Even in the East, where this religion is undoubtedly spreading, it is not generally regarded as being a robust form of active spiritual agency.

Dr. Roemer supplies a commendably full account of the rise and development of this faith, its successive leaders, its numerous suppressions and revivals, its present position and its probable future. The philosophical roots of the system are laid bare with skill and precision. The early antecedents of this new religion, its transition from Babism into Bahaism, and the changes which have accompanied the transference of its head-quarters from Persia to Syria, are sketched in a truly admirable manner. Of its re-birth in 1844, when Mirza 'Ali Muhammad (the Bab)—martyred in 1852—became its honoured Prophet; of the succession to leadership of Mirza Yahya (Subh-i-Ezel), from 1850 to 1868; of the schism whereby Babá'u'lláh, much more energetic than his younger brother, usurped the former's office; of the Government's interference, whereby Mirza Yahya was deported to Cyprus where he died in 1902, and Bahá'u'lláh was sent to Acre where he passed away in 1897; of the succession of 'Abdu'l-Bahá ('Abbás Effendí, son of Bahá'u'lláh), who now directs the movement from Haifa, and who has filled this post

since 1892 ; of the recent practical extinction of the Persian sect which Mirza 'Ali Muhammad fathered, a sect which originated in an effort to reform Islam and which addressed itself to Moslems exclusively ; and of the rapid growth of the modern Bahais, who claim to possess a religion adapted for all men and adherents numbering to-day not less than 3,000,000, an excellent summary has now happily been placed in our hands.

The central doctrine of Bahaism, as expounded in its current and latest form, is the essential unity of all religions. All men are brothers ; and, at root, all religions are one. Hence the central aim of Bahaism is the spiritual unification of mankind. It is emphatically a missionary religion ; and, in theory at least, it is a broadly democratic faith.[1]

In practice, however,—in complete harmony with its Scriptures, of which Dr. Roemer has made a careful and profound study—Bahaism is not always as generous as one might be led to expect. On the contrary, it is not wholly free from the blight of bigotry ; it has even, upon occasion, pressed into its service the weapons of persecution. It has not escaped schisms within its own borders. As regards Christianity, in particular,—although this aspect of the new faith is conveniently kept in the background—Bahaism usually undermines the influence of the Christian religion. It declares indeed constantly, quite after the manner of Theosophy, that it is not essential in those who embrace and propagate its teachings that they should surrender their connexion with Christianity ; but, before the end of the day, it becomes sufficiently evident that between Bahaism and Christianity there is bound to develop a steadily increasing antagonism. The missionaries of all nationalities are practically agreed in voicing this conviction. Bahaism regards its Scriptures as veritable revelations. Its underlying theology has a distinctly pantheistic tendency. Like other Eastern faiths, it has absorbed (consciously or uncon-

[1] *Cf.* Thomas K. Cheyne, *The Reconciliation of Races and Religions*: *vide infra*, p. 296.

sciously) many of the tenets which Jesus proclaimed. 'Bahaism presents a great many points of contact with Christianity; but it cannot be considered as in any sense a preparation for it, unless it serve to some extent as a solvent to Moslem bigotry and prejudice. On the contrary, Bahaism looks on Christianity as an intermediate stage in a universal religion, of which the revelation of Baha Ullah is the supreme fulfilment'.[1] This new religion certainly places Jesus no higher than its own successive Prophets; indeed, the tendency is rather to over-exalt Mohammed, and to put Jesus in a distinctly secondary place. And as Jesus is thus deliberately withdrawn from view, and assigned no greater importance than attaches to a great teacher who lived in a bygone age, the modern leader of Bahaism advances more prominently into the foreground. The father of the present chief apostle of this faith ventured openly to apply to himself words which the Bab once spoke prophetically concerning a Coming Deliverer: 'Verily he is the one who shall utter in all grades, "Verily I am God. There is no God but Me, the Lord of all things; and all beside Me is created by Me. O ye, My creatures; ye are to worship Me".' And when the present Master was recently asked, 'Did Bahá'u'lláh claim to supersede the revelation of Jesus the Christ?' he made a very significant response. His reply was: 'Baha Ullah has not abolished the teachings of Christ, but gave a fresh impulse to them and renewed them, explained and interpreted them, expanded and fulfilled them';[2] but it is generally understood that Bahá'u'lláh regarded himself, and is to-day to be regarded by the faithful, as a veritable incarnation of God Himself.

More space has been allotted to the present review than the intrinsic importance of Bahaism demands; nevertheless, since this Eastern faith has become somewhat 'the vogue' of late, and as the recent world-wide travels of 'Abdu'l-Bahá have unquestionably stimulated interest in it,

[1] *Cf. Proceedings of the World Missionary Conference, 1910*, vol. iv, p. 124. 9 vols. Edinburgh, 1910.

[2] *Cf. ibid.*, p. 288.

express attention is directed to the subject. Though the movement is not a new one, it has gained a new significance and importance within the last year or two ; the appearance of Dr. Roemer's book is therefore most opportune. This writer is convinced that the West has been misled by the pretensions of Bahaism. This opinion he has reached and uttered, not incautiously and hastily, but after calm and dispassionate research. His indictment is admittedly severe, but only once or twice can it be charged with needless harshness. On the other hand, he demonstrates that Bahaism deserves—and must henceforth be accorded—honest and exhaustive study. The subject has already been very competently dealt with, from time to time, by Professor Browne ;[1] an excellent summary of the history and tenets of Bahaism was contributed by him recently to one of our standard books of reference.[2] A pamphlet from the pen of Canon Sell—written with the aim of 'counteracting the extraordinary claims now made for Bahá'u'lláh and his teaching, and the assumption that 'Abbás Effendí is the prophet of a new era '[3]—ought also to be mentioned. France has made a very useful contribution—at once historical and descriptive, but seeking especially to define the probable influence of Bahaism on modern civilization—in a book which has already been translated into English.[4] Germany furnishes another severe criticism, of a compact and incisive order, in a survey prepared by Herr Schaefer.[5] And Ameri-

[1] *Cf.* Edward G. Browne, *A Traveller's Narrative.* Cambridge, 1891 ; *The New History of Mirza Ali Muhammad, The Bab.* Cambridge, 1893 ; and No. XV in the E. J. W. Gibb Memorial Series, viz. *The Earliest History of the Babis.* London, 1910.

[2] *Cf.* Edward G. Browne in article on 'Bab, Babis' in Hastings's *Encyclopædia of Religion and Ethics*, vol. ii, pp. 299–308 : *vide infra*, pp. 434 f.

[3] *Cf.* Edward Sell, *Bahaism*, p. v. London, 1912.

[4] *Cf.* Hippolyte Dreyfus, *Essai sur le Bab. Son histoire, sa portée sociale.* Paris, 1908. [Translated, *The Universal Religion: Bahaism.* London, 1909.] *Vide* also A. L. M. Nicolas, *Seyyèd Ali Mohammed, dit le Bab.* Paris, 1905– . *In progress ;* and *Le Béyan persan.* 4 vols. Paris, 1911–1914.

[5] *Cf.* Richard Schaefer, *Die neue Religion des falschen Christus.* Kassel, 1912.

can expositors and critics, as might be expected, are not lacking. One well-known volume has already passed into a second edition.[1] Dr. Shedd—another American authority, intimately acquainted with actual conditions prevailing to-day in Persia—supplies a brief, trenchant, and decidedly damaging criticism.[2]

A fairly up-to-date Bibliography, covering both Babism and Bahaism, may be found in a recent review.[3]

THE RELIGION OF ANCIENT EGYPT, by Archibald Henry Sayce, Professor of Assyriology in the University of Oxford. (The Gifford Lectures, Aberdeen, 1901–1902.) Edinburgh: T. and T. Clark, [2nd edition], 1913. Pp. viii., 256. 4*s*.

This book contains only one-half of the Gifford Lectures, as they were originally framed by Professor Sayce;[4] but the author has rightly decided that the time has come when he must divide his work into two independent volumes.

Professor Sayce's exposition is already well known. Suffice it to say here that he has now put into our hands one of the very best accounts of the early religion of Egypt accessible to students to-day. The book is full of learning, and yet it is never heavy or burdened with technical and critical details. It is the production of an expert, who nevertheless adroitly conceals all evidence of the toil by which the information he supplies has slowly and diligently been gleaned. Egypt has become a sort of second 'home' to the writer, who knows the country well and has thoroughly mastered its lore.

As already stated,[5] Professor Sayce is an investigator

[1] *Cf.* Myron H. Phelps, *Abbas Effendi: His Life and Teachings. A Study of the Religion of the Babis or Bahais.* New York, 1903. [2nd edition, 1912.]

[2] *Cf.* William A. Shedd, *Bahaism and its Claims.* Philadelphia, 1912.

[3] *Cf. The Moslem World*, vol. ii, pp. 243–4: *vide infra*, p. 485.

[4] *Cf. The Religions of Ancient Egypt and Babylonia.* Edinburgh, 1902.

[5] *Vide supra*, p. 133.

whose studies in the History of Religions designedly throw light upon the tasks undertaken by the student of Comparative Religion. ' His central idea ', as Professor Wiedemann has succinctly expressed it, ' is that the Divine light lightens *all* men who come into the world, and that the religions of Egypt and Babylon form the background and *preparation* for Judaism and Christianity. The Christian faith, in his view, is not only the fulfilment of the law, but of the truest and best in the religions of the ancient world,—which, in it, have been interpreted and consummated '.[1]

RELIGION UND KULTUS DER RÖMER, von Georg Wissowa, Professor an der Universität Halle. (Handbücher der klassischen Altertumswissenschaft.) München: C. H. Beck, [2nd edition], 1912. Pp. xii., 612. M. 12.

The first edition of this splendid exposition appeared in 1902.[2] In its present form—enlarged by nearly one hundred pages in order that all the later bibliography might be included and estimated, but otherwise little changed—this handbook is now more valuable than ever. It is, in truth, an indispensable aid. The Index, absolutely essential in a work of this complex character, has fortunately been compiled with scrupulous care.

This book is already familiar to the great majority of students; it is mentioned solely that one's gratitude for this later and fuller edition of it may be recorded. Those who have not employed it hitherto have a happy surprise in store for them.

For the student of Comparative Religion, this thoroughly reliable manual is a veritable Godsend. It makes no ambi-

[1] *Cf.* Alfred Wiedemann in the *Theologische Literaturzeitung*, p. 225. Leipzig, April, 1914. *Vide infra*, p. 490.

[2] A Supplementary Volume, entitled *Gesammelte Abhandlungen zur römischen Religions- und Stadtgeschichte*, was issued two years later.

tious claims to be more than it is; it presents to us the fruits of an exclusively historical survey. Within its own sphere, however, it is absolutely without a rival. It confines itself strictly to ascertaining the *facts* of Roman religion; the utilization and application of those facts, it willingly leaves to specialists who work in sundry kindred departments.

In one particular, Dr. Wissowa has completely abandoned his earlier line of teaching. His conception of Juno as the companion-goddess of Jupiter has practically been transformed. He now holds that the introduction of the Juno-cult was an event of considerably later origin than has generally been supposed. The building in Rome of a temple to Jupiter, Juno, and Minerva seems to mark the beginning of a new epoch in Roman religion. Thenceforward, Juno assumes a new rank; she becomes in fact a goddess, ever more and more widely accredited and worshipped. This theory is ingenious, and it can be defended by a plausible array of arguments; but it cannot yet be regarded as fully established. On the contrary, it has provoked—and is bound still further to provoke—a somewhat heated controversy. This hypothesis is interesting, incidentally, because it raises anew the demand for a fuller study of the origin and status of female deities in all the ancient religions.[1]

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[1] *Cf.* Lucian, *De Dea Syria*: *vide supra*, p. 87.

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THE GOD JUGGERNAUT AND HINDUISM IN INDIA, by Jeremiah Zimmerman. New York: The Fleming H. Revell Company, 1914. Pp. 319. $1.50.

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AMERICAN LECTURES ON THE HISTORY OF RELIGIONS. *Vide supra*, pp. 211, 224, 254, etc.

HARTFORD-LAMSON LECTURES ON THE RELIGIONS OF THE WORLD. *Vide supra*, pp. 244, 270, 297, etc.

HIBBERT LECTURES. SECOND SERIES. *Vide supra*, pp. 235, 274, 275, and 297.

BIBLIOTHECA BUDDHICA, publiée sous la direction de l'Académie impériale de Pétrograd. 14 vols. Pétrograd: L'Académie, 1897– . *In progress.* The sizes and cost of volumes vary.

(*d*) DETACHED PROBLEMS

One further group of volumes—*miscellaneous in their character and contents*, yet throwing a good deal of light upon the subject-matter of the History of Religions—must be included in our selected and representative list. The student of Comparative Religion must by no means overlook books of this class; for, if he be wise and alert, he will soon discover that they are able to render him simply invaluable help. Such volumes, to be sure, deal with many topics entirely irrelevant to comparative and critical studies. Yet, amongst much that is quite remote from the inquiry at present in hand, the competent investigator will find here a surprising amount of material, of the very highest importance, lying ready to his hand.

It is not proposed to furnish formal reviews of any of the books which are about to be named. It will suffice if attention be specially drawn to those chapters, or even briefer sections of them, whose data, germane to the History of Religions, seems worthy of closer inspection,—and, it may be, of deliberate and repeated consideration.

STUDI DI STORIA ORIENTALE, di Leone Caetani (Principe Leone di Teano), Deputato al Parlamento. Milano: Ulrico Hoepli, 1911– . *In progress.* Pp. *circa* 400, each volume. L. 8, each volume.

This work, of which three *tomi* are now ready, will constitute eventually a very valuable group of Studies. Volume i bears the triple title, *Islam e Cristianesimo*;

L'Arabia preislamica; *Gli Arabi antichi*. Volume iii deals with *La Biografia di Maometto, profeta ed uomo di Stato*; *Il Principio del Califfato*; *La Conquista d'Arabia*. This new undertaking is wholly different in character from that erudite treatise which has made its author famous, and which is destined to become an international work of reference.[1] There, the whole literature of the subject, Arabic and European alike, is laid under tribute, and the sources and history of Islam are dealt with in a remarkably full and competent way. The *Studi*, which will also extend through several volumes, make their appeal to a wider and less exacting constituency. A number of maps have been included. This undertaking exhibits all the learning and skill which are manifest in its bulkier predecessor, for it consists really of a selection from the essays published in that earlier work; but all the elaborate critical apparatus has been omitted, together with everything that might render these studies less welcome to ordinary readers.

The first topic discussed [2] is directly relevant to the purpose of the present survey; the entire handling of it deserves very cordial commendation. The second is not a whit less important. It deals courageously with a sheaf of problems which modern research has brought into prominence; and, although some of the author's conclusions can be accepted only with reserve, the gradual elaboration of his theme must be pronounced a piece of remarkably able historical criticism. Did the prehistoric migrations of the Arabs begin in Babylonia (as Guidi and Hommel maintain), or in Arabia (as Winckler and Nöldeke affirm)? The author thinks that the latter view can be established by proofs already in hand. The third essay presents us with a penetrative interpretation of the rapid growth of Islam, after it had definitely been launched upon its career.

Vol. ii contains an unusually valuable series of Studies.

[1] *Cf. Annali dell' Islam*. Milano, 1905– . *In progress*. [Vol. vii appeared in 1915. 20 additional volumes are contemplated.]

[2] *Vide supra*, p. 302.

It furnishes a critical examination of the religious beliefs of pre-Islamic times, together with a careful estimate of Mohammed, viewed as the founder of a religion that puts forth very lofty claims.

The Prince of Teano has begun to publish an additional work, which will cover the same ground in a somewhat different way.[1] Three volumes have already been issued. This treatise, like the *Annali*, will provide a comprehensive chronology of Islam; it embraces a period of 900 years, viz. from A.D. 622 to A.D. 517. It is called 'an epitome'. Even so, it will extend probably to ten volumes; for the record it supplies is to be amply documented,—not only for purposes of reference, but also as a proof of its complete reliability. The cost of producing this work will be somewhat high, and the publisher is compelled to ask twenty-five *lire* for each volume.

Italian scholars—i signori Luigi Salvatorelli, Salvatore Minocchi, Aldo Vannuzzi, and others—are beginning to take an unwonted interest in the critical study of religions. Amongst such studies, the history and modern developments of Islam are bound to occupy a place of steadily increasing prominence, inasmuch as Italy has recently become ruler over a not inconsiderable portion of the Mohammedan world.

DIE PHILOSOPHIE DER BIBEL, von Paul Deussen, Professor an der Universität Kiel. (Allgemeine Geschichte der Philosophie.) Leipzig: F. A. Brockhaus, 1913. Pp. xii., 304. M. 4.

Let it be admitted at once that this volume, as its title implies, ought hardly to be included under the heading 'The History of Religions'. It belongs really to a study of the Philosophy of Religion, and constitutes an important volume

[1] *Cf. Cronografia Islamica.* Paris, 1913– . *In progress.*

in that great work upon which, for many years, Dr. Deussen has lavished unmeasured thought and pains.[1]

The lines upon which this elaborate exposition proceeds may best be understood if one take a glance at the following scheme:

Part I (Erster Band).	Vol. i, *Die Philosophie des Veda bis auf die Upanishad's.* 1894. [2nd edition, 1906.] M. 7.
	Vol. ii, *Die Philosophie der Upanishad's* 1899. [2nd edition, 1907.] M. 9.
	Vol. iii, *Die nachvedische Philosophie der Inder.* 1908. M. 16.
Part II (Zweiter Band).	Vol. iv, *Die Philosophie der Griechen.* 1911. M. 6.
	Vol. v, *Die Philosophie der Bibel.* 1913. M. 4.
	Vol. vi, *Die biblisch-mittelalterliche Philosophie.*[2]
	Vol. vii. *Die neuere Philosophie.*

The central purpose of the author is to show how all philosophy—whether modern, mediæval, biblical, or Greek—rests ultimately upon a basis of refined Indian thought, and how all religions are coloured by the philosophical thinking of the ages to which they belong. In particular, as regards the Christian religion, Dr. Deussen undertakes—having carefully traced the origin and development of that faith—to demonstrate its close relationship to various other faiths. In the course of a wondrously comprehensive survey, he takes us first to Egypt, thence to Babylonia, and then to Persia,—pointing out at every stage the way in which the religious thinking of all these lands had some part in laying the foundations of the subsequent Christian structure. We

[1] *Cf.* Paul Deussen, *Allgemeine Geschichte der Philosophie, mit besonderer Berücksichtigung der Religionen.* 7 vols. Leipzig, 1894– . *In progress.*

[2] Volume vi (which is supplementary to volume v), and volume vii, have not yet been published.

are invited, next, to view the Hebrew transformation, effected under the pressure of exile in Babylon. The religion of the ancient Jews, the life and teaching of Jesus, the teaching of St. Paul and the other evangelists, are topics successively dealt with in a style, and with a mastery of fact and diction, which prove simply fascinating to every serious reader.

The student of the History of Religions might easily overlook this volume, inasmuch as it confessedly makes its appeal to researchers who labour in a field different from his own ; but he who studies this book will not grudge the time and thought it is certain to exact of him, nor will he feel ungrateful to the reviewer who now directs his attention to its timely and stimulating contents. The author may not always convince his readers that he is guiding them aright, but he will never fail to quicken and feed the spirit of intelligent inquiry. The resolve to revise and verify and (if necessary) restate one's conclusions, whatever be the ultimate issue, is perhaps the most precious of all impulses that any man can receive from acquaintance with the researches in which other students are engaged.

RELIGIONEN UND HEILIGE SCHRIFTEN, von Heinrich Friedrich Hackmann, Professor für Allgemeine Religionsgeschichte und Geschichte der israelitischen Religion an der Universität Amsterdam. Berlin : Karl Curtius, 1914. Pp. 46. M. 1.

On December 15, 1913, Professor Hackmann entered upon his new duties at Amsterdam. The present booklet contains the *Inaugural Lecture* delivered by him at the University on that very interesting occasion.

It is noteworthy that Dr. Hackmann came to his task with high natural qualifications, and with an unusually comprehensive equipment. Always an ardent student, and associated closely at Göttingen and elsewhere with student communities for whose instruction and oversight he was

responsible, Professor Hackmann has filled the post of German pastor in cities so far removed from each other as Shanghai and London. He has travelled widely in the East, and many valuable books have come to us from his pen. His exposition of Buddhism is well known. Prepared in the first instance to serve as three successive volumes in the popular *Religionsgeschichtliche Volksbücher* series,[1] it was afterwards issued as a single volume,[2] and has since been revised, enlarged, and published in an English version.[3] More recently, many have greatly enjoyed reading a popular account of some of his experiences in the East; his bright and impressionable record is lit up continually by the comments of a keen and observant traveller.[4] This book, likewise, has found its way into the libraries of many readers in England, where, in a somewhat abbreviated form, it has been issued in an admirable translation.[5] An earlier travel-volume, containing a wonderful report of what happened to this daring explorer in portions of China, Tibet, and Burma, has had a wide circulation in Germany.[6]

As a student of the History of Religions, Dr. Hackmann concentrated his attention at the outset upon Buddhism. But the journeys undertaken in this interest naturally broadened the investigator's purpose; and, to-day, every Oriental faith makes irresistible appeal to him.

The discussion of 'Religions and their Bibles', contained in the present pamphlet, is full of insight and movement. The influences which an authorized Sacred Book is bound to exert upon the peoples who possess and revere it are very effectively sketched. The eager inquisitiveness of the writer is infectious; the poise of his judgements is admirably preserved; his conclusions are sane and reliable. Both he and

[1] *Vide infra*, p. 462. [2] *Cf. Der Buddhismus.* Halle, 1906.

[3] *Cf. Buddhism as a Religion. Its Historical Development and its Present Conditions.* London, 1910.

[4] *Cf. Welt des Ostens.* Berlin, 1912.

[5] *Cf. A German Scholar in the East. Travel Scenes and Reflections.* London, 1914.

[6] *Cf. Vom Omi bis Bhamo.* Halle, 1905. [2nd edition, 1907.]

his students are to be congratulated upon the wide vista of research which now stretches out before them, and upon the resources of that opulent domain over which they are to be permitted to roam at will together.

MÉLANGES D'HISTOIRE DES RELIGIONS, par Henri Hubert et Marcel Mauss, Directeurs-Adjoints à l'École des Hautes-Études. Paris: Félix Alcan, 1909. Pp. xlii., 236. Fr. 5.

This volume is made up of three reprinted essays. The first, in which the authors collaborated, is entitled 'Essai sur la nature et la fonction du sacrifice', a careful and exhaustive study covering 130 pages. The second paper, written by M. Mauss, deals with 'L'Origine des pouvoirs magiques dans les sociétés australiennes', an analytic and critical study of one particular phase of magic, based upon ethnographical documents and extending to nearly 90 pages. The final essay, written by M. Hubert, presents an 'Étude sommaire de la représentation du temps dans la religion et la magie'. It is the briefest of the three, being compressed within 40 pages; but it is not less distinctive and characteristic than the others.

A very valuable part of this book is found in its extended Introduction, pp. i–xlii. This section, entitled 'De quelques résultats de la sociologie religieuse',[1]—full of weighty considerations bearing upon our knowledge of sacrifice and magic—makes clear how the three discussions which follow it are related to one another. The opportunity to make reply to certain objections which greeted the original publication of these papers is also adroitly improved.

Throughout the volume the relevant authorities are copiously quoted, while the references supplied are of a most comprehensive character.

[1] It speedily becomes manifest that these writers are enthusiastic adherents of the Durkheim school: *vide supra*, pp. 64–5.

A PROPOS D'HISTOIRE DES RELIGIONS, par Alfred Loisy, Professeur d'Histoire des Religions au Collège de France. Paris : Émile Nourry, 1911. Pp. 326. Fr. 3.

' Les cinq articles que l'on réunit dans ce petit volume sont des essais critiques, occasionnés par de récentes publications. L'on voit une certaine utilité à les rassembler, parce qu'ils se trouvent, sans qu'on y ait visé, former un groupe assez homogène, et une façon d'esquisse, très générale, d'une méthode qui paraîtra sans doute à plusieurs manquer terriblement de nouveauté, mais qui n'en est peut-être pas plus mauvaise à suivre dans les études d'histoire religieuse '.[1]

It is with these words, frank and to the point, that Professor Loisy introduces this handy little volume. The titles of the successive essays are as follows : (1) Remarques sur une définition de la religion, (2) De la vulgarisation et de l'enseignement de l'Histoire des Religions, (3) Magie, science et religion, (4) Jésus ou Christ ?, and (5) Le Mythe du Christ. The first, third, and fifth papers are of special value,—not merely as specimens of brilliantly written exposition, but because of the penetrative criticism they contain. In the first and third essays, some of the positions taken up by M. Salomon Reinach in his *Orpheus* are successfully turned ; while the summary of the writer's argument in his fifth paper is succinctly expressed in the following words : ' Tout bien considéré, l'origine purement mythique du christianisme est un roman, l'existence historique de Jésus est un fait '.[2]

This book contains a pithy and elaborate Préface,[3] in which the origin of the five successive articles is briefly explained. The theological attitude of the author will not always commend itself to his readers. At the same time, that attitude is broader, saner, and more profoundly conscientious than that of many of his critics. Professor Loisy's selection for the post which he so honourably fills in the Collège de France has already been abundantly justified.

[1] *Cf.* p. 5. [2] *Cf.* p. 316. [3] *Cf.* pp. 5–48.

STUDIES IN THE HISTORY OF RELIGIONS, by David Gordon Lyon and George Foot Moore, Professors in Harvard University. (A Commemorative Volume, presented to Professor Crawford Howell Toy in honour of his Seventy-fifth Birthday.) New York: The Macmillan Company, 1912. Pp. viii., 373. $2.50.

Quite apart from the high personal tribute which this portly volume conveys, it contains a number of studies of genuine and conspicuous merit. The successive papers are exceedingly varied as regards their subject-matter; indeed, save for the personal link which unites them all together, they would inevitably drop asunder, and the question would arise: Why have topics, so remote from one another, been brought within the covers of a single volume?

From the standpoint of the student of Comparative Religion, the essays which are most important are the following: *Buddhist and Christian Parallels*, by Principal J. Estlin Carpenter, Oxford; *The Liver as the Seat of the Soul*,[1] by Professor Morris Jastrow, Pennsylvania; *The Sikh Religion*,[2] by Professor Maurice Bloomfield, Johns Hopkins; *Jahweh before Moses*, by Professor George A. Barton, Bryn Mawr; *The Sacred Rivers of India*, by Professor Edward W. Hopkins, Yale; *Asianic Influence in Greek Mythology*,[3] by Mr. William H. Ward, New York; *Oriental Cults in Spain*, by Professor Clifford H. Moore, Harvard; and *The Consecrated Women of the Hammurabi Code*, by Professor David G. Lyon.

NATÜRLICHE THEOLOGIE UND ALLGEMEINE RELIGIONSGESCHICHTE, von Nathan Söderblom, Professor der Religionsgeschichte an der Universität Leipzig. (Beiträge zur Religionswissenschaft.) Leipzig: J. C. Hinrichs, 1913. Pp. x., 112. M. 6.

The perusal of this most interesting tractate, the first of a new series of official publications issued by the Religions-

[1] *Vide supra*, p. 256.
[2] *Vide supra*, pp. 260 f.
[3] *Vide supra*, pp. 96 f.

vetenskapliga Sällskapet i Stockholm,[1] makes one regret more keenly than ever that Dr. Söderblom has now finally been separated from active academic pursuits.[2] As the result of long and diligent application, he had secured magnificent equipment for the tasks successively committed to his hands, and he performed them with marked and growing efficiency. But another call has reached him of late; and, finally, he decided to accept it.[3]

The Swedish Society for the Science of Religion was founded at Stockholm in 1906.[4] An event which contributed directly to its inauguration was the assembly in that city, nine years previously, of the first 'Congress' for the study of the History of Religions.[5] The idea, thus embodied, was not wholly independent of that great initial Parliament of Religions which was held in Chicago in 1893; it has blossomed out, more recently, into those International Congresses which have been held successively in Paris (1900), Basel (1904), Oxford (1908), and Leiden (1912). The *Beiträge zur Religionswissenschaft* will for the most part be restricted to contributions that may be made to the Science of Religion by representative Swedish scholars. Honorary members of the Society (irrespective of their nationality) and other foreign experts of outstanding eminence, will however, from time to time, be invited to contribute papers and suggestions bearing upon relevant topics of high scientific interest.

The Religionswissenschaftliche Gesellschaft (Religionsvetenskapliga Sällskapet), recalling with just pride the fruitful labours of men like the late Fredrik Fehrs and Viktor

[1] *Cf.* Nathan Söderblom, *Naturlig Religion och Religionshistoria. En Historik och ett Program.* Stockholm, 1914. *Vide infra*, p. 318.

[2] *Vide supra*, footnote, p. 193.

[3] Happily Dr. Söderblom's pen is not idle, even in the midst of exacting ecclesiastical duties. Last year he published a suggestive volume entitled *Gudstrons uppkomst. Studier.* Stockholm, 1914. At the present moment he is associated with Professor Lehmann in editing a 'Science of Religion' Library: *vide supra*, p. 204.

[4] *Vide infra*, pp. 431–2.

[5] *Cf.* the record of its transactions, entitled *Religionsvetenskapliga Kongressen i Stockholm, 1897.* Stockholm, 1898. *Vide infra*, pp. 418 f.

Rydberg, could not have made better choice of a prominent local and international scholar than when it asked Dr. Söderblom to become its first spokesman, and thus to launch for it its latest literary venture. And immediately, in his very opening sentence, the writer leads us into the heart of his subject: 'die sogenannte natürliche Theologie hat im Christentum vier Perioden erlebt'.[1]

During the first of these periods, down (say) till the Middle Ages, no definite conception of Natural Theology (Natural Religion) seems to have been formulated. The subject is often incidentally referred to,—by St. Paul, by the Church Fathers, etc.,—but apparently it did not make much appeal to the thinkers of that age. Where it did manage to rise into the position of a living issue in the minds of individual scholars, no comprehensive theory defining its boundaries was framed and elaborated. In other words, this initial chronological stage represents a time of transition and assimilation; it bore little or no fruit in the way of a permanent theological product.

The second period extends to the revival of learning,—followed, as all remember, by a wondrous new-birth of philosophy, science, art and religion, a Renaissance whose force is still unspent. During this age, a definite theory of Natural Theology was advanced and courageously defended, viz. that Natural Religion was intended to serve man as a preparation for Revealed Religion.

The motto of the third period, which began in the seventeenth century, may be said to have been: 'Alle Religion ist natürliche Religion'. Dr. Söderblom has no doubt that 'mit der Epoche des Deismus und der Aufklärung beginnt für den Begriff natürliche Religion eine neue Zeit. Die alte Distinktion zwischen natürlicher und geoffenbarter Religion wurde in der Tat auch weiterhin inne gehalten. Aber die Grenze zwischen Vernunft und Offenbarung verschob sich zu Gunsten der menschlichen Vernunft'.[2]

The fourth period, beginning with the close of the

[1] *Cf.* p. 1. [2] *Cf.* p. 33.

eighteenth century, is aptly characterized in the chapter-heading: 'Es giebt keine natürliche Religion'. At this juncture, the imposing personality of Schleiermacher looms into view, with all that his epoch-making teaching suggested and ensured. For him, the only religion worth arguing about was Positive Religion. Those who are familiar with his *Reden über die Religion* will appreciate the force with which he drove his conclusions home. 'Das Wesen der Religion musste tiefer begründet werden . . . Religion muss ihrem Wesen nach immer positiv sein.'[1] Accordingly, this fourth period was marked by an intensive study of the 'positive' religions.

In two closing chapters, entitled respectively *An Stelle der natürlichen Theologie tritt die allgemeine Religionsgeschichte* and *Allgemeine und besondere Religionsgeschichte*, Dr. Söderblom gives a wonderfully satisfying outline of the various stages discernible in the historical unfolding of the chief religions of the world. Moreover, he enters a vigorous plea on behalf of the study of the History of Religions, whose utility and necessity he fully appreciates, and of whose fitness to occupy the place hitherto assigned to Natural Theology he is absolutely assured. This step, if taken, would inaugurate the beginning of a 'fifth' period in the successive stages of an unbroken advance. But Dr. Söderblom goes further. While the yearning of man for God is a universal instinct, traceable ultimately to a secret Divine impulse, another fact must be accorded due emphasis. Over and above that universal summons which is uttered within the soul, God has revealed Himself to man in other, and more particular, and more objective ways. In short, students of the History of Religions must devote themselves with redoubled earnestness to a patient and scientific study of Christianity. 'Das Christentum ist das nächste und wichtigste Gebiet für das Studium der Religion.'[2] Proceeding to deal with the question: Besteht zwischen der allgemeinen Religionsgeschichte und der biblischen Religionsgeschichte irgend ein Unter-

[1] *Cf.* p. 43. [2] *Cf.* p. 80.

schied, gewissermassen analog zu dem, den die früheren Darstellungen der Religion zwischen natürlicher und geoffenbarter Religion machten?, Dr. Söderblom finds in the Christian religion a fuller and richer divine revelation than is elsewhere accessible to man; and he holds that it is the function of the History of Religions, not less than the appointed task of Christian Theology, to make this fact more clear, and to aid in separating from the Christian faith those unfortunate but inevitable accretions which tend to obscure its unrivalled and inherent excellences.

This booklet is of quite unusual merit, and is fully worthy of the dignity of that high ecclesiastical rank to which its author has recently been promoted. It has since been followed by another 'Heft' containing valuable papers by Professor Goldziher, Dr. Fries, Dr. Wetter, etc.[1]

KLEINE SCHRIFTEN, von Hermann Usener, Professor an der Universität Bonn. (Band iv, herausgegeben von Richard Wünsch.) 4 vols. Leipzig: B. G. Teubner, 1913. Pp. vii., 516. M. 15.

The concluding volume in a series which will always be prized, not only as a fitting memorial of a fondly-remembered friend but as a depository of extremely valuable material, has recently been published. It bears the sub-title *Arbeiten zur Religionsgeschichte*,[2] and contains twenty-two essays. These sketches represent the literary activity of the writer during a strenuously productive period of nearly forty years, and deal with a great variety of themes.

As one scans these scholarly and suggestive papers, the regret steadily grows that Professor Usener followed so closely the example of the late Lord Acton, who too long

[1] *Vide infra*, pp. 431–2.

[2] Its predecessors dealt respectively with *Arbeiten zur griechischen Philosophie und Rhetorik* (1912) and *Arbeiten zur lateinischen Sprache und Literatur* (1913). *Literargeschichtliches, Epigraphisches, Chronologisches* appeared in 1914.

postponed the embodiment of his mature thinking in carefully planned and elaborate treatises. To be sure, this author has given us several books which all would be loath to part with ;[1] but these volumes merely whet the appetite for detailed expositions which, unfortunately, were never penned. This investigator's range of learning was so wide, and withal so minute and accurate, that he might easily have served his generation in a larger and more permanent way.

The work of Professor Usener suggests at many points the kindred investigations of his younger contemporary, Professor Wissowa.[2] Both are past masters in the domain of classical scholarship. Both have applied themselves to the elucidation of some of the most knotty problems associated with primitive religion. Both have shown themselves conscientious and painstaking to the very highest degree. Yet on some questions—as in regard to the Sondergötter[3]—these two interpreters failed to agree! Here one finds an additional proof of the extreme complexity of some of the enigmas which the student of the History of Religions must set himself to solve. Notwithstanding instances of defective judgement here and there, Professor Usener must be accounted an unusually competent pioneer in work of this kind. If he is followed uncritically,—as Usener often is followed by Professor Murray[4] and Miss Harrison[5]—he is capable of suggesting quite erroneous clues, and may thus prove himself to be a dangerous and misleading guide. Nevertheless his death, and the subsequent decease of his brilliant son-in-law, the late Albrecht Dieterich, mark the disappearance of two of the most stimulating co-workers whom students of Comparative Religion have thus far been privileged to know.

[1] *Cf. Das Weihnachtsfest* (in which the dependence of Christianity on earlier non-Christian beliefs is strikingly brought out), Bonn, 1889, [2nd edition, 1911]; and *Die Gotternamen*, Bonn, 1896. *Cf.* also his *Religionsgeschichtliche Untersuchungen*, Bonn, 1889, and *Vorträge und Aufsatze*. Leipzig, 1907.

[2] *Vide supra*, pp. 294 f., and *infra*, pp. 444 f., etc.

[3] *Cf.* the closing essay, entitled 'Keraunos', pp. 471–97.

[4] *Vide supra*, pp. 278 f.

[5] *Vide supra*, pp. 247 f.

RELIGIONSGESCHICHTLICHE VERSUCHE UND VORARBEITEN, herausgegeben von Richard Wünsch und Ludwig Deubner. 15 vols. Giessen: Alfred Töpelmann, 1903– . *In progress.* Sizes vary. M. 1 (or less), up to M. 17.

This admirable series, made up of experimental and preliminary studies in the History of Religions, will always recall grateful memories of Dr. Albrecht Dieterich. One of the founders of this important literary undertaking, he and Dr. Wünsch co-operated in the editing of volumes i to iv. Since 1908, his surviving colleague—who promptly called to his aid a competent and industrious helper—has carried forward this enterprise with unabated vigour. Dr. Wünsch, as most readers of German theological literature are aware, is an indefatigable explorer whose ardour has led him to enter many fields of inquiry. One of the numerous literary schemes with which he is associated as collaborator and director is the *Religionswissenschaftliche Bibliothek*,[1] which has furnished us with one of the most outstanding volumes mentioned in this survey.[2] He is also a valued contributor to the *Kleine Texte*,[3] and to many journals and reviews.

It is to the present series that we are indebted for several valuable little books bearing upon the Mystery Religions. One of these studies is a penetrative exposition to which special attention may well be drawn ;[4] another, also deserving of special mention, appeared two years earlier.[5]

Among other suggestive discussions, embraced within these

[1] *Vide infra*, p. 319.

[2] *Cf.* Ignaz Goldziher, *Vorlesungen über den Islam* : *vide supra*, pp. 241 f.

[3] *Cf. Kleine Texte für Vorlesungen und Uebungen.* Bonn, 1903– . *In progress.*

[4] *Cf.* Carl Clemen, *Der Einfluss der Mysterienreligionen auf das älteste Christentum.* Giessen, 1913.

[5] *Cf.* Richard Perdelwitz, *Die Mysterienreligion und das Problem des 1. Petrusbriefes.* Giessen, 1911.

Versuche und Vorarbeiten and belonging to the purview of this survey, one is particularly noteworthy.[1]

SUPPLEMENTARY VOLUMES

THE RECONCILIATION OF RACES AND RELIGIONS, by Thomas Kelly Cheyne. London: A. and C. Black, 1914. Pp. xx., 216. 6*s*.

THE STUDY OF RELIGIONS, by Stanley Arthur Cook. London: A. and C. Black, 1914. Pp. xxiv., 439. 7*s*. 6*d*.

BABYLONIAN OIL MAGIC IN THE TALMUD AND IN THE LATER JEWISH LITERATURE, by Samuel Daiches. London: The Council of the Jews' College, 1913. Pp. 42. 2*s*. 6*d*.

RELIGIONE E ARTE FIGURATA, di Alessandro Della Seta. Roma: M. Danesi, 1912. (Translated, *Religion and Art*, London, 1914.) Illustrated. Pp. 288. L. 16.

WELTENMANTEL UND HIMMELSZELT. RELIGIONSGESCHICHTLICHE UNTERSUCHUNGEN ZUR URGESCHICHTE DES ANTIKEN WELTBILDES, von Robert Eisler. 2 vols. München: C. H. Beck, 1912. Pp. xxxii., 318 + 493. M. 40.

HOMERISCHE GÖTTERSTUDIEN, av Erik Hedén. Uppsala: Akademiska Bokhandeln, 1912. Pp. iv., 191. Kr. 4.50.

BABYLONIAN-ASSYRIAN BIRTH-OMENS AND THEIR CULTURAL SIGNIFICANCE, by Morris Jastrow. (Religionsgeschichtliche Versuche und Vorarbeiten.) Giessen: Alfred Töpelmann, 1914. Pp. vi., 86. M. 3.20.

DIE SCHLANGE IN DER GRIECHISCHEN KUNST UND RELIGION, von Erich Küster. (Religionsgeschichtliche Versuche und Vorarbeiten.) Giessen: Alfred Töpelmann, 1913. Pp. x., 172. M. 6.50.

TAMMUZ AND ISHTAR. A MONOGRAPH UPON BABYLONIAN RELIGION AND THEOLOGY, by Stephen Langdon. London: The Clarendon Press, 1914. Pp. x., 196. 10*s*. 6*d*.

[1] *Cf.* Ferdinand Kutsch, *Attische Heilgötter und Heilheroen.* Giessen, 1913.

RELIGIONSGESCHICHTLICHE STUDIEN, von A. Marmorstein. Skotschan (Ö. Schlesien): A. Marmorstein, 1910. Parts I and II, pp. 83+125. M. 7.25.

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BEITRÄGE ZUR RELIGIONSWISSENSCHAFT, herausgegeben von der Religionswissenschaftlichen Gesellschaft in Stockholm. Leipzig: J. C. Hinrichs, 1914– . *In progress.* Vol. i., pp. 270. M. 10. *Vide supra,* pp. 310 f., and *infra,* pp. 431–2.

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STUDIEN ZUR GESCHICHTE UND KULTUR DES ISLAMISCHEN ORIENTS, herausgegeben von Carl H. Becker. 3 vols. Strassburg: Karl J. Trübner, 1912– . *In progress.* Pp. *circa* 300, each volume. Prices vary. *Vide supra,* Johannes Pedersen, p. 318.

STUDIEN ZUR SEMITISCHEN PHILOLOGIE UND RELIGIONSGESCHICHTE. [JULIUS WELLHAUSEN ZUM SIEBZIGSTEN GEBURTSTAG, AM 17. MAI 1914, GEWIDMET.] Herausgegeben von Karl Marti. Giessen: Alfred Töpelmann, 1914. Pp. xi., 388. M. 18.

RETROSPECT

In no way, perhaps, can one get a clearer impression of the many-sidedness of religion—ever an intensely human product, revealing itself in different forms in harmony with man's varying ethnic and geographical environment, disclosed in man's domestic and social institutions, exhibited in tangible or furtive survivals which testify to the existence of beliefs and rites which were widespread during earlier ages, revealed in the building up of a more or less elaborate mythology, traceable in the evolution of man's speech, and due to the inner working of his mind—than when it is studied successively from the foregoing points of view. Anthropology, Ethnology, Sociology, Archæology, Mythology, Philology, and Psychology—not to mention other kindred sciences which might be specified—substantiate in various particulars, or serve to modify, that modern and gradually expanding conception of religion which must ultimately win the day.

All of these subsidiary sciences—and, in particular, the History of Religions [1]—contribute effectively towards promoting the progress of Comparative Religion. As it has already been pointed out,[2] each helps Comparative Religion in a different way, and in a different measure ; but it is these auxiliaries which, to a very large extent, are meanwhile carrying on the work of this new department of investigation, besides nourishing its incipient powers. They constitute the active forces which are gradually opening up before it a very alluring vision and a truly brilliant career. Moreover, inasmuch as these rapidly-advancing subsidiary sciences constitute a more or less dominant feature of our times, it is but fair to recognize and draw attention to this special aspect of their utility. If the labours of Anthropology or Ethnology or Sociology, etc., are not identical—either in

[1] *Vide supra*, pp. 164–5.

[2] *Vide supra*, p. 163.

their form or aim—with those in which students of Comparative Religion are engaged,[1] such undertakings are at least highly important in themselves. They record the discoveries made by a variety of inter-related (yet largely autonomous) departments of research ; and each, in addition, is contributing its individual share towards a solution of the problems which Comparative Religion has raised. Accordingly, all who aspire to render this latter science any real and permanent service must acquaint themselves thoroughly, constantly, and systematically with the findings of each of those ancillary lines of inquiry which have been named.

The activity exhibited in these eight selected spheres of research—an activity that is being pressed simultaneously and persistently forward—is the chief hope of Comparative Religion as it confidently confronts the future. Only by a judicious sub-division of labour can the comprehensive purposes which it has in view be ultimately realized. Taken together, these ' avenues of approach ' have wrought—even already—an amazing revolution in the scientific study of religion. They are not antagonistic, or mutually exclusive, or even competitive, sciences ; on the contrary, they are complementary segments in a single huge circle.[2] All of them are needed ; not even one of them can be spared. ' There must be an interconnexion of divers branches of study, or departments of research ; and a little reflection will convince one that *upon* such interconnexion, and *upon* continuous criticism and counter-criticism, the progress of knowledge has always depended. A co-operation of this character militates against a casual dilettantism, and an excessive specialism ; it adjusts the more specialistic and inevitably one-sided work of the single individual to a greater number of interests and aims ; it tests the methods, principles and conclusions in one field by applying them to another '.[3] What Comte sought to accomplish through his

[1] *Vide infra*, p. 325. [2] *Vide supra*, p. 143.

[3] *Cf.* Stanley A. Cook on ' The Evolution and Survival of Primitive Thought ', in *Essays and Studies*, pp. 375–6 ; *vide supra*, pp. 27 f.

Cours de philosophie positive,[1] we must here seek to do, viz. to 'co-ordinate' the results obtained from many separate sciences, in order thus to approximate an expression of the sum-total of our knowledge in terms of a single world-view. It is undeniable that present investigators in the eight domains specified—barring only the last—do not always take steps to secure a solution of those profoundly *religious* problems which they themselves have raised.[2] Oftentimes, such queries lie wholly beyond the sphere within which these respective coadjutors and auxiliaries have been allotted their individual task. Yet who can deny the debt which Comparative Religion owes to *some* at least of those scholars, men of international reputation, who are by profession anthropologists, philologists, psychologists, etc.? It is in these preliminary fields that many of the pioneers of Comparative Religion—the sappers and miners of the movement—are to-day ceaselessly at work.

In other words, Comparative Religion has reached, thus far, only a transition-stage in its history. Great as have been its achievements, it has not yet come to its own. Nor can it hope to make any conspicuous or permanent advance until a vast amount of labour of a purely provisional and preparatory character has been faced and successfully accomplished.

[1] *Vide supra*, p. 62.

[2] *Vide supra*, p. 163.

PART II

THE TRANSITION

THE TRANSITION

In so far as its subject-matter is concerned, Part I of this survey might almost have been termed 'Adventures in Comparative Religion'. Anthropology, Sociology, Mythology, etc., have been studied by experts historically *and comparatively* in literally every instance; but each of these sciences has sought diligently to discharge its own task,[1] and that task has *never* been identical with the duty and mission of Comparative Religion.[2] As the late Dr. Fairbairn once put it: 'The emphasis has fallen, now, on the philological or literary expression; and the mythology, the folklore, the divine names and attributes have been investigated and compared. Then the emphasis has changed to institution and custom; and the totem, the sacrifice, the priest, the magician have become the fields of research and speculation. But these [items of inquiry] by themselves are more significant of the stage of culture than of the nature or character of the religion'.[3]

It has already been explained that the transition towards Comparative Religion has been made, for the most part, through a study of the History of Religions.[4] Quite frequently, in volumes representing this latter branch of research, a chapter or two will be found devoted to an examination of some of the parallelisms, analogies, etc., which subsist between different religions. Take, for example, Book iv of Dr. Howells's *Angus Lectures*—embracing three essays—in which he discusses 'A Comparative Study of Hinduism and Christianity'.[5] Or take Lecture vi of Dr.

[1] *Vide supra*, p. 163. [2] *Vide supra*, pp. 320–1.

[3] *Cf.* Andrew M. Fairbairn, *The Philosophy of the Christian Religion*, p. 212. London, 1902. [4th edition, 1907.]

[4] *Vide supra*, pp. 163 f.

[5] *Cf.* George Howells, *The Soul of India*, pp. 395–523: *vide supra*, pp. 251 f.

Underwood's book,[1] in which the author deals with 'A Comparison of the foregoing Theisms with that of the Old and New Testaments'. Many similar instances might be cited, but these two will suffice. No systematic, comprehensive and exhaustive comparison of the data which these various historians provide is instituted by them, or even attempted; nevertheless, they are evidently conscious that such a comparison ought to be made.

For a considerable period, a strong and growing desire to bring about a separation between the History of Religions and Comparative Religion has manifested itself in influential quarters. For, much as the latter study owes to the former, it was clearly discerned that Comparative Religion had its own work to do, and that it could not legitimately be *identified with* the History of Religions any more than it could be identified with Anthropology or Mythology or Psychology. Moreover, the History of Religions has of late so extended its area, and has become so weighted with ever-increasing material, that it is to-day simply unable to cope with the additional task of competently *comparing* the huge mass of data it has accumulated. In truth, the comparison of religions was never an integral part of the service which the History of Religions undertook when it promised to make *its* contribution to the modern Science of Religion.

This sentiment, at the outset merely a pious wish, has been strengthened by the experience actually gained in attempting to carry a quite impossible burden. It has gathered force, besides, owing to the very outspoken demands of the representatives of Comparative Religion. And the movement grows apace. While few imagined that the proposed separation of these two branches of inquiry could be effected soon, the arguments in its favour have proved so overwhelming that apparently they needed only to be framed in order to secure serious consideration. At

[1] *Cf.* Horace G. Underwood, *The Religions of Eastern Asia*, pp. 231–64: *vide supra*, pp. 221 f.

the third International Congress for the History of Religions, convened at Oxford seven years ago, this feeling found definite and insistent expression in a paper that dealt expressly with this subject.[1]

This new movement has lacked, however,—thus far—the support it reasonably anticipated. Many workers in the domain of the History of Religions have looked upon it askance,[2]—sometimes disdainfully, sometimes distrustfully, as though Comparative Religion were an unwelcome and aggressive intruder. Others have looked upon the proposed separation of these two studies with unmistakable and immovable indifference.

Happily it is now generally recognized that the party supporting this demand is the party of the future. The legitimacy of its contention is widely conceded, even by those who—under the ceaseless pressure of their own scientific pursuits—are practically unable to lend the movement itself any personal assistance. It is felt that, while Anthropology and its co-auxiliaries must continue to furnish Comparative Religion with the great mass of its raw material, the latter science has its own proper task to face and accomplish. And another hopeful fact must be chronicled; the old feeling of unfriendliness towards Comparative Religion is gradually passing away. The first seven of the subsidiary sciences, enumerated in Part I of this survey, are beginning to show a certain willingness to hand over to Comparative Religion those portions of their data which relate exclusively to *religion*; the History of Religions, on the other hand, is beginning to abandon its purely tentative attempts to

[1] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*: *vide infra*, p. 368.

[2] *Cf.* Hermann Gunkel: 'The historian of religion must . . . overstep the boundaries of his special subject, and must be able to recognize everywhere the actual special relation of the parts to the whole, and the truly significant analogies' (*Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress*, p. 123: *vide infra*, pp. 415 f.). Or Joseph Bricout: 'La Méthode comparative, qui est essentielle en hiérologie, n'est pas à exclure d'histoire; elle fait en quelque sorte de la méthode historique' (*Où en est l'histoire des religions?*, p. 31: *vide supra*, pp. 175 f.

institute comparisons. Moreover, while all eight of these subsidiary sciences must continue to promote their own individual ends,[1] some of them have generously announced their intention to keep the special interests of Comparative Religion more directly in view. Simultaneously, Comparative Religion has made it plain that this action on the part of its colleagues is entirely justified. The additions it has recently made to its staff, the higher standard of scholarship it now exacts and attracts, the judicious organization of its forces, and the immense impulse which the science has already gained thereby, fully warrant the delegation in future to Comparative Religion of a sphere of action more wide, responsible, and independent than it has hitherto enjoyed.

In addition, then, to the literature specified under 'Avenues of Approach', there is a copious auxiliary literature—rapidly being increased—which is proving immensely effective in promoting the interests of Comparative Religion. The volumes which belong to the 'Transition' period are not of course themselves genuine expositions of Comparative Religion. They indicate rather a quest for adequate methods by which this new line of research may be advanced with greater vigour. They present us continually with comparisons which are admittedly imperfect and one-sided; yet they are honestly and persistently striving to make an end of such comparisons, and to introduce an era wherein such blunders and absurdities will wholly disappear.

In a word, it is plain that the loose and varying conceptions of Comparative Religion, formerly everywhere prevalent, are gradually being got rid of.[2] They have evidently been outgrown. The range of the science is being deliberately curtailed; its interests and activities are being brought within definite and carefully-prescribed boundaries. The goal towards which it is advancing is still distant, and strenuous efforts must be put forth if that goal is to be reached without undue delay. What that goal actually is will be delineated in a subsequent part of this survey.[3]

[1] *Vide supra*, pp. 163, 325, etc. [2] *Vide infra*, pp. 509 f.

THE EVOLUTION OF A SCIENTIFIC METHOD

It is not surprising that, when students were in quest of an effective agency for interpreting the religions of the world, each of the eight sciences already enumerated should have recommended *its own distinctive method* as the very best that could be found. Thus Farnell, Frazer and Jevons confidently advise the employment of the anthropological method. Van Gennep, Schmidt, and Steinmetz extol the merits of the ethnological (or ethnographical) method. Durkheim, Hubert, and Mauss advocate enthusiastically the sociological method. Breasted, Garstang, and Sayce pin their faith to the archæological method. Ehrenreich, Jeremias, and Palmer magnify the possibilities of the mythological method. Deissmann, Moulton, and Wetter remind us with pride of the achievements of the modern philological method. Leuba, Stratton, and Wobbermin sing the praises of the psychological method. All competent authorities to-day, whatever may be the special sphere of investigation they represent, are also of course strenuous defenders of the historical method.

As a consequence of such discordant and often contradictory advice,[1] and inasmuch as good results have been obtained through *every one* of these agencies,[2] various attempts have been made to combine two or more of these methods, or to fuse two or more of them into an entirely new instrument. Thus, some advocate as a deliberate blend the *historico-comparative method*,—a procedure which

[1] *Cf.* Arnold van Gennep on 'La Faillite de la méthode historique' in *Religions, mœurs et légendes*, vol. ii, pp. 82 f.: *vide supra*, pp. 19 f. Or *cf.* George Foucart's criticism of the anthropological and ethnological schools in *Histoire des religions et méthode comparative*, pp. xlv f.: *vide infra*, pp. 342 f.

[2] *Vide supra*, p. 321.

has frequently been adventured, but almost uniformly with unsatisfactory results.[1] Dr. Nilsson affirms that 'die Religionswissenschaft ist *eine historisch-psychologische Wissenschaft*',[2] —a view endorsed by Mr. Johnston in his recent book.[3] Others,—more fully alive to the importance of concentration, e. g., Ankermann, Foy, Frobenius, Graebner, etc.,—warmly support the alleged paramount claims of the *kulturgeschichtliche Methode*.[4] *La Méthode analytique*[5] and *la Méthode synthétique*[6]—not to mention others—have alike been enthusiastically defended. That the best way of studying and interpreting the complex phenomena of religion, the best definition of Comparative Religion itself, and the best demarcation of its boundaries are still matters of controversy are surely striking evidences of the fact that—notwithstanding all that has already been accomplished—Comparative Religion has not yet passed beyond the stage of a remarkable and momentous transition.

The demand for the discovery and utilization of a distinctive and strictly-scientific procedure—*la Méthode scientifique*,[7] applicable especially to the study of religion—was never more clamant than to-day.[8] Its absolute necessity,

[1] *Cf.* James C. Moffat, *A Comparative History of Religions*. 2 vols. New York, 1871–1873. René Dessaud, *Introduction à l'histoire des religions*: *vide supra*, pp. 178 f. *Vide supra*, p. 163, and *infra*, p. 354.

[2] *Cf.* Martin P. Nilsson, *Primitive Religion*, p. 3: *vide supra*, pp. 26 f. *Cf.*, also, Georg Wobbermin, *Die religionspsychologische Methode in Religionswissenschaft und Theologie*: *vide infra*, pp. 366 f.

[3] *Cf.* John L. Johnston, *Some Alternatives to Jesus Christ*, pp. 13–16: *vide infra*, pp. 380 f. *Vide supra*, also, p. 140.

[4] *Vide supra*, pp. 46 f. *Cf.* Wilhelm Schmidt on 'Die kulturhistorische Methode in der Ethnologie' in *Anthropos*, vol. vi, pp. 1010–36: *vide infra*, p. 472. This form of inquiry, which seeks to demonstrate the direct transmission of cultures, is frequently called *the ethnologico-historical method*, *la méthode historico-culturelle*, the *historico-ethnical method*, or simply the *ethnological method* (la méthode ethnologique): *vide infra*, pp. 360 f.

[5] Cf. Émile Amélineau, *Prolégomènes à l'étude de la religion égyptienne*, p. 59: *vide supra*, p. 108.

[6] *Cf.* Paul Richard, *Les Dieux*: *vide infra*, p. 368.

[7] *Cf.* Maurice Vernes, *Histoire sociale des religions*: *vide supra*, pp. 77 f.

[8] *Cf.* Marshall P. Talling, *The Science of Spiritual Life*: *vide supra*, p. 157.

indeed, is conceded. In Germany, the employment of the historical method, in countless spheres of inquiry, quite naturally led to the adoption of the *religionsgeschichtliche Methode* as an agency for solving problems raised by the Old and New Testaments.[1] More recently, this method has been widely used in a critical and comparative study of all religions,—not merely those of Ancient Greece and of the Orient before the time of Christ, but also those of later and even of contemporary periods. The conception of Christianity, in particular, has in consequence undergone a revolutionary change. In most respects,—though not in all,—its uniqueness has vanished. 'Das Christentum, das bestimmt war, vielen Völkern gepredigt zu werden, war selber nicht von einem Volke erzeugt worden, sondern war aus einer grossen und vielverschlungenen Geschichte vieler Völker erwachsen.'[2] An effort is being made to overcome 'the dogmatic prejudice which regards the religion of the Bible . . . as something so peculiar to itself that it cannot possibly be explained on the analogy of other religions. . . . This is the fundamental thought which has led us to search throughout the whole of the Orient for material which may be brought to bear upon the religion of the Bible,—to seek throughout the whole world for analogies to Biblical phenomena.'[3] In other words, Christianity has been found to be a sort of spiritual amalgam;[4] not less than other faiths, it is largely

[1] *Cf.* Hermann Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments.* Göttingen, 1903. [2nd edition, 1910.] *Vide* also his paper on 'The History of Religion, and Old Testament Criticism' in the *Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress*, pp. 114–25. Berlin, 1911. Also his *Reden und Aufsätze.* Göttingen, 1913. Professor Gunkel is no doubt the foremost living representative of this school. The contributions made to the movement by Troeltsch, Bousset, Wernle, Cheyne, etc., are well known.

[2] *Cf. Zum . . . Verständnis*, p. 95.

[3] *Cf.* Hermann Gunkel, *Proceedings and Papers* of the before-mentioned Berlin Congress, p. 124. *Vide infra*, pp. 341 f.

[4] *Cf. Zum . . . Verständnis*, p. 95: 'Das Christentum ist eine synkretistische Religion.' Or Wilhelm Bousset, *Die Religion des Judentums im neutestamentlichen Zeitalter* (1903, p. 493): 'Das Judentum aber war die Retorte, in welcher die verschiedenen Elemente gesammelt wurden.'

the outcome of an evolutionary process which explains the origin of the elements of which it consists.[1]

This 'religionsgeschichtliche Methode' has been subjected in various quarters to severe and persistent criticism.[2] While it is quite true that all religions are more or less syncretic, — indeed it is a proof that a given faith possesses one of the qualifications essential for a world-wide career that it exhibits this feature of adaptability in a conspicuous measure—this method, however suggestive and fruitful in the hands of a competent historian, is at best imperfect and unsatisfying. It does not take one far enough, nor can it conduct its adherents with a sufficient measure of confidence. It is not singular, therefore, that a new ideal has begun to arise of late among students of religion in many lands.[3] When one religion is set over against another, comparison may not always prove a reliable test of 'value'; but it is a good criterion, in many other respects, notwithstanding. Accordingly, the desire to utilize the *comparative method* of inquiry—under more exact and more promising conditions than have hitherto been possible[4]—has found increasing expression within the last two decades. The comparative method, like all other agencies, is open to abuses;[5] it must never be wholly divorced from the his-

[1] *Vide infra*, pp. 390–1.

[2] *Cf.* Carl Clemen, *Die religionsgeschichtliche Methode in der Theologie*: *vide infra*, pp. 341 f.; and Alfred E. Garvie, *The Christian Certainty amid the Modern Perplexity*. London, 1910. Also, an article from the same pen in *The Expository Times*, vol. xxv, p. 156 f.: *vide infra*, p. 477. Professor Moulton is not altogether unfriendly to this line of investigation: *vide infra*, p. 391. Many make the mistake of supposing that the *religionsgeschichtliche Methode* is identical with the *comparative method*. The two are so regarded, generally speaking, in Germany; but, in point of fact, they are very far from being one and the same.

[3] *Cf.* Carpenter, Cook, Foucart, Garvie, Geden, van Gennep, Goblet d'Alviella, Labanca, Martindale, Pinard, etc.

[4] *Vide infra*, p. 167, and *infra*, pp. 333, 342 f., 356 f., and 519 f.

[5] *Cf.* Maurice Vernes on 'Les Abus de la méthode comparative dans l'histoire des religions' in *L'Histoire des religions*, pp. 67 f. Paris, 1887. Also, Goblet d'Alviella on 'Trois limitations de la méthode comparative' in *Croyances, rites, institutions*, vol. ii, pp. 211 f.: *vide infra*, pp. 450 f. Also, Alfred Loisy on 'L'Application de la méthode comparative à l'histoire

torical method.[1] Nevertheless, the comparativist is needed to *supplement* the work of the historian.[2] He is one who utters no absolute or final judgements; his conclusions are purely relative and tentative. Mr. Cook, in an article previously referred to, declares that 'one of the objects of this essay is to suggest that the comparative method has opened the way to several inquiries of rather novel character, which will be of distinct value not only for certain special studies, but also for the far more vital study of human nature'.[3] Another writer, while unduly anxious to press this new agency into the service of a given faith, viz. 'for the establishment of the absolute superiority of Christianity',[4] very justly remarks: 'Comparative investigation brings life and action into the fossils of historic science, and into the tertiary strata of the ancient deposits of language and thought. It should therefore be systematically employed in the examination of religions.... The knowledge of religions is necessary to the understanding of religion'.[5]

It appears, then, that the proposal to separate the study of the History of Religions from the task of Comparative Religion[6] does not demand the invention of a new scientific method, but merely a better and more skilful application of an existing and trusted method. As stated already, all the sciences which have here been grouped together under the designation 'Avenues of Approach' are *comparative* sciences;[7] some of their greatest successes indeed have been

des religions' in *A propos d'histoire des religions*, pp. 316 f.: *vide supra*, pp. 309 f. 'La méthode comparative', says Professor van Gennep, 'n'a de valeur scientifique que dans les limites fort bien connues des ethnographes' (*Religions, mœurs et légendes*, vol. ii. p. 67): *vide supra*, pp. 19 f.

[1] *Vide supra*, pp. 164 f.

[2] *Vide infra*, pp. 346 f.

[3] *Cf.* Stanley E. Cook on 'The Evolution and Survival of Primitive Thought' in *Essays and Studies*, p. 35: *vide supra*, pp. 27 f.

[4] *Cf.* Edmund Spiess, *The Comparative Study of Religions, and its Importance for Christianity*, p. 11. Jena, 1874. *Vide infra*, pp. 369 f.

[5] *Cf. ibid.*, p. 11.

[6] *Vide supra*, pp. 326 f.

[7] *Vide supra*, pp. 325 and 329. *Vide* also, Jordan, *Comparative Religion: Its Genesis and Growth*, pp. 321 f. Edinburgh, 1905.

achieved through the employment of the comparative method. But, in literally every instance, such efforts have been purely experimental, while the comparisons thus framed have been instituted in the interest of some special branch of investigation, whether Anthropology, Ethnology, Sociology, etc. Similar experiments have been undertaken, it is true, in the alleged interest of *religion*; but these attempts have generally proved not only defective but misleading. In so far as the competent exposition of religion is concerned, the necessity has plainly arisen for an application of the comparative method under somewhat different auspices, viz. under the guidance of experts who, possessed of the necessary time and training, can concentrate the major part of their energies upon this single undertaking.[1]

It was after this manner that a dividing line first began to emerge between the newer science of Comparative Religion and the older science out of which it has grown. The History of Religions, apt and successful in its employment of the historical method, still busies itself in accumulating and assorting all the multifarious *facts* of religious experience; Comparative Religion, on the other hand, seeks to discover (1) the *relationships* and *laws* which govern the evolution of religion in general, and (2) the relationships and laws which have determined the evolution of each individual religion in its separate and distinctive career.

It has been well said that 'no religion is an absolutely isolated phenomenon. They have all grown up in sight of one another, so to speak; and, not infrequently, one form has arisen in order either to develop or to oppose some form already in action. Each particular religion, therefore, both gains light from comparison with others, and sheds its own light upon them'.[2]

The method of comparison which Comparative Religion is strenuously seeking to evolve is a method the very reverse

[1] *Vide infra*, pp. 519 f.

[2] *Cf.* Alfred Caldecott in *A Bibliography for Missionary Students*, p. 51. London, 1913.

of one that is haphazard, occasional, or casual in its character. It has no ambition to obtain results which passing onlookers will feel constrained to pronounce ingenious, bold, and arresting. It aims rather at conducting its processes in a rigidly scientific way. The products it is in search of must be exact and reliable. In the use of this agency, it covets supremely the *ease* which comes through experience, and the *dexterity* which only experience can supply. It is cultivating that keenness of vision which (backed by sound learning) detects instantly a counterfeit comparison, and that courage which is remorseless in its exposure of such blunders. The comparative method, however, employed after the manner just described—i. e. applied with promptness, skill, and confidence—is possible only to him who has become an expert in the use of it.[1]

As utilized by Comparative Religion, this agency may roughly be described as a distinctive method of research in which the investigator's conclusions are arrived at by means of a series of comparisons. These comparisons may be many or few, and may be wider or narrower in scope, as circumstances may temporarily require; but, when instituted in accordance with certain definite and fundamental principles,[2] they serve gradually to make clear the way in which man's multifarious religious beliefs have come to occupy the places they have filled, and to wield the influence they have possessed over the minds of those who have been led to accept them. The comparativist seeks thus to determine the demonstrable agreements and differences which pertain amongst religious phenomena, the proofs of their mutual dependence or (if it be so) of their wholly independent status, the standards of moral excellence or defect which they respectively reveal, and all other facts of a similarly interpretive character.

[1] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, pp. 12–13: *vide infra*, p. 368.

[2] *Cf.* Jordan, *Comparative Religion: Its Meaning and Value.* [In preparation.]

THE LAWS WHICH GOVERN THE COURSE AND DESTINY OF RELIGIONS. A COURSE OF LECTURES.[1] [Anonymous.] London: The Year Book Press, 1912. Pp. xx., 225. 7*s.* 6*d.*

This is a curious book, and the reader lays it down with two clear impressions in mind. First, it exhibits high purpose, and a creditable level of attainment. Secondly, it is a peculiarly unsatisfactory piece of work. Its phrasing, careless and inexact, is sometimes positively irritating. As an exposition, it is obtuse and needlessly perplexing.

The writer begins by saying that 'these Lectures were prepared, but not delivered. . . . They are submitted . . . in the hope that they may be . . . available in drawing more attention to a particular aspect of a great subject which . . . has not received the attention to which it is entitled '.[2]

The book contains sixteen Lectures. Incidentally it throws much light upon the process by which Comparative Religion is slowly coming to its own; hence its inclusion in this survey. Not that the writer is altogether friendly to this new science. He begins: 'The subject which I submit to your consideration is "The laws which govern the rise, progress, stability and decay of religions in the world". There are kindred subjects with which it is easy to confound it,—two at all events. These are Comparative Religion (a newly sprung-up science, if it is indeed entitled to the name) and Ecclesiastical History. . . . With these, the subject of our present concern, however connected, is clearly not identical. . . . I would call it, for brevity and distinction sake, by the name of Threskonomy. . . . Comparative Religion proposes to itself a wide subject, the subject-matter of all religions; but Comparative Religion has nothing to do with the laws that govern their history.

[1] Reissued the following year at a reduced price, in a somewhat revised form, under the title *The Rise and Fall of Religions in the World.*

[2] *Cf.* p. vii.

It is only concerned with their natural history, as illustrated and revealed by a comparative view of their respective features '.[1]

The author is to be commended for his statement that 'Ecclesiastical History [by which he means the History of Religions] concerns itself with . . . the histories of particular religions, but without attempted comparison between the particulars of each history '.[2] This dictum shows that his eye rests upon wide and widening horizons. As regards Comparative Religion, however, he is seriously astray. Most emphatically, part of its business *is* to search out and proclaim those 'laws' from which he proposes to exempt it.[3] The 'general principles elicited from a comparison between the details of the histories of different religions' [4] —to which study it is proposed to apply the uncouth name 'Threskonomy'—belong really to a quite different and more advanced department of the general Science of Religion, viz. the Philosophy of Religion.

Lectures ii and iii are devoted to the Origins of Particular Religions, alike greater and lesser. Lecture iv deals with the Propagation of Religions, as conducted in divers manners. Lectures v to xi inclusive expound the Working Agencies of Religions, whether personal (the priest, the prophet, woman, etc.,) or institutional (Scriptures, rites, united worship, and various ancillary means such as philanthropies, written defences of a faith, etc.,). Lecture xii deals with the Matter of Religions; 'for how are you to treat of the strength or decay of anything, without respect to the matter of which it consists?' [5] Lectures xiii to xvi are devoted to enumerating and emphasizing various Indications of Strength and Decay. It is to be noted that, in the writer's judgement, 'Christianity—with some local exceptions, especially Ireland—shows serious signs of labefactation'! [6] Christianity, he holds, 'has seen its best days,

[1] *Cf.* pp. 1–2. [2] *Cf.* p. 2. [3] *Vide supra*, pp. 334, and *infra*, p. 519.
[4] *Cf.* p. 2. *Cf.*, to the same effect, p. 144.
[5] *Cf.* p. 144. [6] *Cf.* p. 193.

and is falling into decay like its predecessors ; but from this it does not follow but [*sic*] there may be something better (another system, *and by divine interposition*) to follow, as much in excess of Christianity, and as legitimate a descendant, as Christianity was of Judaism '.[1] The writer believes that ' there has been an original revelation, contemporary with the origin of the species ; ' [1] that successive revelations have been vouchsafed wherever imperatively needed ; and that *this* law of progression is the only—yet sure—hope of the Christian world to-day.

One must repeat the verdict that, notwithstanding the author's evident knowledge and sympathy and willingness to take considerable pains, this volume throws little light upon the theme with which it professes to deal.

ELCHASAI : EIN RELIGIONSSTIFTER UND SEIN WERK. BEITRÄGE ZUR JÜDISCHEN, CHRISTLICHEN UND ALLGEMEINEN RELIGIONSGESCHICHTE, von Wilhelm Brandt. Leipzig : J. C. Hinrichs, 1912. Pp. vii., 182. M. 7.50.

From one point of view, this singularly attractive little book should have been given a place among those volumes on the History of Religions which are grouped under ' Individual Religions '.[2] It claims to present the history of a little-known Jewish-Christian and Baptist sect which appeared about the year 100 A.D. east of the Jordan, which flourished in the second and third centuries, which sent out missionaries who penetrated westward as far as Rome, and which for a time seemed to have a promising future. The book, however, represents much more than an effort to gather up the threads of a long-forgotten history. It is animated, clearly, by the spirit of the ' Transition ' period. It seeks to effect—though of necessity somewhat imper-

[1] *Cf.* p. 194.

[2] *Vide supra*, pp. 224 f.

fectly—a comparison of the tenets of this early sect with those of its numerous neighbours. It is here, more than in the accomplishment of its own more immediate aim, that the real value of the book is to be found. Hence its inclusion under the present category.

Before Dr. Brandt resigned his chair in the University of Amsterdam, a few years ago, he had rendered international scholarship immense service through his patient elucidation of the Mandæan religion.[1] Students of Gnosticism, especially, know and acknowledge their very great indebtedness to him. Ever a lover of history, the instinct of the comparativist continually asserts itself in all his literary undertakings. And now in his inviting Swiss home, in the enjoyment of ampler leisure, the author is still a most diligent investigator and writer. In the present instance, his industry has been very satisfactorily rewarded.

Dr. Brandt tells us that 'für die eben jetzt im Erscheinen begriffene *Encyclopædia of Religion and Ethics*[2] sollte ich den Artikel über die Elchasäer verfassen'.[3] That contribution was recognized from the outset to be one deserving of the highest commendation. As in the case of the volume now under review, many statements have to be accepted with reserve; our knowledge of the actual facts is admittedly very fragmentary. 'Historische Erkenntnisse kommen nicht ohne Beihilfe der Phantasie zustande. Dass ihr Anteil um so grösser wird, je spärlicher die Quellen der Überlieferung fliessen, ist unvermeidlich'.[4] But Dr. Brandt has no wish to deceive either himself or others; and he is so much upon the alert that the risk of incurring that disaster unawares is certainly not very serious. 'Die tendenziöse Phantasie ist Lüge: die rein wissenschaftlich interessierte, trotzdem sie sehr oft irrt, zu jedem Fortschritt der Erkenntnis unentbehrlich. An der hier veröffentlichten Arbeit hat nicht jene, hat nur diese Phantasie mitgewirkt'.[4]

[1] *Cf.* *Die mandäische Religion.* Leipzig, 1889. Also, *Mandäische Schriften.* Göttingen, 1893.

[2] *Cf.* vol. v, pp. 262–9. [3] *Cf.* p. v. [4] *Cf.* p. vi.

Having dealt in a brief opening chapter with 'The Sources' upon which our knowledge of the Elkesaites rests, Dr. Brandt goes on to furnish us with a most interesting interpretation of 'Elchasai: ein Mann und ein Buch'. He repudiates the theory that this name is to be restricted to the Scriptures of the sect; he holds strongly the view that the founder of this new faith was an outstanding personal leader who filled an important historical rôle. Then follow chapters dealing with 'The Tenets of the Elkesaites', 'The History of Elchasai', 'The Book of Elchasai in the Greek Orient' and the divine revelation which it was said to contain, 'The Mission to the West, and the Christianizing of the Book', 'The Sampsæans', 'The Mughtasila', 'Origin of the Elkesaite Baptism' (viz. total immersion, which was the distinguishing rite of the sect, and which was to be employed for the removal of disease as well as of moral defilement), and then a final chapter on 'Wissenschaftliche Bemühungen und Ergebnisse'.

Dr. Brandt, notwithstanding an honest endeavour to keep his imagination under restraint, allows it to run at times far beyond the boundaries of all available literary sources. Hippolytus, Epiphanius, Origen, and other early writers took much less interest in this little-known Jewish-Christian sect than Dr. Brandt confessedly feels; but the fragmentary references they make to it, and the scattered excerpts they cull from its Scriptures, certainly cannot sustain that very considerable fabric which this writer proceeds to uprear. In teaching that the Elkesaites were originally a sect of the Jews,[1] and that by successive stages—as the gradually-compiled Book of Elchasai is held to reveal—they approximated more and more closely to the Christian ideal, Dr. Brandt parts company with several competent authorities who have already surveyed this field; but for range of knowledge covering religious movements during the first centuries of our era, and for firm grasp upon *some* at least

[1] Few deny that the Jewish sect known as the Essenes accepted Elchasai as a prophet.

of the leading facts of the situation, he can hardly be surpassed.

It is beyond question that this monograph will direct attention afresh—not only with a conscious renewal of interest, but with the open-mindedness of a purely scientific inquiry—to a very obscure and complicated subject.

DIE RELIGIONSGESCHICHTLICHE METHODE IN DER THEOLOGIE, von Carl Clemen, Professor der Religionsgeschichte an der Universität Bonn. Giessen: Alfred Töpelmann, 1904. Pp. iv., 39. M. 1.

It is not proposed to do more than mention this booklet, lest it should chance to be overlooked. Its date precludes any formal examination of it in the present survey. It is a real pleasure, however, to draw attention to the literary activities of its author, now one of the chief leaders of a movement which is at last bringing Comparative Religion to the forefront in Germany.[1]

This paper is significant as well as important. Read as an *Inaugural Lecture* by Dr. Clemen when he was transferred to his present post at Bonn, it forms an introductory step to those labours into which the author is now throwing himself with conspicuous ardour. In it one finds an admirably compact record of the attempts which, up to ten years ago, various scholars had made to account for the substance of New Testament teaching, in so far as that teaching has been associated by them with alleged contributory non-Christian sources.[2]

As to the 'religionsgeschichtliche Methode' itself, its aims and its defects, enough has already been said on a preceding

[1] *Cf.* Carl Clemen, *Religionsgeschichtliche Erklärung des Neuen Testaments.* Giessen, 1909. [Translated 'Primitive Christianity and its Non-Jewish Sources'. Edinburgh, 1912]; *Der Einfluss der Mysterienreligionen auf das älteste Christentum.* Giessen, 1913; etc. etc.

[2] *Cf.* Hermann Gunkel, *Zum religionsgeschichtlichen Verständnis des Neuen Testaments.* Göttingen, 1903. [2nd edition, 1910.]

page.[1] The reader is referred, also, to certain criticisms of it—offered from a perhaps ultra-conservative point of view—by Principal Garvie [2] and Professor Shaw.[3]

HISTOIRE DES RELIGIONS ET MÉTHODE COMPARATIVE, par George Foucart, Professeur à la Faculté des Lettres de l'Université d'Aix-Marseille. (Bibliothèque d'Histoire Religieuse.) Paris: Librairie Alphonse Picard et Fils, 1912. Pp. clxiv., 450. Fr. 5.

An earlier issue of this book has been published under a slightly different title.[4] The two volumes differ, moreover, in their subject-matter. Many corrections and amplifications have been incorporated in the text of the new edition. The criticisms with which certain scholars immediately greeted some of the writer's views are frankly replied to. The Bibliography has been amplified. In short, the number of pages has been doubled, an elaborate Introduction having been prefixed to the very able discussions which make up the body of the work.

The words elsewhere written in praise of this volume [5] do not need to be modified in any particular. It is a book of genuine and conspicuous merit. The author 'recognizes clearly that the study of the History of Religions and the study of Comparative Religion are *very far* from being merely different aspects of the same thing. He recognizes, besides, that the method which each employs is characteristically its own'.[6]

In view of the successive and searching comparisons

[1] *Vide supra*, pp. 331 f.

[2] *Cf.* Alfred E. Garvie on 'The Danger of Mares' Nests in Theology', in *The Expository Times*, vol. xxiv, pp. 373 f.: *vide infra*, p. 477.

[3] *Cf.* John M. Shaw on 'The Religious-Historical Movement in German Theology', in *The Expository Times*, vol. xx, pp. 248, 303, and 350, and on 'The Present Theological Situation', in the same journal, vol. xxiii, pp. 7 f.

[4] *Cf. La Méthode comparative dans l'histoire des religions.* Paris, 1909.

[5] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 26 f. Edinburgh, 1910.

[6] *Cf. ibid.*, p. 29.

which Professor Foucart institutes between sacrifices, ceremonials associated with magic, rites of the dead, forms of worship, etc. etc., observed in Egypt, Babylonia, India, Greece, and other countries, his book is almost entitled to be given a place under 'Comparative Religion';[1] but its outstanding feature is rather to be found in the emphasis it lays upon the right employment of the comparative method. To this exposition, indeed, it devotes a very large part of the scholarly Introduction which has already been referred to, and which exceeds 160 pages in length.

Investigators who pin their faith to the processes characteristic of any one of the specified 'Avenues of Approach'[2] will not derive much encouragement as they peruse these pages. In particular, the anthropological method[3] finds in Professor Foucart one of its most redoubtable antagonists.[4] He has little hope that the study of totemism, magic, etc., will be able to throw much light on the origin of religion. He does not think that we can possibly discover what primitive religion may have been;[5] but, even were it otherwise, he contends that such a type of faith need never be sought for among the rapidly diminishing survivors of modern savage races. Among them, religion is apt to become a blighted and withered plant, affording only very faint indications of its pristine vigour and purity. If one would know the real essence and capabilities of a body of belief, he must study it in its advanced and fullest developments,[6]—comparing it with itself in its successive stages of growth, and comparing it also with other adjacent religions.[7]

If Professor Foucart's work, as regards its spirit and tendency, might quite fitly be allotted to Part III of this volume, its place meanwhile has not been unfairly adjudged.

[1] *Vide infra*, pp. 507 f. [2] *Vide supra*, pp. 1 f.

[3] *Vide supra*, pp. 3 f. Dr. Foucart employs, of course, the terminology 'la méthode ethnologique': *vide supra*, footnote, p. 1.

[4] *Vide supra*, footnote, p. 9; footnote, p. 329; etc.

[5] 'A la vérité, cette religion n'a jamais existé réellement' (p. 30).

[6] *Vide supra*, p. 8. [7] *Vide supra*, p. 334.

A notable event—full of promise, and here gladly chronicled—was the recent bestowal upon this scholar [1] of one of the valuable Lefèvre-Deumier prizes, awarded to him by the Académie des Sciences morales et politiques (Institut de France) for the production of the volume just reviewed.

TABOU, TOTÉMISME ET MÉTHODE COMPARATIVE, par Arnold van Gennep, Professeur d'Histoire Comparée des Civilisations et d'Ethnographie à l'Université de Neuchâtel. Paris: Ernest Leroux, 1908. Pp. 45. Fr. 2.

When dealing with the literature representative of recent progress in Anthropology,[2] special reference was made to a valuable work in process of publication by Professor van Gennep.[3] In one of the volumes of this treatise, a chapter is devoted to 'Tabou, Totémisme et Méthode Comparative',[4] —a reprint of the discussion now under review. It first made its appearance as an article in a French journal of high academic standing.[5]

In the preceding volume of the review just mentioned,[6] Professor Toutain—in a sketch entitled 'L'Histoire des Religions et le Totémisme'[7]—undertook to criticize very severely M. Renel (and M. Salomon Reinach[8] also) for having maintained that Totemism may easily be traced in the texture of Greek religion. In particular he held that 'l'ouvrage consacré par M. Ch. Renel aux *Enseignes* romaines[9] et aux cultes qui leur étaient rendus . . . posait une très grave question de méthode'.[10]

Professor van Gennep joins issue with Professor Toutain.

[1] In June 1913.

[2] *Vide supra*, pp. 3 f.

[3] *Cf.* Arnold van Gennep, *Religions, mœurs et légendes*: *vide supra*, pp. 19 f.

[4] *Cf. ibid.*, vol. ii, pp. 22 f.

[5] *Cf. Revue de l'histoire des religions*, vol. lviii, pp. 34–76: *vide infra*, p. 488.

[6] *Cf. ibid.*, vol. lvii, pp. 333–54.

[7] Since reprinted in his *Études de mythologie et d'histoire des religions antiques*. Paris, 1909: *vide infra*, pp. 361 f.

[8] *Vide supra*, pp. 28 f.

[9] *Cf.* Charles Renel, *Cultes militaires de Rome; Les Enseignes*. Paris, 1903.

[10] *Cf.* Jules Toutain, *Études de mythologie, etc.*, p. 56.

While not underrating the importance of the historical method—while affirming, indeed, its fundamental and irreducible value—Professor van Gennep enters a strong plea on behalf of the comparative method; and he then draws a distinction between these two lines of procedure: 'La méthode historique se caractérise (1) en ce qu'elle considère les phénomènes dans leur ordre chronologique, et (2) en ce qu'elle utilise des documents écrits ou figurés. La méthode comparative se caractérise (1) en ce qu'elle fait abstraction des conditions de temps et de lieu, et (2) en ce qu'elle utilise aussi le document oral. La méthode historique juxtapose; la méthode ethnographique compare. La première s'occupe des *formes*, la seconde des *fonctions* et des *mécanismes*. Le fait que l'objet d'étude n'est pas le même dans les deux cas prouve déjà la légitimité de l'une comme de l'autre méthode'.[1] To this differentiation, he adds on a subsequent page that our knowledge of any religion depends upon 'la méthode historique *pour la partie descriptive* . . . Mais *l'explication* de l'évolution de la famille grecque ne s'obtient qu'en comparant cette évolution à celle de la famille égyptienne, romaine, germanique, amérindienne, australienne, etc., parce que c'est ainsi seulement qu'on arrive à discerner quels sont les facteurs et les éléments locaux externes, et quels sont les éléments intrinsèques'.[2]

As regards the special designation to be bestowed upon this method, Professor van Gennep is not particularly concerned.[3] Some call it *comparative*; others, like M. Durkheim and his school, prefer the name *sociologique*. 'Mais je préfère le qualificatif d'*ethnographique* pour rappeler que les populations "sauvages" vivantes entrent en ligne de compte, et non pas seulement celles civilisées, ou du passé'.[4]

[1] *Cf. Religions, mœurs et légendes*, vol. ii, p. 82.
[2] *Cf. ibid.*, p. 84. [3] *Vide supra*, p. 65.
[4] *Cf. Religions, mœurs et légendes*, vol. ii, p. 85. *Vide* also his article entitled 'Contributions à l'histoire de la méthode ethnographique', in the *Revue de l'histoire des religions*, vol. lxviii, pp. 32 f. (now greatly amplified in the 'deuxième partie' of his *Religions, mœurs et légendes*, vol. v, pp. 93–215: *vide supra*, p. 22): *vide infra*, p. 488.

DE L'ASSISTANCE QUE SE DOIVENT MUTUELLEMENT DANS L'HIÉROLOGIE LA MÉTHODE HISTORIQUE ET LA MÉTHODE COMPARATIVE, par le comte Goblet d'Alviella, Professeur de l'Histoire des Religions à l'Université de Bruxelles. Bruxelles: P. Weissenbruch, 1913. Pp. 23. Fr. 1.

Count Goblet d'Alviella, among the European scholars of to-day, is undoubtedly one of the most prominent and assiduous promoters of the Science of Religion. He has conducted fruitful explorations in almost every quarter of this immense field.[1] The political and religious atmosphere in which, as it has happened, he has had to conduct his investigations has not perhaps been favourable to his attaining the highest and fullest results; nevertheless, he has pressed steadily onward with an open and cheerful mind, and has thus been so fortunate as to render conspicuous service to the whole academic world.

The substance of the present pamphlet was offered as a paper at the Fourth International Congress for the History of Religions, held at Leiden in September 1912.[2] In the *Actes* of that Congress, this study bears the title 'Du Concours que doivent se prêter mutuellement dans la Science des Religions la Méthode historique et la Méthode comparative'; and the changed heading suggests at once the revision which the entire discussion received before it was published in full in Brussels during the following year.[3]

The conviction which Count Goblet d'Alviella reaffirms in this pamphlet is one which he holds in common with M. Bricout,[4] and one which he has personally for a long time defended. He is still inclined to cast his vote in favour of 'la méthode historique'. He honours it rightly for its previous high achievements, and he admires the reliability

[1] *Cf. Croyances, rites, institutions*: *vide infra*, pp. 450 f.

[2] *Vide infra*, pp. 418 f.

[3] *Cf. Revue de l'Université de Bruxelles*, p. 439–57. Bruxelles, February, 1913.

[4] *Cf.* Joseph Bricout, *Où en est l'histoire des religions?* vol. i, pp. 23–31: *vide supra*, pp. 175 f.

and stability of its work. At the same time, he recognizes —as he has always recognized [1]—that, in the domain of religion, the method in question is inadequate as an exclusive instrument of research. Although the comparative method is subject to serious abuses and exaggerations, he admits that the historical method must always be supplemented by 'la méthode comparative' if any really interpretive exposition is to be framed. 'Quant à moi, j'estime que, pour faire bonne besogne, il faut accepter dans toutes ses conséquences le principe de la méthode comparative'.[2] As M. Bricout puts it: 'La véritable méthode qui convienne à l'histoire des religions [est] la méthode historique. . . . Ce n'est donc pas de *comparer* que certains historiens des religions peuvent être blâmés, c'est de *mal comparer*, de comparer à tort et à travers, surtout d'assimiler sans raison les choses les plus différentes. . . . La méthode comparative, qui est essentielle en hiérologie, n'est pas à exclure de l'histoire; elle fait en quelque sorte partie de la méthode historique. Je veux dire que la méthode historique peut l'employer avec profit. . . . L'usage prudent et circonspect de la méthode [comparative] ne peut qu'être approuvé'.[3]

In the second volume of his collected writings,[4] Count Goblet d'Alviella presents us with several valuable papers dealing with this theme. But in the present booklet, containing his latest declaration, he says: 'La méthode historique et la méthode comparative ont toutes deux leur fonction à remplir dans la Science des Religions. . . . La méthode historique est partout le guide le plus sûr, quand elle peut parler avec autorité; mais elle ne possède qu'un champ d'action limité. . . . D'autre part, la méthode comparative peut seule nous éclairer sur les lois générales de l'évolution religieuse, et cela à condition de prendre en

[1] *Cf. Revue de l'histoire des religions*, vol. xliv, pp. 1–15 (Juillet–Août 1901). Also *Revue de l'Université de Bruxelles*, pp. 24–6 (Décembre 1908), and pp. 321–7 (Février 1910).

[2] *Cf. Croyances, rites, institutions*, vol. ii, p. 105.

[3] *Cf. Où en est l'histoire des religions?* vol. i, pp. 28, 30, and 31.

[4] *Cf. Croyances, rites, institutions.*

considération les croyances des non-civilisés aussi bien que des civilisés'.[1] If this author often speaks with a reserve which seems excessive,—a reserve which, by the way, the majority of his fellow countrymen welcome and applaud—European and American scholars note with satisfaction his defence of the comparative method, and his plea for its competent and systematic employment in the study of religion.[2] The 'Transition' period through which we are passing, and the alteration in the present outlook of Comparative Religion which this investigator has done so much to effect, need the help of just that sympathetic and appreciative attitude of mind which Count Goblet d'Alviella invariably displays.

PROLEGOMENI ALLA STORIA COMPARATIVA DELLE RELIGIONI, di Baldassare Labanca, Professore di Storia del Cristianesimo all' Università di Roma. Lugano: Casa Editrice del *Cœnobium*, 1909. Pp. 56. L. 1.

The recent death of Professor Labanca has removed a stirring and picturesque figure from the academic world of Italy. Retaining his chair at an age when most men would have coveted a well-earned repose, Professor Labanca's pen was not laid down until he had passed the boundary of more than fourscore years. By many he was misunderstood, and by some he was harshly misjudged; but he was honoured, and even loved, by all those who knew and appreciated his high and sterling worth. No doubt he was sometimes found in the midst of a storm-centre which, as he himself would playfully admit, was largely his own creation. Yet he revered his Church far too profoundly to permit him to maintain a convenient silence concerning its defects and shortcomings. No challenge was ever thrown down in his presence which he did not courageously accept;

[1] *Cf.* pp. 21–2. [2] *Cf. Croyances, rites, institutions*, vol. i, p. xii.

and if he fought hard and unsparingly, he knew that he himself would receive no quarter. An outline of his career —never so crowded with tasks that it did not find opportunity for abundant literary labours—has already been made accessible to English readers.[1] In the same volume, an account is given of the success he met with in his endeavour to secure, in the University of Rome, the establishment of a chair devoted to the ' Storia delle Religioni '.

As a teacher of the History of Religions, Professor Labanca in his *Inaugural Lecture* [2] expressed his conviction that only by means of the comparative method could the real significance of Christianity—or of any other religion—be accurately portrayed. As might have been expected, even if the title of his chair had not almost immediately been changed to ' Storia del Cristianesimo ', this keen investigator's interest was always supremely drawn out when he was engaged in the exposition of his own faith ; nevertheless, he preserved to the end an open mind, and utilized with no little skill the capabilities of the method he so cordially commended. In this respect, as also in his activity as a lecturer on the History of Religions, he must always be reckoned among the pioneers of the Science of Religion in Italy. He was one of the very first in that country—along with the late Professor Mariano of Naples, also recently deceased—to apply fearlessly the historico-critical method to the study of religion.

In the booklet now under review, Professor Labanca provides an excellent sketch of the Prolegomena of Comparative Religion. Having distinguished between the spheres occupied respectively by the History of Religions and Comparative Religion, he attempts the still-disappointing task of providing an adequate definition of religion.

[1] *Cf.* Jordan and Labanca, *The Study of Religion in the Italian Universities*, pp. 27–39. London, 1909. *Vide* also Luigi Salvatorelli's article entitled ' Gli studi religiosi in Italia e l'opera di Baldassare Labanca ', in *La Cultura contemporanea*, vol. vii, pp. 65–104 (Febbraio-Marzo, 1913) : *vide infra*, pp. 476 f.

[2] *Cf. La Religione per le Università è un problema, non un assioma.* Torino, 1886.

'La religione in generale', he says, 'consiste in un sentimento interiore verso una potenza misteriosa creduta e adorata'.[1] He next enumerates and criticizes various theories of the origin of religion, and numerous classifications of the faiths of mankind. Then he compares and contrasts the various conceptions of God, and likewise the various concepts of morality, which have been defended by the adherents of different religious systems. Finally, he supplies a rapid survey—'sguardo comparativo e non studio comparativo'[2]—of the different World-Religions, putting his readers repeatedly upon their guard against the pitfalls which careless investigators in this field are sure to encounter.

This final chapter is rather slight, alike in its form and substance. The 'Saggio Bibliografico' by which it is followed is likewise far from perfect; it is marred not only by surprising incompleteness, but by many glaring inaccuracies. This pamphlet, as a whole, possesses nevertheless many excellencies. It is at least a notable milestone on a thoroughfare which, until very recently, provided exceedingly few finger-posts to guide Italian pilgrims on their way.

LA FAILLITE DE LA MÉTHODE HISTORIQUE, par Paul Oltramare, Professeur à la Faculté des Lettres et des Sciences Sociales à l'Université de Genève. Genève: Albert Kündig, 1911. Pp. 14. Fr. 1.

For nearly twenty years, in the literary capital of Switzerland, Professor Oltramare has filled a chair assigned to the exposition of the History of Religions. Before this foundation was created,—so far back, indeed, as 1868—lectures on this subject were delivered to students, unofficially, by members of the Faculty of Theology. When a chair was established in 1873, the first holder of it was not a theologian, a statement which is equally true of Professor Oltramare; but at the date when the latter was invited to fill his present

[1] *Cf.* pp. 8–9. [2] *Cf.* p. 43.

post, the chair itself was formally transferred from the Faculty of Theology to the Faculty of Letters and Social Sciences. These introductory remarks will be pardoned inasmuch as they serve to indicate the individual view-point, and the probable mental attitude, of the writer of this pamphlet. It is not too much to say of Professor Oltramare that, while conspicuously studious and industrious, he is one of the keenest and most liberal thinkers of to-day. Two of his books, in particular, have gained appreciative readers both in Great Britain and America.[1]

At first glance, one might suppose from its title that the booklet under review embodies an attack upon 'la méthode historique'. Such an impression is wholly mistaken, and will quickly be removed as the reader proceeds. Professor Oltramare is, in reality, an ardent supporter of the claims of the historical method; he adopts quite derisively a title which was suggested to him by another.[2]

The writer begins by drawing attention to the fact that, during recent years,—especially in France—a heated discussion has been going on touching the best available method for the study of the phenomena of religion. Out of this conflict of opinions there have emerged into view, he holds, three groups of teachers. There is (1) the anthropological school, including such representative leaders as MM. Durkheim, Hubert, Mauss, S. Reinach, van Gennep, and others; (2) the historical school, well represented by an aggressive teacher like M. Toutain; and (3) the comparative school, which is said to break off into two branches, represented respectively by two members of a single family. 'M. Paul Foucart invoque des arguments d'ordre historique, et M. George Foucart obéit à un postulat posé à priori.'[3]

[1] *Cf. L'Histoire des idées théosophiques dans l'Inde.* Genève, 1907– . *In progress*; and *La Formule bouddhique des douze causes. Son sens originel et son interprétation théologique.* Genève, 1909.

[2] *Cf.* Arnold van Gennep in *Religions, mœurs et légendes*: *vide supra*, pp. 19 f.; in the *Revue de l'histoire des religions*; etc.

[3] *Cf.* p. 1. Further on (p. 6), the writer apparently combines groups (1) and (3): *vide infra*, pp. 352–3.

As already intimated, Professor Oltramare has no hesitation in identifying himself with the second of these groups: ' La méthode historique écarte sans hésiter toute supposition qui n'est pas d'accord avec ce que nous savons du milieu auquel appartiennent les faits à expliquer. Il sait d'ailleurs que l'hypothèse la plus plausible est toujours provisoire. . . . Au surplus, un esprit critique se résignera à ignorer plutôt que de sortir des limites imposées par les données historiques du problème à résoudre '.[1]

At the same time, he has no philippic to pronounce against the comparative method. On the contrary, quite after the manner of Count Goblet d'Alviella,[2] he believes in a systematic co-operation between these two divergent means of securing the same result. ' Il n'y a pas de raison pour qu'une des méthodes soit moins légitime que l'autre. En fait, elles ont toutes deux de brillants états de service. . . . Bien loin de se nier l'une l'autre, les deux méthodes en présence se complètent et se rendent de mutuels services. Qu'au lieu de s'excommunier et de se déclarer réciproquement en faillite, elles s'associent en collaboratrices conscientes de leurs limites, la cause de la vérité en sera mieux servie '.[3]

This is excellent; but one or two defects in Professor Oltramare's treatment of the subject call for mention and emphasis. First, one comes occasionally upon evidences of a lack of discrimination, as when the author deliberately writes: ' L'autre méthode—nous l'appellerons indifféremment comparative, sociologique ou anthropologique '.[4] Indifferently! Professor van Gennep, it is true, consents to allow considerable latitude in this matter;[5] but if there is one point upon which the majority of leaders in this field rigorously insist, it is upon the student's making express differentiation between various available ' Avenues of Approach ',[6] and the methods which they severally represent. Secondly, when Professor Oltramare defines the historical method as concerning itself with ' collectionnement,

[1] *Cf.* p. 6. [2] *Vide supra*, pp. 347–8. [3] *Cf.* pp. 13–14.
[4] *Cf.* p. 6. [5] *Vide supra*, p. 345. [6] *Vide supra*, pp. 1 f.

classement, interprétation, critique des textes et des monuments ',[1] he is plainly annexing part of the task which belongs legitimately, not to the History of Religions, but only to Comparative Religion. So to define the historical method is needlessly to confuse it with the comparative method. Finally, to affirm concerning the latter mode of procedure that ' ses adeptes actuels tiennent pour évident que toutes les races humaines ont passé dans leur développement par des phases exactement semblables ',[2] and again, ' la méthode comparative a pour but avoué d'expliquer les phénomènes religieux, linguistiques, juridiques et même technologiques qui datent de la préhistorique, c'est-à-dire d'un temps que n'atteignent ni les sources littéraires, ni les restes archéologiques ',[3] is to speak without warrant. These charges might have been levelled, and with abundant reason, against many an anthropologist ; but by the genuine comparativist, quite as much as by Professor Oltramare, such palpable errors are invariably condemned. Comparative Religion is interested only in facts, not in idle gossip or even in brilliant and happy conjectures ; and the facts it employs are for the most part obtained from adepts in the History of Religions, by whom the data in question have been collected, sifted and verified.

LA SCIENZA DELLE RELIGIONI E IL SUO METODO, di Raffaele Pettazzoni, Libero Docente di Storia delle Religioni nell' Università di Roma.[4] Bologna : Nicola Zanichelli, 1913. Pp. 9. L. 1.

A couple of years ago, Professor Pettazzoni contributed a very interesting article to *Scientia*.[5] Happily it has since been issued in a separate form, and now constitutes the booklet which we are about to review.

[1] *Cf.* p. 1. [2] *Cf.* p. 10. [3] *Cf.* p. 6.

[4] *Vide supra*, second footnote, p. 57.

[5] *Cf. Scientia. Organo internazionale di sintesi scientifica*, vol. vii, pp. 239–47. Bologna, 1913.

The writer raises at once the question : ' Lo studio di quei popoli che furono detti dapprima "selvaggi" e poi "primitivi" o "naturali", e che ora meglio si designano semplicemente come popoli "incolti", rientra nel quadro delle scienze naturali o delle scienze storiche? È l'etnologia un ramo dell' antropologia, come sostengono i rappresentanti classici del metodo antropologico ; oppure va intesa come un capitolo della storia della civiltà, secondo un indirizzo che si è manifestato recentemente fra gli etnologi? ' [1]

In seeking to determine whether the study of non-civilized peoples is one which belongs to the Natural Sciences or to the Historical Sciences, the author is quite justified in affirming that he is raising a problem so fundamental that it has to do with the very essence of Ethnology.

Dr. Pettazzoni is inclined to take issue with Professor Goblet d'Alviella [2] and Professor Oltramare [3] who, in the study of religion, favour a friendly combination of the historical and the comparative methods. ' Nè l'uno nè l'altro dev' essere usato esclusivamente ; nè all' uno nè all' altro deve rinunziare lo studio delle religioni, così come non rinunzia alla conoscenza di nessun ordine di manifestazioni religiose. L'uno e l'altro debbono cooperare alla costruzione dell' opera comune. . . . L'eclettismo così formulato rappresenta indubbiamente un progresso di fronte ai varî esclusivismi ; storico dei filologi, comparativo degli antropologi. D'altro lato, mi sembra che esso si presti, alla sua volta, ad una osservazione critica '.[4]

Professor Pettazzoni admits that the course which Count Goblet d'Alviella advocates is capable of a very plausible defence. ' Il pluralismo metodico sembra dunque, a prima vista, più che legittimo, quasi necessario, et necessariamente richiesto dalla varietà multiforme di quegli ambienti ai quali la scienza delle religioni estende la sua ricerca. Eppure, di mano in mano che essa scienza progredisce, il pluralismo tende a semplificarsi, e quasi a polarizzarsi, come dissi,

[1] *Cf.* pp. 1–2.
[2] *Vide supra*, pp. 346 f.
[3] *Vide supra*, p. 352.
[4] *Cf.* p. 3.

intorno a due centri: metodo storico e metodo comparativo '.[1]

Nevertheless, this procedure results in a practical dualism. The historical method and the comparative method have, in reality, two entirely different ends in view, and they contribute to the building up of two entirely different products. The History of Religions and Comparative Religion must however each rely, ultimately, upon an effective method of its own. Anthropologists, ethnologists, sociologists, and other kindred investigators will no doubt continue to interest themselves in the exposition of religious *phenomenology*; strictly speaking, the historical method is inapplicable in the study of primitive religion. ' L'elemento storico è teoricamente nello presso le religioni dei popoli incolti (religioni non storiche) '.[2] But historians, when seeking to enlarge our knowledge within the domain of conscious and expanding *religion*, have an entirely different task to perform.

Answering his own initial question concerning Ethnology,[3] Dr. Pettazzoni holds that this study is to be regarded as a branch of the History of Civilization. ' Il concetto dell'etnologia come parte della storia generale della civiltà è un' applicazione, una estensione, e un superamento insieme, del concetto su cui è fondata la paletnologia '.[4]

As regards the future of ' la scienza delle religioni '—a title which, in this instance, signifies ' Comparative Religion '—Professor Pettazzoni's hope for it lies in its adopting and magnifying, and employing exclusively, a selected individual method. ' Una cosa è certa ad ogni modo, ed è che qui non si tratta di *due* metodi da abbinare, di *due* ordini di conoscenze da sommare, ma di una visione *sintetica*, di una concezione *unitaria* da conseguire,—una concezione della scienza delle religioni e del suo metodo fondata sulla natura del suo proprio oggetto, cioè del fatto religioso indefinitamente vario e multiforme nel tempo e nello spazio, ma nell' essenza sua *uno* e *definito* '.[5]

[1] *Cf.* p. 4. [2] *Cf.* p. 6. [3] *Vide supra*, p. 354.
[4] *Cf.* p. 8. [5] *Cf.* pp. 8–9.

QUELQUES PRÉCISIONS SUR LA MÉTHODE COMPARATIVE,[1] par Henri Pinard, S.J., Professeur d'Apologétique au Scolasticat d'Enghien, La Belgique. Wien: Mechitharisten-Buchdruckerei, 1910. Pp. 25. Kr. 2.

Professor Pinard, formerly attached to St. Beuno's College, St. Asaph, Wales, has written a notable defence of the comparative method. He estimates aright its immense possibilities when applied to the elucidation of problems in religion. He has absolutely no fear that unpleasant consequences may be reaped, in so far at least as Christianity is concerned. 'S'il [le Christianisme] prétend à quelque transcendance, c'est la comparaison qui lui fournira l'occasion de se manifester,—un peu comme le premier roi d'Israël n'apparut si grand qu'au moment où "il se tint au milieu du peuple les dépassant tous de l'épaule et au delà" (1 Kings x. 23)'.[2] At the same time, he is anxious to make clear the limitations by which this method is restricted in its application. 'La méthode comparative est, dans ces études, d'un usage fréquent. Elle a ses partisans et ses adversaires. Nous ne lui ménagerons pas nos suffrages, quitte à formuler quelques précisions importantes'.[3] The writer would not seek in any way to narrow the just rights and claims of the comparative method; yet he seeks to show that the employment of it in the study of religion demands 'une critique plus méticuleuse, en signalant à quel degré la prudence, la délicatesse, le sens des nuances doivent la préoccuper'.[4]

The author elsewhere writes: 'Sa légitimité [i. e. the legitimacy of the comparative method], en général, est hors de conteste. Il suffit de savoir que, partout ailleurs, elle a une valeur hors de pair, pour être en droit et en devoir

[1] This suggestive paper may be found in *Anthropos*, vol. v, pp. 534–58: *vide infra*, pp. 472 f. It is to the pagination used in that review that, for the greater convenience of readers, successive references are here made.

[2] *Cf.* p. 539. [3] *Cf.* p. 535. [4] *Cf.* p. 544.

d'affirmer que, dans les limites d'un usage vraiment critique, elle peut avoir, en matière religieuse, un rôle et un succès pareils. . . . Et rien de plus nécessaire, si l'on veut, comme on en a le droit, dans le sujet qui nous occupe, essayer d'étudier non plus telle forme du sentiment religieux, mais le sentiment religieux en lui-même et les lois générales de ses manifestations.[1] . . . On le voit, la comparaison a partout un rôle important. Si donc on oppose méthode comparative et méthode historique, il est clair que le contraste existe moins entre ces méthodes prises en elles-mêmes, qu'entre certaines manières de les appliquer, l'une bornant l'histoire à la lecture directe des documents, l'autre suppléant au silence de l'histoire par des emprunts suggérés par voie de comparaison, l'une historique en un sens trop strict, l'autre comparative jusqu'à des assimilations injustifiées. . . . Ce n'est donc pas sur les droits théoriques de la méthode comparative qu'il peut y avoir désaccord entre chrétiens et non-chrétiens ; ce ne peut être que sur ses applications.'[2]

M. Pinard then proceeds to formulate certain 'Principes critiques' which should govern our application of the comparative method. These principles are four in number.

(1) *Principe d'uniformité.* 'L'uniformité de certaines manifestations religieuses prouve uniquement l'identité profonde des natures où elles se manifestent'.[3] Beings who participate in the same nature must participate also in the same essential needs. If then two or more faiths are found to prescribe similar religious practices, and to hold similar religious beliefs, it does not follow that any of them *ipso facto* have borrowed from the others. Such a declaration, at best, is merely an hypothesis until it can furnish a demonstration of its accuracy. Similarities of the kind indicated may quite easily and satisfactorily be accounted for by the 'besoins essentiels' of mankind.

(2) *Principe d'originalité.* 'Tout est à tous, hors le génie.' Suppose the substance of two religions to be prac-

[1] *Cf.* p. 537. [2] *Cf.* p. 539. *Cf.* p. 540.

tically the same ; suppose, moreover, that one of them can be shown to have borrowed from the other ; nevertheless, the way in which each *employs* the beliefs which it defends may reveal a ' genius ', an instinct, a power—or else the lack of these several qualities—which will set it apart in a category of its own. Thus, one religion may be entitled to the award of an entirely different status from another, although both have very much in common. ' On conclut de la parité matérielle des rites à leur parenté historique, voire à leur identité foncière. C'est dire qu'on oublie, en matière de religions comparées, qu'après avoir constaté des analogies matérielles et des dépendances de fait, il reste encore une question à examiner, la plus grave de toutes : De quelle âme, ou identique ou toute nouvelle, vit cette matière étrangère ? Disons mieux : cet emprunt est-il ou n'est-il pas une création ? . . . Après avoir déterminé, par la critique de provenance, les dépendances de rituel à rituel, il reste à résoudre encore le problème de beaucoup le plus grave : Où est l'originalité et le génie ? ' [1]

(3) *Principe de primauté.* ' C'est cette " âme plus divine " qui fait l'artiste, et qui transfigure les rituels et les religions.' [2] M. Pinard finds it difficult to put into words what any impartial critic can instantly and instinctively discern. ' Les similitudes s'accentuent forcément entre les diverses religions, à mesure qu'elles tendent vers leur expression extérieure ; infiniment distantes peut-être par leur esprit intime, elles se rejoignent, peut-être à s'y méprendre, dans leurs rites. . . . Les idées seules se distinguent nettement les unes des autres. . . . C'est donc encore une fois par l'idée qu'il faut juger du rite '.[3]

(4) *Principe d'unité.* ' Dans un tout organique, aucune partie ne peut être comprise que dans sa relation exacte avec l'ensemble.' [4] No religion can be understood if examined merely in separate bits and fragments. It is a living thing, instinct with its own peculiar life ; when dismembered and

[1] *Cf.* p. 541–2. [2] *Cf.* p. 543. [3] *Cf.* p. 543–4.
[4] *Cf.* p. 545.

dead, it becomes a faith to which we attach a surrendered and empty name. 'Après avoir précisé l'idée qui anime le rite, il reste à connaître sa place et son coefficient de valeur.'[1]

This very stimulating essay proceeds to give an enumeration of the 'Applications principales' of the comparative method, viz. (1) Assimilations par analogie, (2) Les suppléances, (3) Dépendances, and (4) Jugements de valeur, and to show how erroneous conclusions have often been promulgated in connexion with each of these procedures.

M. Pinard concludes by laying emphasis upon the importance of recognizing the *differences*—not less than the agreements—which are characteristic of diverse religions.[2] As M. Reinach put it, in his well-remembered *Presidential Address* at Oxford: 'The hour has come when we must go beyond the analogies, and the pleasure their discovery causes us; we must take up the study of differences which—comparable in that respect to the variations of phonetic laws—should, when carefully investigated, supply the key to many a delicate lock as yet neglected in the vast storehouse of our knowledge. Even confined to the comparative study of Greek and Roman religions, that most refined or most fastidious method leads to new results,—compelling us to distinguish between kindred phenomena which have sometimes been thrown together, and unduly bear what I would call the same label'.[3] A mature use of the comparative method will invariably take account of divergencies, to which it will draw attention not less rigorously than to similarities and actual agreements. 'La méthode comparative intégrale et rigoureuse se garderait des fantaisies de la thèse comparatiste et des comparaisons superficielles. C'est donc moins le bon droit qui lui manque, que la fidélité à ses propres règles . . . et la patience.'[4]

In a few details, exception might be taken to this writer's

[1] *Cf.* p. 544.
[2] *Cf.* p. 556–8.
[3] *Cf.* Salomon Reinach, *Transactions of the Third International Congress for the History of Religions*, vol. ii, p. 120: *vide infra*, pp. 418 f.
[4] *Cf.* p. 558.

individual point of view; but, regarded as a whole, M. Pinard's exposition is most worthy and timely, and is fully entitled to the somewhat extended notice given to it in this survey.

VOIES NOUVELLES EN SCIENCE COMPARÉE DES RELIGIONS ET EN SOCIOLOGIE COMPARÉE, par Wilhelm Schmidt, Professeur d'Ethnologie à St. Gabriel, Moedling [near Vienna], et Directeur de la revue *Anthropos*. Kain, Le Saulchoir (La Belgique), 1911. Pp. 31. Fr. 1.

The versatile Director of a widely circulated journal [1]—an International Review of Ethnology and Linguistics (*Internationale Zeitschrift für Völker- und Sprachenkunde*)—and an ever-keen observer of modern religious tendencies and movements, Dr. Schmidt draws attention to certain 'new methods' now being employed in the rapidly expanding study of the Science of Religion.

Reference is made, for example, to the *kulturgeschichtliche Methode*, for which (in varying degrees) Frobenius,[2] Foy,[3] Graebner,[4] etc., have become sponsors. According to this interpretation of the diversified religious beliefs of mankind, questions of origin count for less than proofs of demonstrable contact; it is really, it appears, the existence and succession of 'cultural cycles' which largely determine and modify, at different centres, the course of human belief and practice. The old hard-and-fast theory of man's *continuous* progress, or *continuous* degeneration, no longer holds good; he may advance, *or* deteriorate, according to the environment within which he happens to be found. Dr. Schmidt holds that man, if left to himself, is sure to degenerate; hence the necessity of a divine revelation, and the advent and leadership of men who have become privileged to possess such a revelation, if mankind is to be

[1] *Vide infra*, p. 472.
[2] *Vide supra*, pp. 43 f.
[3] *Vide infra*, p. 61.
[4] *Vide supra*, pp. 46 f.

saved from utter spiritual decadency.[1] The ' méthode historico-culturelle ', accordingly, is cordially welcomed by this author. That method serves incidentally, it may be remarked, to strengthen a theory of the Church to which the writer belongs, and to interpose a check upon the spread of the doctrine of evolution—aggressive and distasteful—in so far as that doctrine claims to throw light upon the origin and development of religion.

Another ' new method ' which Dr. Schmidt commends is the foundation and liberal endowment of national *Ethnographical Museums*.[2] He suggests, accordingly, the establishment at Rome ' d'un grand musée où l'on trouverait des bases solides pour une étude exacte et réfléchie, ne serait-elle pas le meilleur parmi les moyens naturels, pour ruiner complètement les théories évolutionnistes et idéologiques de l'histoire comparée des religions, si vivement condamnées par les dernières encycliques du Saint-Père '.[3] The writer hopes that all readers, likeminded with himself, will ' collaborer tout d'abord au développement positif de l'ethnologie, science aujourd'hui doublement importante, et de plus, ce sera pour eux le meilleur moyen d'éluder les efforts de cet évolutionnisme idéologique qui a déjà causé tant de dommages '. The paragraphs just quoted err in their evident leaning in a propagandic direction. Dr. Schmidt, nevertheless, is a very ardent believer in, and expounder of, *la méthode ethnologique*.

ÉTUDES DE MYTHOLOGIE ET D'HISTOIRE DES RELIGIONS ANTIQUES, par Jules Toutain, Directeur-Adjoint à l'École des Hautes-Études, Paris. Paris : Hachette et Cie, 1909. Pp. viii., 300. Fr. 3.50.

Although the title of this work might well suggest its assignment to another section of this survey,[4] the first

[1] *Cf. Die Uroffenbarung als Anfang der Offenbarungen Gottes* : *vide supra*, p. 34.

[2] *Vide infra*, pp. 502 f.

[3] *Cf.* p. 29.

[4] *Cf.* Mythology : *vide supra*, pp. 96 f.

portion of the volume—almost one-half of the book—is devoted to a discussion of 'Généralités et Questions de Méthode'.

Professor Toutain is a very resolute opponent of the comparative method.[1] He holds that, through the employment of it, M. Renel has been led to adopt some entirely wrong conclusions in his book entitled *Cultes militaires de Rome*.[2] He even goes so far as to declare that the comparative method ought really to be designated 'la méthode d'exégèse mythologique fondée sur le totémisme'![3] In another of his books, published somewhat earlier, he maintains the same attitude: 'nous nous sommes enfermés de propos délibéré dans les limites géographiques et chronologiques du sujet que nous avons choisi. Nous n'avons pas tenté d'élargir ce sujet par des comparaisons ambitieuses ou piquantes.'[4]

In conclusion, Professor Toutain reaffirms his resolve not to abandon the earlier and well-tested 'méthode historique'. He writes: 'A l'heure actuelle, de telles interprétations [mythologiques], fondées sur des étymologies souvent téméraires, sur une connaissance absolument incomplète des faits, ou sur des synthèses aussi hâtives que fragiles, n'ont point à nos yeux de valeur scientifique: ce sont des opinions personnelles, subjectives et arbitraires. Les conclusions, souvent différentes, parfois diamétralement opposées, que de savants mythologues ont tirées des mêmes légendes et des mêmes noms, suffiraient à prouver combien il est téméraire de vouloir aller aussi vite. La science de la mythologie grecque n'en est qu'à ses débuts; elle doit se cantonner, et sans doute pour longtemps encore, dans le domaine strictement historique'.[5]

Professor Toutain presents only one side of the shield. It is hard to account for his evident belief that the *other* side is not worth seeing!

[1] *Vide supra*, pp. 22, 332, etc. [2] *Cf.* pp. 56 f. *Vide supra*, pp. 21–2.
[3] *Cf.* p. 79. *Cf.* also *Transactions of the Third International Congress for the History of Religions*, vol. ii, p. 130. 2 vols. Oxford, 1908.
[4] *Cf. Les Cultes païens dans l'Empire romain*, vol. i, p. v: *vide supra*, p. 224. [5] *Cf.* p. 84.

NATURAL AND COMPARATIVE RELIGION, by Clement Charles Julian Webb, formerly Wilde Lecturer at Oxford University. (Inaugural Lecture.) Oxford: The Clarendon Press, 1912. Pp. 31. 1*s*.

Some difficulty has been experienced in determining the category within which this lecture ought to be placed. It has plainly not advanced far into—if indeed it has actually entered—the domain of Comparative Religion. At the same time, it has quite clearly pushed far beyond the limits of the History of Religions, to which study nevertheless it exhibits sundry close relationships. On the whole, it seems best to assign it a place in the 'Transition' period.[1] As a product of progressive modern scholarship, it stands about midway between the two branches of inquiry just named.[2]

A needless perplexity has been associated with the Wilde Lectureship from its beginning, viz. the difficulty of arriving at a clear understanding of its scope. Each lecturer has interpreted his commission somewhat differently. Dr. Wilde, under the Trust Deed, declares that 'Comparative Religion shall be taken to mean the modes of causation, rites, observances, and other concepts involved in the higher historical religions,—as distinguished from the naturalistic ideas and fetishisms of the lower races of mankind'. Mr. Webb devotes the opening pages of his lecture to an attempt to interpret this statement; and he arrives at this conclusion: 'I think that it is plain from these words that by "Comparative Religion" the Statute means more than Religion studied by the comparative method; that an indication is given of the *kind* of Religion which ought so to be studied; and that kind of religion thus indicated is *Historical* as distinguished from *Natural* Religion. . . . Hence, in the Founder's mind, "Comparative Religion" stands for Historical as opposed to Natural Religion,—or, as I should

[1] *Vide supra*, pp. 323 f.

[2] The full course of lectures will be published immediately under the title *Studies in the History of Natural Theology*. Oxford, 1915.

myself prefer to express it, for the History of Religion as opposed to its Philosophy '.[1]

In holding that Dr. Wilde carelessly inserted in the Trust Deed the name ' Comparative Religion ' when he ought to have written ' The History of Religion ', and that he jotted down ' Natural Religion ' when he really meant ' The Philosophy of Religion ', Mr. Webb reveals presumably the influence of a strong personal predisposition. When Dr. Farnell filled this Lectureship, he felt justified in dealing with his subject from the standpoint of an avowed anthropologist;[2] and Mr. Webb, the representative of an entirely different school of investigators, is here found conscientiously treating his theme from the standpoint of the psychologist, with special reference to recent advances in the Philosophy of Religion.[3] Could confusion be worse, or more unfortunate in its consequences! Mr. Webb is not unaware that the study of the Philosophy of Religion should follow—and should never precede—the study of the History of Religions, for he expressly makes this admission on a subsequent page;[4] but he fails to make allowance for it in the outlining and framing of his alleged official task. He overlooks also that Historical Religion and Natural Religion constitute a very unreal antithesis, seeing that both groups fall under the ' Historical ' category, even though quite frequently extant historical records may remain for a long time inaccessible to those diligently searching for them. ' Religion and Religions ', following a suggestion presented by the title of one of Professor Pfleiderer's latest books,[5] appears to be his real theme.

[1] *Cf.* pp. 6–7.

[2] *Cf.* Lewis R. Farnell, *Greece and Babylon: A Comparative Sketch of Mesopotamian, Anatolian and Hellenic Religions.* Edinburgh, 1911. *Cf.* also Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, p. 23. Edinburgh, 1910.

[3] *Cf.* C. C. J. Webb, *Problems in the Relations of God and Man.* London, 1911. [2nd edition, 1915.]

[4] *Cf.* p. 15.

[5] *Cf.* Otto Pfleiderer, *Religion und Religionen.* München, 1906. *Cf.* also Victor Hugo, *Religions et religion.* Paris, 1880; and James H. Moulton, *Religions and Religion*: *vide infra*, pp. 386 f.

It is a mistake, further, to hold that 'Natural Religion is *one*, over against the *many* religions in which men have expressed their various thoughts and fancies about the mind and purpose of which they divined traces in the world around them '.[1] Natural Religion—unless indeed that name be compelled to act as substitute for 'Philosophy of Religion'—is most emphatically *not* 'one', but utters itself in ways that are simply legion. Natural Religion, as it embodies itself alike in Lower Culture and in Higher Culture forms, is varied beyond all telling. Accordingly, the comparative method is quite as applicable to *it* as it is to the material accumulated by students of the History of Religions.

It will be asked: Where, under Mr. Webb's scheme, does Comparative Religion (*in the ordinary sense of those words*) make its appearance? The lecturer strangely adheres to the view that this study is merely a branch of the History of Religions.[2] In a quotation already made,[3] Mr. Webb admits that Comparative Religion is *something more* than 'a compendious equivalent for some such phrase as "Religion studied by the Comparative method".'[4] It is quite correct to say that the late Professor Max Müller 'has often been regarded as the chief pioneer'[5] in the employment of the Comparative method in the study of the History of Religions; but those pioneer days are growing dim and distant now. They recall many opinions and theories which have been outgrown and discarded.

When Mr. Webb's scholarly lectures have been published in full, it may be possible—and even necessary—to place his book in a more advanced category. Meanwhile it would appear that the investigations he has completed will prove to be a contribution to the History of Religions and to the Philosophy of Religion rather than a contribution to Comparative Religion.

Dr. Wilde's Trust Deed surely means, on the face of it,

[1] *Cf.* p. 7. [2] *Vide supra*, pp. 37, 164 f., 167, and *infra*, pp. 509 f., etc.
[3] *Vide supra*, p. 363. [4] *Cf.* p. 5. *Cf.* also p. 15. [5] *Cf.* p. 24.

that (1) only the higher historical religions—all those faiths concerning which *history* has something to tell us—are to be dealt with, and that (2) these selected religions are to be studied in a specifically *comparative* way. As things have gone thus far, the Wilde Lectureship is throwing exceedingly little light upon Comparative Religion, strictly so called. The first course of lectures, prepared by Dr. Farnell, was largely historical;[1] the present course is largely philosophical; the intervening domain, which is recognized to belong to Comparative Religion proper, still awaits treatment at the hands of the third lecturer, Principal J. Estlin Carpenter, who will enter upon his duties towards the close of the current year.

DIE RELIGIONSPSYCHOLOGISCHE METHODE IN RELIGIONSWISSENSCHAFT UND THEOLOGIE, von Georg Wobbermin, Professor der Christlichen Ethik an der Universität Breslau. Leipzig: J. C. Hinrichs, 1913. Pp. xiii., 475. M. 10.

In this stimulating treatise, one is introduced to the first volume of a new *Systematic Theology*, written 'nach religionspsychologischer Methode'. Dr. Wobbermin has published several works bearing upon the relation of Theology to Philosophy,—and, in particular, of Theology to Psychology.[2] Upon the appearance of the late Professor James's book, *The Varieties of Religious Experience*, Professor Wobbermin took a keen interest in its bold statements and forecasts, and lost no time in producing an excellent trans-

[1] *Vide supra*, footnote, p. 364.

[2] *Cf. Theologie und Metaphysik. Das Verhältnis der Theologie zur modernen Erkenntnistheorie und Psychologie.* Leipzig, 1901. *Der christliche Gottesglaube in seinem Verhältnis zur gegenwärtigen Philosophie.* Berlin, 1902. *Geschichte und Historie in der Religionswissenschaft.* Tübingen, 1911. Article on 'Religionspsychologie' in Professor Hauck's *Realencyklopädie für protestantische Theologie und Kirche*, vol. xxiv: *vide infra*, pp. 436 f.

lation of it into German.[1] Moreover, he quotes with high approval Dr. James's well-known dictum: 'I do believe that feeling is the deeper source of religion, and that philosophic and theological formulas are secondary products, like translations of another tongue'.

At the very threshold of his present task, Professor Wobbermin has to face the question: Which method, out of many, shall I select and employ? And his decision, deliberately made, is to adopt the *religionspsychologische Methode*.[2]

This volume is divided into two main parts. Book I deals with 'The Presuppositions of the Psychological Method'. Under this heading, the author discusses the place occupied by Theology among the sciences, its main branches and subdivisions, and the imperative demand for an adequate and comprehensive method proper to the study of Systematic Theology. Thereafter, in Book II, we find an exposition of 'The Psychological Method'.

It is not necessary, here, to go into details. The writer, having traced the beginnings of this method in the able researches of Schleiermacher, goes on to show wherein Professor James made an advance upon all preceding attainments, and wherein Professor James's own affirmations need to be broadened and supplemented. A strong plea is entered for the application of this method, not only to the interpretation of Theology and the Science of Religion, but especially to the building up securely of the structure of Systematic Theology. As particularly relevant to the purposes of this survey, students will find much suggestive matter in the chapter allotted to 'Religionspsychologie und religionsgeschichtliche Methode'.[3]

Reference is elsewhere made to Professor Wobbermin's more direct and substantial contributions to the study of the Psychology of Religion.[4]

[1] *Cf. Die religiöse Erfahrung in ihrer Mannigfaltigkeit.* Leipzig, 1907.
[2] *Vide supra*, p. 330. [3] *Cf.* pp. 438–65. [4] *Vide infra*, p. 416.

SUPPLEMENTARY VOLUMES

PAULUS. EINE KULTUR- UND RELIGIONSGESCHICHTLICHE SKIZZE, von Adolf Deissmann. Tübingen: J. C. B. Mohr, 1911. Pp. viii., 202. M. 6.

CROYANCES, RITES, INSTITUTIONS, par le comte Goblet d'Alviella. *Vide infra*, pp. 450 f.

COMPARATIVE RELIGION: ITS METHOD AND SCOPE, by Louis Henry Jordan. London: The Oxford University Press, 1908. Pp. 20. 1*s*.

LES DIEUX, par Paul Richard. (Bibliothèque de Synthèse Philosophique.) Paris: Librairie Fischbacher, 1913. Pp. 325. Fr. 3.50.

RÄTSEL AUS DEM HELLENISTISCHEN KULTURKREISE, von Wolfgang Schultz. 2 vols. Leipzig: J. C. Hinrichs, 1909–1912. Pp. xviii., 159 + iii., 160. M. 12.

FORMALE METHODEN IN DER THEOLOGIE. KRITISCHE STUDIE ZUR RELIGIONSPSYCHOLOGIE, RELIGIONSGESCHICHTE UND SOZIOLOGIE, von Wilhelm Vollrath. Leipzig: Andreas Deichert, 1914. Pp. 61. M. 1.80.

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KULTURGESCHICHTLICHE BIBLIOTHEK, herausgegeben von Willy Foy. Heidelberg: Carl Winter, 1911– . *In progress*. Vol. i.: *vide supra*, p. 46

APOLOGETIC TREATISES

THE older form of Apologetic, alike in the East and in the West, consisted in framing a frank and thoroughgoing defence of a given religion. That religion might be Buddhism, or Mohammedanism, or Hinduism, or Christianity, or any one of a score of antagonistic systems ; but the faith defended, whatever it chanced to be, was magnified and glorified in a superlative measure. All its strong points were impressively emphasized ; all its weak points were adroitly kept in the background. On the other hand, all the virtues and defects of its adversaries were dealt with in exactly the opposite manner. The scholar summoned his knowledge and skill to draw up a statement which, while true so far as it went, was in reality totally one-sided. Thus, each religion was put forward as the best in the world ; the impression conveyed was that its defence needed only to be known in order to secure a loyal and universal acceptance.

Comparative Religion is gradually banishing this dishonest, blind, and grossly misleading procedure. Special pleading of this kind is to-day subject to a very stiff discount.[1] It may be a despicable thing to sneer at another man's faith ; but it is equally bad form, and it exhibits equally bad judgement, to overpraise one's own. Accordingly, it is something to be thankful for that Comparative Religion—more than any other single agency, and with an unforgettable emphasis —has declared and demonstrated that literally *every* religion has its excellencies and its shortcomings. Which religion is ' the best ', absolutely considered, is a problem which no man need ever hope to solve ; the solution lies far beyond his reach. Inasmuch, however, as Comparative Religion has no wish to weaken or destroy any faith,[2] it never raises this question. At the same time, it has convinced men that

[1] *Vide infra*, p. 385.

[2] *Vide infra*, pp. 512 f.

it is not their ' religion ' that either saves or can save them ; it is, instead, some potentiality to which their religion points. While therefore faiths differ vastly in their intrinsic character and general effectiveness, all religions are shown to spring (in the last analysis) from a common source, and to lead towards a common goal. Is it any wonder that the old Apologetic is not much in vogue to-day ? If one pick up a treatise of this sort, written a generation or two ago, it seems wholly unreal and mechanical. Yet these books were once held to be unanswerable ! When Christianity—or some other selected faith—was really believed to be the only religion worth mention, it was not an unscrupulous proceeding, and utterly unfair, to pile up a great array of arguments contributory to its defence ; but to act thus *now* amounts to a culpable suppression of the truth. Any such delineation of a faith is also amazingly short-sighted, as scores of over-ardent propagandists have found to their cost. Neither Christianity, nor any other religion, is really sacrosanct.

There was a time when books, nominally devoted to an exposition of Comparative Religion, were unblushingly apologetic in their purpose. This impulse became operative before any attempt was made to distinguish between the History of Religions and Comparative Religion ;[1] but, unhappily, it is much too greatly in evidence still, even in books which claim to be unbiased and scientific in character.[2] Of the volumes recently dealt with elsewhere,[3] a very large proportion belonged to this class. It is probably true that Roman Catholic writers offend oftenest in this

[1] *Vide supra*, p. 326. *Cf.* James C. Moffat, *A Comparative History of Religions*. 2 vols. New York, 1871–1873 ; Samuel H. Kellogg, *A Handbook of Comparative Religion*. Philadelphia, 1899; etc. etc. Even much more recent expositions—*cf.* those by v. Orelli (*vide supra*, pp. 191 f.), Soothill (*vide supra*, pp. 218 f.), Underwood (*vide supra*, pp. 221 f.), Howells (*vide supra*, pp. 251 f.), etc.—err in the same direction.

[2] *Cf.* Frank B. Jevons, *An Introduction to the Study of Comparative Religion*. New York, 1908 ; William St. Clair Tisdall, *Comparative Religion*. London, 1909 ; etc. etc.

[3] *Cf.* Jordan, *Comparative Religion : A Survey of its Recent Literature, 1906–1909*, pp. 60–2, etc. Edinburgh, 1910.

connexion,[1] notwithstanding the fact that many distinguished Jesuit scholars now devote themselves *con amore* to promoting this important branch of study.[2]

The tendency just referred to, based upon an entire misconception of the real function of Comparative Religion,[3] is now rapidly disappearing. It is beginning to be recognized that such a faulty course of action violates every fundamental canon of Comparative Religion,—which must ever sedulously maintain a spirit of strict impartiality, exhibit neither fear nor favour, aim only at the discovery of the actual facts in each particular case, and resolutely ignore the suggestions due to any considered and deliberate purpose. Hence students in this field are seeking, more and more, to prosecute their studies in an exclusively critical way; the really constructive part of their task must be left to their successors. The vindication of 'the absolute and divine authority of Christianity',[4] 'la transcendance du Christianisme',[5] 'the surpassing excellence of the Christian religion'[6]—or of Mohammedanism, or of Mormonism, or of any other religion—is the task of the *apologist*, who (at least in the majority of cases) ought to receive a definite and authoritative commission before yielding to any impulsive resolve to discharge this particular service.[7]

A deeply-rooted disposition to utilize Comparative Religion in the interest of some selected Christian or non-Christian faith is to-day continually disclosing itself. This tendency can awaken no surprise. Moreover, it is a procedure not

[1] *Cf.* Pierre Courbet, *La Supériorité du Christianisme. Coup d'œil sur les religions comparées.* Paris, 1902. [3rd edition, 1913]; M. Thomas, *Christianisme et Bouddhisme*: *vide infra*, p. 400; Adhémar d'Alès, *Dictionnaire apologétique de la foi catholique.* 3 vols. Paris, 1886. [4th edition, practically a new work, 1909– . *In progress.*]

[2] *Vide supra*, pp. 184 f., 356 f., etc.; and *infra*, pp. 383 f., 410 f., etc.

[3] *Vide infra*, pp. 512 f.

[4] *Cf.* Edmund Spiess, *The Comparative Study of Religions, and its Importance for Christianity*, p. 7. Jena, 1874.

[5] *Cf. Semaine d'ethnologie religieuse*, p. 29; *vide infra*, pp. 422 f.

[6] *Cf. The Catholic Encyclopedia*: *vide infra*, pp. 437 f.

[7] *Vide infra*, pp. 512 and 516–7.

only legitimate, but in the highest degree praiseworthy, provided it be instituted in the name of Apologetics. It represents a particular application of the results secured through a study of Comparative Religion, but it is something entirely distinct from Comparative Religion itself. The application thus made, as a matter of fact, may be grossly at fault. It is not more a mistake to declare that this new science reveals the equal futility of all religions[1] than to affirm that it provides an unanswerable demonstration of the pre-eminence of (say) the Christian religion. Yet, if it were not that many contemporary volumes (some of them possessing a highly meritorious character) were believed to contribute directly towards the defence of this or that particular religion, they would certainly never have been written; and, if written, they would certainly never have won the tributes that have since been showered upon them. They are plainly books which belong to a 'Transition' period.[2] Yet, for a student of Comparative Religion, these treatises—though framed perhaps with no view of promoting *his* interests,[3]—often contain material that is suggestive and helpful in the very highest degree. In parts simply admirable and deserving of unqualified praise, each of the volumes about to be reviewed, taken as a whole, is abundantly entitled to the place given to it in the list that follows.

The old conception of Apologetic was based upon the supposition that men could be converted by force of reasoning. Hence logic, syllogism, and all the machinery of argumentative debate, were called into vigorous action. This practice won favour chiefly among those who were already persuaded; it made comparatively few proselytes. The faiths it condemned were often entirely guiltless of holding the tenets with which they were charged; when such dogmas did actually find a place in official statements of

[1] *Vide infra*, p. 513.

[2] *Vide supra*, pp. 323 f.

[3] *Cf. Semaine d'ethnologie religieuse*, p. 24. The authors have not wholly escaped from numerous time-honoured restraints, yet it is equally clear that they are seeking all the while to be 'résolument scientifique': *vide infra*, pp. 422 f.

doctrine, they were not always really believed. This remark holds true concerning literally *every* Creed that has ever been framed; much of its contents are (or soon become), for very many, a purely formal and impersonal declaration. The best Apologetic—as that study is understood to-day—is something frankly experimental. The origin and formulated claims of a faith matter now very little, unless it can *accomplish its high purpose* more manifestly and more rapidly than its rivals. The great question of questions is: In how far does a given faith transform mankind into something purer, more unselfish, more divine? Comparative Religion has no higher function to fulfil than to supply an ever-fuller answer to this query, and then to make that answer known throughout the world.

An acute critic recently diagnosed the present situation thus: 'The only Apologetic that has any persuasion in it to-day is that which closely follows the comparative method of study'.[1] This writer holds moreover that, as the assessors of alien faiths—the opponents of Christianity in particular—are never tired of extolling and employing this new agency, the defenders of various religions might do worse than boldly follow their example. Dr. Hastings is undoubtedly right, and the hint thus thrown out ought not to be forgotten.

DIE ENTWICKLUNG DES CHRISTENTUMS ZUR UNIVERSAL-RELIGION, von Karl Beth, Professor der Theologie an der Universität Wien. Leipzig: Quelle und Meyer, 1913. Pp. viii., 337. M. 5.50.

Professor Beth has supplied his numerous readers with an aggressive and masterful book. It lacks nothing in the way of combativeness and confidence. It is at the same time copious in learning, sympathetic in spirit, and fortified in

[1] *Cf.* James Hastings in *The Expository Times*, vol. xxv, p. 51: *vide infra*, pp. 477–8.

its conclusions by an appeal to a great array of facts accumulated in the interest of its thesis.

Will Christianity indeed become, eventually, the religion of all mankind? It will not indeed become the deliberately professed faith of literally every individual, but is it destined to become the faith of the great mass of believers in every quarter of the globe? This question, which is here answered in the affirmative, is an old one. Many years ago, the same inquiry was examined at great length in Dr. Ammon's well-known work.[1] The author of that treatise likewise answered the query in the affirmative; he expressed his unalterable conviction that, if Christianity would only show more consideration for the sensibilities and prejudices of those who were adherents of its rivals, and would exhibit more flexibility in adapting itself to their needs and local ideals, the end in view would ultimately be accomplished. It should be added, however, that this consummation was not looked for—seeing that it could not reasonably be anticipated—until a still very remote period.

Dr. Beth's name may not be widely known in Europe as yet, for he is only forty years of age; but his new message is likely to make its way gradually throughout the greater part of Christendom. It rings with a welcome and reassuring note. The speaker reveals supreme confidence in the capabilities of the Christian faith. As a University lecturer on Systematic Theology and Symbolics, Dr. Beth has an intimate acquaintance with the doctrinal peculiarities of the numerous branches and divisions of the Christian Church. He knows also the East; he has scrutinized it closely with open eyes, and a constantly studious purpose, whenever the opportunity has presented itself. Moreover, he is one of those who, when the challenge was thrown down, promptly and successfully entered the lists against Professor Drews.[2]

[1] Christoph Friedrich von Ammon, *Die Fortbildung des Christenthums zur Weltreligion.* 3 vols. Leipzig, 1833–1835. [2nd edition, 4 vols., Leipzig, 1836–1840.]

[2] *Cf. Hat Jesus gelebt? Kritik der Drews'schen Christusmythe.* Berlin, 1910.

He has written many books.[1] In his present volume, he lays special stress upon the possession by Christianity of a genius for ' development ', by means of which it has been enabled to meet and satisfy the demands which have successively confronted it. There is no race nor land nor age nor zone that seems alien to Christianity ; on the contrary, it can with equal ease make itself at home amid *any* given surroundings. In this respect, in comparison with every other religion, it easily takes the palm. It thus appears to be destined to prove ultimately the heir of all the ages, the spiritual ruler of the entire religious world. ' Das Christentum hat eine lebendige Zukunft vor sich und mit ihr die Möglichkeit, sich zur Universalreligion zu entwickeln. Diese Entwicklung darf zu seinem Wesen gerechnet werden. Schon in seinen Anfängen sind die Grundzüge vorhanden, mit denen es auf eben die Entwicklungslinie gestellt wird, die zur Ausbildung der universalen Religion führen muss.' [2]

The five chapters into which the work is subdivided are entitled, respectively, Die Entwicklungsfähigkeit des Christentums, Entwicklung und Entfaltung (Epigenesis und Evolution), Die Keimgestalt des Christentums, Die Entwicklung der Kultur- und Universalreligion, and Das universale Christentum als Offenbarungs- und Erlösungsreligion. The last chapter, which expounds the significance of Christianity as a religion of revelation and redemption, will quicken the pulse and brighten the outlook of many who are labouring hard to promote that faith's more rapid advancement. Students of Comparative Religion may feel that the argument is sometimes a little one-sided, and that the writer tends occasionally to be carried away by his theme. Religions other than Christianity seem to be relegated to an unduly subordinate place. Representatives of the Christian faith, on the other hand, have good reason to feel grateful to a champion who is at once shrewd, daring and competent.

[1] One may mention, in particular, *Das Wesen des Christentums und die moderne historische Denkweise.* Leipzig, 1904; and *Der Entwicklungsgedanke und das Christentum.* Berlin, 1909.

[2] *Cf.* p. v.

COMPARATIVE RELIGION, by Frank Byron Jevons, Professor of Philosophy in the University of Durham. (The Cambridge Manuals of Science and Literature.) Cambridge: The University Press, 1913. Pp. vi., 154. 1*s*.

No misapprehension is more common, or more mischievous, than that which confounds Apologetics with Comparative Religion.[1] This mistake, as it was pointed out at the time,[2] is one into which Professor Jevons fell some years ago.[3] Comparative Religion, rightly understood, is a pure science; Apologetics, on the other hand, is—in *one* of its branches—an application of that science. In the latter case, the comparisons which are instituted depend less upon the available facts than upon the personality of the comparativist,—his temper, his insight, his motive, his adroitness, and a score of additional adventitious factors. Herein lies the explanation of the very different conclusions which Mohammedans, Buddhists, Christians, etc., draw from similar or identical premisses. It is for this reason, further, that many a book which bears the name and claims the prerogatives of Comparative Religion is in reality something quite otherwise.[4] The hands are the hands of Esau, but 'the voice is *Jacob's* voice'!

The volume under review is an excellent case in point. Although it has been entitled 'Comparative Religion', it belongs really to quite another department of study. Strictly speaking, it may be said to represent *two* other departments of study. On the one hand, it is a thesis in Apologetics. In so far as it deals with religion, it is in effect an apologia for Christianity; it is constructed very much upon the lines of the author's earlier work, already alluded to. The writer shows himself to be well-informed; he supplies a very

[1] *Vide supra*, pp. 369 f., and *infra*, pp. 512 f.

[2] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 15–18. Edinburgh, 1910.

[3] *Cf.* Frank B. Jevons, *An Introduction to the Study of Comparative Religion*. New York, 1908.

[4] *Vide supra*, p. xxvii.

interesting synopsis of relevant data ; he is never consciously unfair ; yet he is extremely and persistently one-sided in his comparison of the faiths of mankind. On the other hand, Dr. Jevons seems to find it impossible to regard and classify his material from any standpoint save that of Anthropology. So much so is this the case that Comparative Religion sometimes seems to be merely a side-issue. It flits to and fro,—ever present, yet seldom made available as a concrete and tangible possession. It is nowhere explicitly defined : and, when the reader closes the book, he will still remain uncertain as to the boundaries of the subject discussed.

The very structure of this volume is one of the causes of its failure. The first four chapters are entitled, respectively, Sacrifice, Magic, Ancestor Worship, and The Future Life. Then follow chapters on Zoroastrianism, Buddhism, and Monotheism,—the latter section covering Judaism, Christianity, and Mohammedanism. We seem to wander—or at least to be led with a somewhat indefinite purpose—through three successive domains, viz. Anthropology, Comparative Theology, and the History of Religions. Each of these departments may be likened to successive ' Outer Courts ' annexed to a great Palace. Each is (within its limits) complete in itself, being wholly distinct from each of its neighbours. As we pass through each in turn, the slender thread of multifarious *comparisons* prevents us from losing our way ; but we never gain admission to the great ' Audience Chamber ' of Comparative Religion, which, even at the end of the book, lies still a long distance in advance of us.

Dr. Jevons sets out with the conviction that Christianity stands pre-eminent among the great faiths of the world. One can quite understand Dr. Speer's adoption of this attitude.[1] ' Christianity ', he declares, ' should perceive, and unswervingly hold to, the truth of its own absolute uniqueness '.[2] Or again : ' We believe in the triumphant conquest of [by ?] Christianity, and the sovereignty of

[1] *Cf.* Robert E. Speer, *Christianity and the Nations.* New York, 1910.
[2] *Cf. ibid.*, p. 312.

Christ's name over every name'.[1] Once more: 'The missionary enterprise does not pretend to say that it has approached the subject with an empty mind,—with no preconceptions'.[2] This is invariably the note of Propagandic Theology; and that fact it frankly sets in the foreground. But for a serious expositor of Comparative Religion to attempt to play this rôle is a veritable anachronism, and one which cannot fail to grate very unpleasantly upon the sensibilities of every fair-minded reader. Moreover, this attitude almost inevitably blinds an interpreter to the significance of facts which run counter to his theory. It will hardly be denied that a Jewish purchaser of this book will be extremely disappointed with—if not indeed consciously repelled by—Dr. Jevons's account of Judaism. In fact, Jews are certain utterly to repudiate that account. So with the Mohammedan, when he surveys the portrayal of *his* religion. So with the Buddhist, when he reads the account given of Buddhism. These sketches are made by one who—in so far as sympathetic insight is concerned—views the landscape from a distance, and cannot free himself from the thrall of his own very different religious environment. What Comparative Religion demands is a clear and objective summary of all available and verifiable data,[3]—not the marshalling of data selected with the view of their meeting effectively the requirements of an *a priori* theory. In his brief exposition, Dr. Jevons as a matter of fact passes entirely beyond the frontiers of Comparative Religion, and adopts (consciously or unconsciously) the tactics of a thoroughgoing propagandist.

Another defect of this volume, very noticeable in a book offered to the public as a scientific Manual, is its proneness to sheer speculation. 'We may reasonably conjecture'[4] is a phrase which the writer is constantly employing. At other times, it takes the variant form: 'We may not unreasonably conjecture'.[5] Or it runs: 'The presumption

[1] *Cf. Christianity and the Nations*, p. 309. [2] *Cf. ibid.*, p. 241.
[3] *Vide infra*, pp. 513 and 518. [4] *Cf.* p. 95. [5] *Cf.* p. 99.

afforded by the comparative method is . . .'[1] Professor Jevons, in truth, is much more given to the adventurous drawing of inferences than to a calm comparison of the data with which research students have abundantly supplied him. Overlooking the fact that a scientist must view all questions dispassionately, quite uninfluenced by his personal prepossessions, this writer frequently reminds us of the procedure of the average religious enthusiast, while he exhibits simultaneously the nimble mental activity of the typical anthropologist. Dr. Tisdall—whose general 'apologetic' attitude accords closely with that of Dr. Jevons[2]—says of Professor Frazer's great work[3] that 'his strongest *proofs* are "perhaps", "in the absence of positive information, we may conjecture", etc. etc.'.[4] Such an attitude may be permissible, and even imperative meanwhile, under the conditions which still seriously impede the progress of Anthropology; it may be permissible even in Comparative Religion, loosely so called; but it is certainly not permissible within the domain of Comparative Religion Proper.[5]

This Manual is faulty, yet further, in its failure to supply references to the authorities which it cites.[6] A primer, to be sure, must be chary of footnotes, and it is not forgotten that a brief Bibliography has been supplied at the end of the book.[7] Nevertheless the authorities alluded to ought certainly to have been specifically named. The authorship of a quotation has naturally not a little to do, among students, with determining the exact value to be attached to the opinions to which attention has expressly been drawn.

Regarded as a popular handbook, Professor Jevons's

[1] *Cf.* p. 59.

[2] *Cf.* William St. Clair Tisdall, *Comparative Religion.* London, 1909; *vide* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 40–2; *Christianity and Other Faiths*: *vide infra*, pp. 394 f.; etc.

[3] *Cf.* James G. Frazer, *The Golden Bough*: *vide supra*, pp. 12 f.

[4] *Cf. Christianity and other Faiths*, p. 33.

[5] *Vide infra*, pp. 507 f.

[6] *Cf.* pp. 31, 39, etc.

[7] *Cf.* pp. 145–6.

exposition of Comparative Religion will fill its niche very well; for it possesses many excellent qualities. Viewed as a scientific interpretation of its subject, it must be pronounced disappointing. It represents a transitional stage of progress, now happily for the most part outgrown.

SOME ALTERNATIVES TO JESUS CHRIST. A Comparative Study of Faiths in Divine Incarnation, by John Leslie Johnston, Fellow of Magdalen College, Oxford. (The Layman's Library.) London: Longmans, Green and Company, 1914. Pp. xvi., 215. 2*s.* 6*d.*

This attractive and useful volume is somewhat difficult to classify. The purpose of the 'Library' to which it belongs plainly suggests that it should be placed under Apologetics. That purpose is thus explained: 'An endeavour faithfully to represent the essentials of the Christian Faith in the spirit of a large and firm churchmanship. . . . But, while taking full account of the results of modern criticism, the volumes are in the main an attempt to build up a constructive religious ideal'. The book might however, with equal fitness, be dealt with under Comparative Religion, where—within the category of Comparative Theology—it would fall to be discussed in connexion with Divine Incarnations.

The note of this book, as exhibited equally in the other members of the Layman's Library series, is its admittedly popular appeal. It consists of twelve chapters, an admirable 'Analysis' of whose contents is prefixed,—although it must be said that the absence of an Index is scarcely atoned for by the substitution of this preliminary help. The substance of the volume was originally utilized in the form of lectures, delivered under the auspices of the Faculty of Theology at Oxford. The audience was made up of beginners in Comparative Religion; accordingly, beliefs touching a divine Incarnation—as held by Christianity on the one hand, and

by Buddhism, Hinduism, Babi-Behaism, Hellenism, etc., on the other—had formally to be explained and not simply taken for granted. In this undertaking, the author has shown skill and discernment. He ' makes no pretence to expert knowledge in most of the vast field ' [1] on which his exposition touches, but he offers ' a tenable view of each point, based on a personal estimate of authoritative opinions '.[1] He knows his material well, and guides one unerringly to the sources.

The facts relevant to the discussion, as regards the non-Christian religions just named, are carefully and succinctly stated. As the writer himself foresees, his interpretation is likely to be challenged in certain particulars ; but, in the main, his conclusions will not be shaken. His criticisms are acute and to the point. Chapter x, devoted to ' The Value of Non-Christian Beliefs ', is sympathetic, even where the value in question is occasionally much too slightly esteemed. Chapters xi and xii contain a competent summing up of the outstanding features and excellencies of Christianity—in particular the historicity of Jesus, His veritable appearance, and His actual life and death among men—as set over against the faiths with which it is carefully compared. It is at this point that the admittedly apologetic character of the book stands clearly revealed.

The aim of this volume, its necessary brevity, and the restriction of the discussion to practically a single great doctrine, have robbed it of that ' circumambience ' which students of Comparative Religion would have welcomed. Yet, within its limits, it presents a truly admirable survey of a conception fundamental to all advanced religious thinking. On the other hand, it fairly recognizes the issues that Comparative Religion is raising. It is written, indeed, with the express purpose—as regards at least one central belief—of meeting and composing those issues.[2] To this end, the writer wisely employs the comparative method. ' It will be my object to try in each case to get as complete

[1] *Cf.* p. vi. [2] *Cf.* pp. 6 f.

a summation as possible of the inner characteristics, the essential life-principles of each religion, as it is related to the Incarnate in whom it believes. And I shall then make some attempt by comparison to estimate how far the claim of Christianity to embody the Divine life uniquely can be justified.'[1]

DIE AUSSERCHRISTLICHEN RELIGIONEN UND DIE RELIGION JESU CHRISTI, von Maria Constantia von Malapert-Neufville. Leipzig: Andreas Deichert, 1914. Pp. v., 188. M. 3.

This little book is in many ways attractive, both in form and contents. Its spirit is earnest, straightforward, and persuasive. The writer has evidently been very seriously perturbed by the spiritual restlessness, the religious radicalism, and kindred developing tendencies of the present time. Feeling impelled to do what in her lies to help to remedy this distressing state of matters, she has been led to pen these arresting and revealing pages.

The volume is divided into three sections. Part I is entitled 'Die Vorbereitungen des Heils in Israel', and attempts to show in what way and measure the Religion of Israel was a preparation for Christianity. The argument, however, is poorly framed; at many points it is historically defective; while the account of 'Der Islam, die mohammedanische Religion',[2] appended to this section, is extremely slight. It is indeed singularly inadequate, if offered as a fair presentation of the Mohammedan faith.

Part II, which constitutes the major portion of the book, will appeal especially to students of Comparative Religion. It selects for discussion 'Die Gottesoffenbarung in der Heidenwelt'. Having provided an outline-survey of the religions of Babylon, Egypt, Persia, India, China, Greece, and Rome, the author concedes that in all of these faiths one can trace evidences of the existence of a Divine watchfulness and of

[1] *Cf.* p. 13. [2] *Cf.* pp. 30–9.

a Divine revelation. Yet even the very best of these faiths is held to have been merely preparatory to something fuller and higher,—viz. the direct self-disclosure of God in the person of Jesus Christ.

Part III is allotted to 'Das Christentum'. Here the writer gives her pen full rein. Her devotion to 'Christus der Gottgesandte', and the peace of spirit which she believes she has obtained through Him, lead her to press the legitimacy and supremacy of His claims upon the allegiance of the whole world. The tone of this portion of the volume is rather hortatory than convincing. The book, throughout, is suited chiefly for popular and devotional use. It will serve a useful end—an end with which the author must be satisfied—if it contribute towards strengthening the religious opinions of those who are Christians already. It is scarcely fitted to influence seriously the religious thinking of others.

THE CULTS AND CHRISTIANITY, by Cyril Charlie Martindale, S.J. London: The Catholic Truth Society, 1911. Pp. 72. 3*d*.

This booklet, with its two Appendices, has since been added to the last volume of a work to which reference has already been made.[1] Its editor has more recently written a series of suggestive sketches dealing with the impact of Christianity upon the restless and despairing non-Christian world of the first and second centuries. Vivid imagination, and accurate knowledge of the spirit of a sorely perplexed age, are there found happily interblended.[2]

Mr. Martindale is an enthusiastic advocate of the application of the comparative method to the study of religion.[3]

[1] *Cf. Lectures on the History of Religions*: *vide supra*, pp. 186 f.

[2] *Cf. In God's Nursery.* London, 1913.

[3] *Vide supra*, pp. 332 f. *Cf.* an article by this author, 'A Note on Comparative Religion', in *The Dublin Review*, pp. 270–84. London, October, 1910.

As editor of *Lectures on the History of Religions*, he takes occasion, in this closing paper on *The Cults and Christianity*, to emphasize 'some considerations which will help the readers of these lectures to compare or contrast the facts he has gathered, to classify them, and even to draw from them some wide and safe conclusions'.[1]

In what Mr. Martindale affirms concerning the right of Roman Catholics to cultivate Comparative Religion—notwithstanding the fact that some who prosecute this study have 'come to attach no absolute or transcendent value or truth to any one religion, but take up a detached attitude towards each and all, including Christianity'[2]—one can entirely concur. No body of believers, Christian or non-Christian, can afford to-day to ignore, or minimize, the manifest teaching of this wondrously interpretive new science. But when the writer goes on to say that Catholics are not free to draw absolute conclusions; that 'certainly there are some theories which run directly counter to the Church's doctrine, and that these the Catholic cannot hold and will not frame';[3] that 'he will face facts, and deal with them, [only] upon the principles which govern his mental and moral life already';[4] etc., he scarcely carries his readers along with him,[5]—even though he subjoins the

[1] *Cf.* p. 8. [2] *Cf.* p. 7.

[3] *Cf.* p. 10. As a well-known abbé has phrased it: 'Nous faisons marcher de pair le sérieux de l'information scientifique avec la docilité aux directions de l'Église.' When the editors of *The Catholic Encyclopedia* (*vide infra*, pp. 437 f.) received from His Holiness, the late Pope Pius X, an award of the Decoration known as 'Pro Ecclesia et Pontifice', they hastened to record their gratitude in a statement which declared that the foregoing motto 'happily expressed the original design of the publication, and the spirit' in which its authors had prosecuted their task.

[4] *Cf.* p. 12.

[5] *Cf.* Herman Schell, *The New Ideals in the Gospel.* London, 1913. (A translation of *Christus. Das Evangelium und seine weltgeschichtliche Bedeutung.* Mainz, 1906.) Evidences of this author's handicap leave a similarly unfavourable impression on the average reader's mind. The scholarship of most Jesuit investigators seems unable, moreover, to rise superior to the suspicion that researchers other than Roman Catholics must be 'libres-penseurs': *cf.* numerous remarks by Léonce de Grandmaison, S.J., in *Études, Recherches de science religieuse* (*vide infra*, p. 487), *Semaine*

consideration that the Catholic scholar need not regret this limitation, seeing that 'he is thereby being saved a deal of time spent in buttressing a system which was bound to fall, while he could have been doing solid and lasting work'.[1] The citation of certain findings of the Vatican Council seems particularly *mal à propos*.[2] Any man who enters upon this study, whether Catholic or non-Catholic, 'confident that the transcendent beauty of his own religion will but shine out the better'[3] as the result of comparing it with any other faith, has already forestalled the issue. The details of the procedure he may follow do not really matter.

The substance of the latter part of this essay is written with evident sincerity, and is backed by wide and varied learning. Yet, in spite of the author's heroic endeavour to counteract a possibly unfavourable impression, one cannot escape the thought that an atmosphere of special pleading mars the effect of his entire presentation of the subject. To place all religions save Christianity in one group, and to aver that the religion of Jesus is the answer made to the world's cry for a supernatural revelation, is very seriously to misinterpret the function and significance of those faiths by which Christianity was preceded, and by which it may yet be followed. It is quite true that no student of religions can 'possibly neglect'[4] Christianity to-day, whether he be friendly to it or the reverse. Students of Comparative Religion, in particular, must accord to it the amplest

d'ethnologie religieuse, vol. i, pp. 156 f. (*vide infra*, pp. 422 f.), etc. etc. They view with special repugnance the general acceptance to-day of the doctrine of evolution, seeing that that theory must needs be taken into account when one attempts seriously to estimate and appraise the unfolding cycles of a developing religious system. It is certainly evidence of short-sightedness that certain Protestant teachers practically ignore the contributions which Catholics have made to recent advances in this field; but, on the other hand, Professor Moffatt is fully justified in saying that the perusal of *some* duly authorized Catholic works of this type 'is like going back to the days of wooden ships from an age of ironclads and submarines. . . . This book is evidently intended for the use of Roman Catholic students. . . . In method and aim alike, it is curiously out of touch with vital issues.' (*The Hibbert Journal*, vol. xiii, p. 425: *vide infra*, pp. 478–9.)

[1] *Cf.* p. 10. [2] *Cf.* p. 34. [3] *Cf.* p. 15. [4] *Cf.* p. 37.

consideration and examination. But although Mr. Martindale disclaims any wish or mandate to assume the rôle of an apologist,[1] he proceeds at once to undertake it. The 'professed apologist',[2] to whom he incidentally alludes on a subsequent page, would find—were he to appear upon the scene—that Mr. Martindale had left practically nothing for him to do.

RELIGIONS AND RELIGION. A STUDY OF THE SCIENCE OF RELIGION, PURE AND APPLIED, by James Hope Moulton, Professor of Hellenistic Greek and Indo-European Philology in Manchester University. (The Fernley Lecture, 1913.) London: Charles H. Kelly, 1913. Pp. xx., 212. 3*s.* 6*d.*

Dr. Moulton has won for himself a very enviable place in the world of modern scholarship. His equipment is so ample, his temper so imperturbable, and his judgement so evenly poised, that many to-day accept his leadership absolutely without question. Even when their own opinion has strongly tended to lead them in an opposite direction, they have often been found not unwilling to surrender a personal preference in favour of reasons which commend themselves to this alert and discriminative student.

The current Fernley Lecture,[3] the forty-third in an excellent series, is divided into four chapters. The first and fourth, dealing respectively with 'A Century and its Lessons' and 'The Christ that is to be', are of secondary importance for the purposes of the present review; nevertheless, they are full of keen analysis, and arrest attention by the force of their vivid yet restrained imagination. It is especially in Chapter ii ('Comparative Religion and Christian Origins') and in Chapter iii ('Christianity and other Religions') that the chief relevant significance of this volume is to be found.

Some readers of this book have publicly declared that it contains one of the very best expositions of Comparative

[1] *Cf.* p. 38. [2] *Cf.* p. 65. [3] *Vide supra*, last footnote, p. 364.

Religion hitherto published. The facts of the case scarcely sustain this statement. It would be much more fair to say that the volume presents one of the best available apologies for the Christian religion. Such was not the sole purpose of the book, as all who read it can very easily see; nevertheless, this characterization is fully warranted by a perusal of its contents. It might quite fitly have been entitled 'The Religions of the World and the Christian Religion'. It must be said, moreover, that the treatment accorded to the topics dealt with in Chapters ii and iii is slight rather than exhaustive. The conditions under which the task was undertaken rendered this result inevitable. The purchaser of the book is indeed deliberately forewarned of this fact by the remark: 'The absorbing demands of my work upon the Hibbert Lectures [1]—from which I have to snatch a few weeks' interval to write *currente calamo* upon the great theme of this little book—will help to account for defects that I can see in advance, at least as clearly as any reader'.[2] The spirit of the book, still further, is foreshadowed (1) in its formal dedication to the memory of four missionaries, relatives or friends of the author, and (2) in its being written as a fitting adjunct to and memorial of the centenary attained in 1913 by the Wesleyan Missionary Society. Though never engaged personally in the work of world evangelization, Professor Moulton regards that undertaking with 'sympathy and enthusiasm',[3] a fact which is continually in evidence in these pages. He adds also these interpretive words: 'I turn now to a duty in which impartiality, as pure science understands it, can have no place. . . . I shall make no pretence of concealing my conviction that there is but one perfect religion. . . . If a cold impartiality . . . is to be the attitude of the Comparative Science of Religion, I have no use for it. . . . The writer is convinced that, in his own faith, he holds the key to the world's spiritual history.'[4]

Such statements as the foregoing, while admirable in their

[1] *Cf. Early Zoroastrianism*: *vide supra*, pp. 275 f.
[2] *Cf.* p. viii. [3] *Cf.* p. vii. [4] *Cf.* pp. viii., ix. and x.

honest outspokenness, are not reassuring when they come to us from an expositor of Comparative Religion. If these conclusions are convictions, then the science of Comparative Religion—for such a teacher—has nothing additional to offer. The far-flung field has been surveyed; the facts collected have been interpreted; certain governing inferences have been drawn; all that now remains to be done is to buttress and fortify the conclusions which have already been reached. This task will not prove insuperable; and, for the scholar, it will not prove difficult. Nevertheless, if one proceed to teach that all non-Christian religions have been designed merely to prepare the way for Christianity; if 'we are convinced of [the validity of] Christ's claim to crown all religions,—to heighten and make permanent everything in them that is good, and to destroy all that is not good by the energy of a perfect ideal';[1] if 'we face the new century . . . with a gospel the light of which is gathered into a focus of dazzling brilliance, so that the half-lights surrounding it are hardly seen',[2]—what is all this but a confounding of Comparative Religion with Christian Apologetics?[3] In a footnote, indeed, Professor Moulton seems to confuse the 'method' of Comparative Religion with Comparative Religion itself![4] The writer frankly admits that other investigators, no less competent and honest than himself, have been led to interpret the products of Comparative Religion in a way which he does not approve; but, although he may call them 'radicals'[5] or even 'anarchists of criticism',[5] they are responsive and obedient to convictions not less imperative than those of their critic. It is unhappily a characteristic of many Christian teachers to-day that, having shown apparently a generous appreciation of the good points in other religions, they then insist that the latter are no better than so many servants of Christianity. Nevertheless, in the judgement of countless sincere believers, each of these earlier faiths had to execute its own appointed task

[1] *Cf.* p. 124. [2] *Cf.* pp. 170–1. [3] *Vide infra*, pp. 512 f.
[4] *Cf.* p. 22. [5] *Cf.* p. 29.

—and, in some cases, to *complete* its task—thousands of years before Christianity was born.

Professor Moulton is far indeed from being an apologist of the old school,—dogmatic, often offensive, unscientific, uninformed, unsympathetic; he is the very antipodes of those who were once the millstones that nearly strangled Christianity. Yet he writes here, not as a comparativist, but as a Christian apologist. He has reached certain definite judgements; and, like an honest man, he fearlessly utters his convictions. He finds in the non-Christian faiths a challenge to Christianity.[1] He finds in Christian missions 'the crucial test of a spiritual life'.[2] But if things had been otherwise; if his studies had led him, as Professor Gunkel[3] and others have been led, to adopt an attitude different from the one he himself represents, he would scarcely have selected his present subject as being appropriate for a 'Missionary Centenary' Fernley Lecture.[4] As a piece of literary work, calculated to further a definite end, *Religions and Religion* is certain to prove effective in a very high degree. Judged from this angle, it is almost impossible to exaggerate its excellencies. The writer is straightforward, broad-minded, farseeing, penetrative in analysis, and generous in the welcome he accords to every good quality he can discover in an alien religion. In a word, if one may judge from the spirit which Professor Moulton exhibits throughout this book, it is quite evident that he could write a wholly admirable treatise on Comparative Religion. Or he might write a searching examination and comparison of Parsism and Christianity. But the volume he has actually given us is of a character which falls far short of the standard which the science in question demands.

In the opening chapter—which is devoted, for the most part, to an enumeration of the changes wrought by modern scientific advance upon the outlook and methods of scholars generally—special reference is made to the advent and

[1] *Cf.* p. 198. [2] *Cf.* p. 196. [3] *Vide supra*, pp. 331 f.
[4] *Cf.* pp. 84, 119, 200, etc.

significance of the science of Comparative Religion.[1] It is only in the second chapter, however, that an exposition of this science is offered.[2]

The subject-matter of Chapter ii, already indicated,[3] could have been dealt with adequately only in a volume of very considerable dimensions. Of that fact, Professor Moulton is fully aware. The writer accordingly seeks to do little more than concentrate attention upon two or three salient features of the discussion. He groups what he has to say around two central topics, respectively negative and positive in their character. 'First I ask whether the results of our science [Comparative Religion] have done anything to shake the general credit of our Christian documents. Then I proceed to the still wider question, how far Comparative Religion will help us to frame a general theory of the divers manners in which God has made himself known to men.'[4]

Touching the former of these queries, the writer shows how the introduction of the 'religionsgeschichtliche Methode'[5] has led many German scholars of distinction to teach that Christianity is really 'a syncretic religion, gathering some of its most vital doctrines—and both its sacraments—from sources which have hitherto escaped recognition. . . . Out of the study of Oriental religion in ancient times emerges the vague outline of a more or less universal syncretism, which is held to have exerted considerable influence on pre-Christian Judaism'.[6] Professor Moulton thinks that the

[1] *Cf.* pp. 14 f.

[2] Professor Moulton prefers to substitute for 'Comparative Religion' the rather clumsy designation 'The Comparative Science of Religion'. Naturally desirous of shortening this name, he occasionally substitutes for it the label 'The Science of Religion' (*cf.* pp. 18, 44, 61, etc.). This course is certain to lead to confusion, since the latter designation is almost uniformly used to indicate the genus of which Comparative Religion is one of the subordinate species. Further, if one may judge from the sub-title of his book, Professor Moulton agrees with Professor Jevons in holding (*cf. An Introduction to the Study of Comparative Religion*, pp. 20, etc.) that Comparative Religion is but another name for 'The Applied Science of Religion'. *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 17–8. Edinburgh, 1910.

[3] *Vide supra*, p. 386.

[4] *Cf.* p. 22.

[5] *Vide supra*, pp. 331 f.

[6] *Cf.* p. 31.

tendency to press this theory too far has led to extreme statements, even among the more sober members of this particular group of critics; but he is not inclined to reject the theory *in toto*. 'I see not the slightest reason for prejudice against the doctrine that our New Testament religion is, to some extent, a "syncretism", indebted to other religions than Judaism for pregnant hints. . . . That the final religion should have taken toll from the best elements in other religions—as well as from that out of which it immediately arose—seems to me a natural expectation, and one that need raise no alarm in a Christian mind.' [1]

Having answered the first question in the negative, Professor Moulton proceeds to deal with his second interrogation. If the study of Anthropology, Ethnology, and other kindred sciences has demonstrated that various religious beliefs and rites, though of independent origin, are conspicuously similar, may not the explanation be found in the unity of human nature, which tends to produce like results under like conditions? The absolute universality of religion itself may be accounted for in this way. Israel was not the only nation that possessed a line of Prophets,—nor (intellectually considered) were *her* Prophets the greatest; their distinction lay rather in the fact that they brought religion 'into indissoluble union with conduct, of which religion became the supreme inspirer and controller'.[2] The stages in the divine education of Israel 'have been vividly brought out by Comparative Religion',[3] which enhances our conception of the preparation of Israel for a world-mission, and discloses how the handicap of political insignificance—a temporary safeguard for a chosen people—served as a direct aid towards securing the accomplishment of its Heaven-appointed destiny.

Passing on to Chapter iii, the writer remarks: 'I have to ask in this chapter, what is the attitude of Christianity to other religions; and it is vital to my answer if it turns out that, in its earliest history, it drew material of value from

[1] *Cf.* pp. 35–6. [2] *Cf.* p. 62. [3] *Cf.* p. 68.

religions which yielded it unconsciously all that was best in them, and then perished before its advance. . . . The capacity of the new religion to absorb all that was best in the systems that were "waxing old and nigh unto vanishing away" is one of its most obvious minor qualifications for a queenly rank over all the religions of the world'.[1] The bearing of this part of the discussion upon missionary propaganda is self-evident. Professor Moulton refers in terms of highest praise to the report presented by Commission No. IV at the recent Missionary Conference in Edinburgh,[2] and to 'the tolerance, the modernity, and the open-mindedness of the missionaries whose experience is concentrated here. . . . In every part of the field, the most typical missionaries are seen to be bending their whole force of brain and heart to the great task of acquiring a sympathetic understanding of their people's thoughts'.[3] It was certainly not always so; it is not always so even yet; but Comparative Religion has had no small share in effecting the radical change of sentiment which has already been brought about.

It is not surprising that some are 'very much afraid lest the new attitude should be supposed to involve too high an estimate of the elements of truth to be found in non-Christian systems, which we may often read into them by mistaken explanation of acts only outwardly capable of the higher meaning'.[4] But the writer evidently finds satisfaction in the modern 'transformation' of the missionary motive, a transformation which is declared to be 'an accomplished fact'.[5] He warmly commends, further, the resolve of the Edinburgh Missionary Conference to search out those 'reserves of spiritual force [in the Church] which *remain unappropriated* in her own revelation. . . . Every fresh outburst of spiritual life in history has been due to a discovery. Francis of Assisi, Martin Luther, George Fox, John Wesley, John Henry

[1] *Cf.* p. 84.

[2] *Cf. Proceedings of the World Missionary Conference, 1910.* 9 vols. Edinburgh, 1910. The report of Commission No. IV is contained in vol. iv. and bears the title 'The Missionary Message in Relation to Non-Christian Religions'. [3] *Cf.* p. 91. [4] *Cf.* p. 93. [5] *Cf.* p. 98.

Newman, David Livingstone, William Booth,—all these men of spiritual genius were truly discoverers, who *added* something to the wealth of Christianity as it was in their time. Everything permanent in all [that they learned] was *in* the Gospel already; and it may well seem strange to us that no one saw these truths before. . . . They had been on the lips of men, as sacred formulæ, for generations. . . . And then a Prophet has come, and discovered that the words *mean something*!'[1]

Professor Moulton, as the result of his mature and comprehensive study, has arrived at the following conclusions. He is persuaded that Comparative Religion has in no wise diminished the claims of the missionary movement; it has changed the motive, but the necessity remains. 'The mission of the Church, to all peoples of the world, approves itself as the discharging of a debt.'[2] Christianity can offer men something which is nowhere else to be obtained. 'Our study of Comparative Religion has made us thankful for the truth understood by those who had not yet received the Gospel, and has removed the reproach which narrower views of God brought upon religion. He has not left Himself without witness anywhere, nor allowed a small proportion of His children to monopolize the life-giving knowledge of Himself.'[3] In particular, 'the study of Comparative Religion —whether in the laboratory with the student at home, or in the field with the foreign missionary—will do nothing to disturb the primacy of "Jesus and the Resurrection" among all the truths that have come to men. Each religion, in turn, is found to have glimpses of truth,—some few enough, others more or less abundant; but none of them has anything of value which cannot be traced in the New Testament'.[4]

This lengthy review is fully justified on account of the learning, the fearlessness, and the transparent honesty of a writer who has dealt with a difficult theme in a markedly generous and comprehensive way.

[1] *Cf.* pp. 107–8. [2] *Cf.* p. 123. [3] *Cf.* p. 122. [4] *Cf.* pp. 96–7.

CHRISTIANITY AND OTHER FAITHS. An Essay in Comparative Religion, by William St. Clair Tisdall, until recently a representative of the Church Missionary Society in Persia and India. (Library of Historic Theology.) London: Robert Scott, 1912. Pp. xviii., 234. 5*s*.

Dr. Tisdall occupies a high place in the esteem of all thoughtful readers, and in the affection of those who usually constitute the majority in any popular evangelical audience. A Catholic, though not a Roman Catholic, he is staunchly loyal to the Christian faith; he has long preached it, and defended it, in far-off Eastern lands. And now in later life,—as Vicar since 1913 of St. George's, Deal—he is simultaneously employing his gifts as a linguist and interpreter to make clear the significance of Mohammedanism and Buddhism and other alien faiths to English-speaking peoples throughout the world.

A scholar always, and largely associated from the outset with academic undertakings, Dr. Tisdall has enjoyed advantages which promised to fit him to render distinguished service in the field of Comparative Religion. As elsewhere intimated,[1] he has written much upon this theme. But, unfortunately, he has not been able to free himself from the restrictions and impulses inseparable from an ecclesiastical environment, and from the stated discharge of a definitely aggressive commission. He has been a Christian apologist during the whole of his active life, and he simply cannot now rid himself of *that* attitude of mind, strive strenuously as he may. Like Mr. Martindale,[2] he has conscientiously sought to safeguard himself against tendencies, of the presence and peril of which he has been fully aware; if neither writer has quite succeeded in his effort, each has at least faced his task without fear, and has kept his honour free from reproach. In the present instance, Dr. Tisdall has not produced what

[1] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 40–2. Edinburgh, 1910. [2] *Vide supra*, pp. 383 f.

can be called a material contribution to Comparative Religion; indeed, his modest sub-title makes no claim of that kind. This volume belongs, clearly, to the stage of 'Transition'. Broadly viewed, it is probably the ablest book which Dr. Tisdall has given us thus far; and it certainly exhibits, in some respects, a closer approach to a genuine exposition of Comparative Religion than we find in any of the publications that bear this writer's name.

The author's summing up of the whole matter is found in the words with which his book closes: 'Christianity is related to other Faiths as their complement, their fulfilment, their realization. And when that which is perfect is come, then that which is in part should be done away'.[1] He cites also with special approval Dr. Gwatkin's avowal that, 'if the Gospel is a revelation of the eternal through facts of time, it cannot be treated simply as one religion among others. Given the revelation of God, Comparative Religion may help to show us how the forms of human nature clothed it with religions of men; but the application of Comparative Religion to the revelation itself is a fundamental error'.[2]

This mental attitude, to say the least, is a very serious handicap. Dr. Tisdall affirms indeed that 'Christianity has nothing to fear, but much to hope, from the fullest inquiry';[3] nevertheless, he never disguises from himself—or from his readers—that 'the whole question of the origin, the truth, the historicity, the authority of *Christianity* is bound up with'[4] the issue. He seeks really to set the Christian faith upon a lofty and imposing pedestal which will lift it high above all its predecessors and contemporaries, while the weaknesses of all other religions are ruthlessly sought out, and as ruthlessly exposed to view.

The kernel of the whole discussion is found in Chapter iv, which the author entitles 'Christianity in its relation to all

[1] *Cf.* p. 227.

[2] *Cf.* Henry M. Gwatkin, *Early Church History to A. D. 313*, vol. i, pp. 2–3. 2 vols. London, 1909.

[3] *Cf.* p. ix. [4] *Cf.* p. 29.

other Faiths'; the three preceding chapters deal with general questions, while the remainder of the book is devoted to such topics as incarnation, virgin birth, the hereafter, sin, prayer, etc., i. e. topics proper to Comparative Theology. In other words, the book is, to a large extent, a careful expansion of his earlier text-book, published in another series.[1] Five theories of the relationship of Christianity to other Faiths are enumerated. (1) Christianity possesses no prerogative which distinguishes it from any other religion. (2) Christianity is an eclectic religion. (3) Christianity is the only true religion. (4) Christianity is the summit of a series of evolutions. (5) Christianity is 'the self-revelation of God in Christ, the final lesson in the religious education of the race. . . . The last stage. . . . God's final revelation of Himself to man.'[2]

In identifying himself with the fifth of these possible interpretations of Christianity, Dr. Tisdall unconsciously separates himself from the genuine expositors of Comparative Religion; and this fact becomes only the more manifest in his closing chapter.[3] For Comparative Religion has no warrant to forestall or foreclose the future. It must restrict itself to an examination and comparison of such verifiable data as have actually been accumulated.[4] That the Christianity of the first century is immensely different from the Christianity of the twentieth century, few will be bold enough to deny; and—if the world lasts a thousand years longer, or (much more) if it lasts ten thousand years longer—that difference is bound to increase with each succeeding century. Even were it otherwise, Comparative Religion has no right to frame arguments which, as it has often been shown, carry it entirely beyond its legitimate sphere.[5]

As in his former book on the same subject,[6] Dr. Tisdall's main purpose here has been to widen popular interest in

[1] *Cf. Comparative Religion.* (The Anglican Church Handbooks.) London, 1909.

[2] *Cf.* pp. 44–5. [3] *Cf.* pp. 208 f. [4] *Vide infra*, pp. 513 f.

[5] *Vide infra*, pp. 514 f. [6] *Cf.* first footnote.

a theme of transcendent importance. 'One object of this volume will be attained', he writes, 'if it leads men to think for themselves, and to study such questions independently with a solemn sense of responsibility.'[1] At the same time, this exposition will no doubt be especially welcomed in circles within which the faith of certain Christian believers has of late been perceptibly disturbed by the investigations of Comparative Religion. It is to be regretted that, in various particulars, Dr. Tisdall's judgement is very seriously at fault. He holds that, 'as the Bible asserts, man at the very beginning of his history knew the One True God. This implies a Revelation of some sort, and traces of that Revelation are still to be found in many ancient faiths'.[2] Again: 'It is an almost general rule that, the further back we trace a religion, the higher are its adherents' ideas of the Divine.'[3] . . . 'Except in Israel, the story of religion (wherever it can be traced) is a melancholy story of steady progress downward.'[4] In the opinion of the great majority of experts in this field, Dr. Tisdall is far from justified in believing that the faiths of mankind were purer and more persistently monotheistic in their earlier forms, and that the tendency they so often exhibit towards slackness and degeneration is to be explained as the effect of an ineradicable law. Some of the illustrations he uses to enforce his view would certainly not have been chosen if he had taken time to think again.

In the Preface to this volume,[5] an allusion is made in a somewhat unfriendly vein to Dr. Richard's *The New Testament of Higher Buddhism*.[6] A quotation from the book is given; but its writer's name is withheld, and no page-reference is mentioned.[7] It has already been stated that, on the question of the interpretation of Buddhism, these two authors do not see eye to eye,[8]—Dr. Tisdall being inclined,

[1] *Cf.* p. xii.
[2] *Cf.* p. 226.
[3] *Cf.* p. 6. *Vide supra*, p. 222.
[4] *Cf.* p. 44.
[5] *Cf.* p. xiv.
[6] *Vide supra*, pp. 284 f.
[7] The citation may be found in Dr. Richard's volume, p. 49.
[8] *Vide supra*, p. 286.

apparently, to resent the clearly-marked trend of recent studies in this field. And when one recalls that, in his manner of interpreting Christianity, Dr. Tisdall parts company with the more sober students of Comparative Religion, the conviction becomes stronger than ever that the sub-title of his book ought to have run, 'An Essay in Christian Apologetics'.

JÉSUS-CHRIST ET L'ÉTUDE COMPARÉE DES RELIGIONS, par Albert Valensin, Professeur à la Faculté de Théologie de Lyon. (Conférences données aux Facultés catholiques de Lyon, 1911.) Paris: Librairie Victor Lecoffre, 1912. Pp. vi., 232. Fr. 3.50.

This little book is quite openly apologetic in its aim. 'Marquer de quelques points lumineux la voie qui, à travers cette mêlée des religions, pourrait conduire à Jésus-Christ ceux qui appellent la vérité, est tout le dessein de ces pages.'[1] It bears, moreover, an official imprimatur. It is one of the literary products of a series of Conferences, organized two or three years ago with the express purpose of confirming Christians in their faith. For these reasons, it is evident that this volume belongs to the 'Transition' stage, and not to the period of the actual attainment of ideals which Comparative Religion (often in strange and unwelcome ways) is plainly destined to fulfil.

Apart from the facts just enumerated, and subject to the limitations they have imposed, Professor Valensin is entitled to congratulations and cordial praise. In some respects, he has produced a truly brilliant little book. While a Buddhist or a Mohammedan would probably, at several vital turning-points in the argument, raise objections to what would appear to *them* to be special pleading, the author has certainly made a telling defence of the life and teaching of Jesus. Not only so, but he has built up and buttressed his

[1] *Cf.* p. v.

faith by a very skilful use of the material with which Comparative Religion has supplied him. Seizing the weapons which certain short-sighted or evil-minded persons have fiercely been brandishing of late,—weapons which some have insanely imagined Comparative Religion expressly forged for sinister reasons of its own [1]—he has turned them with most discomfiting effect against those who have been rash enough to employ them. As a consequence, he has succeeded in showing that, if many Christians fondly *believe* that their religion stands wholly apart from all the rest, and that it possesses qualities which it could not possibly have derived from sources—in Babylonia, Persia, India, Greece, and elsewhere — which are alleged to have given them birth, an argument can be framed which seems verily to justify such faith. In particular, special stress is laid upon the *differences* which separate Christianity from all other systems of belief; and Professor Valensin, in formulating his defence, has exhibited abundant knowledge and resource. This book should prove a useful *vade mecum* for men who are engaged in Christian propagandism in different parts of the world, but it should prove very useful also to all serious students of Comparative Religion.

SUPPLEMENTARY VOLUMES

COMPARATIVE RELIGION AND MISSIONS TO NON-CHRISTIAN PEOPLES, by John Clifford. (The Carey Lecture, 1912.) London: The Baptist Missionary Society, 1912. Pp. 35. 3*d*.

THE GOSPEL AND HUMAN NEEDS, by John Neville Figgis. (The Hulsean Lectures, 1908–1909.) London: Longmans, Green and Company, 1909. Pp. 210. 4*s*. 6*d*.

THE FELLOWSHIP OF THE MYSTERY, by John Neville Figgis. (The Bishop Paddock Lectures, 1913.) New York: Longmans, Green and Company, 1914. Pp. xv., 300. $1.60.

[1] *Vide infra*, pp. 516–7.

THE MISSIONARY OBLIGATION. IN THE LIGHT OF THE CHANGES OF MODERN THOUGHT, by Alfred Ernest Garvie. London: Hodder and Stoughton, 1914. Pp. ix., 141. 2*s*.

THE CHRISTIAN TRADITION AND ITS VERIFICATION, by Terrot Reaveley Glover. (The Angus Lectures, 1912.) London: Methuen and Company, 1913. Pp. xiv., 229. 3*s*. 6*d*.

MODERN SUBSTITUTES FOR TRADITIONAL CHRISTIANITY, by Edmund McClure. London: The Society for Promoting Christian Knowledge, [2nd edition], 1914. Pp. viii., 224. 2*s*.

RELIGIONSPSYCHOLOGIE UND APOLOGETIK, von Emil Pfennigsdorf. Leipzig: Andreas Deichert, 1912. Pp. 96 M. 2.

DIE UROFFENBARUNG ALS ANFANG DER OFFENBARUNGEN GOTTES, von Wilhelm Schmidt. Kempten: J. Kösel, 1913. Pp. vii., 159. M. 1.50.

THE RELIGIONS OF ANTIQUITY AS PREPARATORY TO CHRISTIANITY, by Charles Newton Scott. London: Smith, Elder and Company, [3rd edition], 1914. Pp. ix., 209. 2*s*.

HINDUISM, ANCIENT AND MODERN, IN THE LIGHT OF THE INCARNATION, by John Alfred Sharrock. London: The Society for the Propagation of the Gospel in Foreign Parts, 1913. Pp. x., 237. 2*s*. 6*d*.

CHRISTIANITY AS RELIGION AND LIFE, by John Mackintosh Shaw. (The Pollok Lectures, 1914.) Edinburgh: T. and T. Clark, 1914. Pp. vii., 99. 2*s*.

THE GOSPEL ACCORDING TO THE JEWS AND PAGANS. THE HISTORICAL CHARACTER OF THE GOSPEL ESTABLISHED FROM NON-CHRISTIAN SOURCES, by Samuel E. Stokes. New York: Longmans, Green and Company, 1913. Pp. x., 54. 50c.

CHRISTIANISME ET BOUDDHISME, par l'abbé M. Thomas. Paris: Librairie Bloud et Gay, [9th edition], 1914. Pp. 144. Fr. 1.20.

TRANSLATIONS OF REPRESENTATIVE SACRED TEXTS

A MAGNIFICENT enterprise, inaugurated by the labours of Max Müller and his collaborators,[1] has been emulated in the literary activity of several distinguished scholars of the present century. Accordingly, what the Oxford Professor succeeded in doing for the English-speaking world has since been achieved—though, for the most part, on a much more modest scale—for Switzerland, Germany, and Sweden. The relative compactness and inexpensiveness of these later works are not least among the features which distinguish and commend them.

It need scarcely be said that the student of Comparative Religion has supplied to him, here, a collection of material, varied and reliable, upon which to base—or by which to check—the comparisons he is seeking to institute. The work of translation has carefully and competently been performed. The best philological skill has been placed at his service. Brief expository introductions to the several Texts have been supplied. At a later stage in his career, such help will in large measure cease to be necessary ; but meanwhile,—and, as regards certain faiths, for a very considerable period—the assistance thus furnished will prove a distinct aid in tasks which are often formidable and exacting in a very high degree.

It will be noted at once that the volumes about to be reviewed belong, strictly speaking, to the sphere of the History of Religions.[2] It is for the student who is still occupied with this earlier subdivision of the Science of

[1] *Cf. The Sacred Books of the East.* 49 vols. Oxford, 1879–1904. Supplemented by a *General Index* volume (Oxford, 1910): *vide infra*, pp. 466 f.

[2] *Vide supra*, pp. 163 f.

Religion that each of these treatises has expressly been prepared. But these works belong also to the 'Transition'[1]; hence their inclusion in this survey. For investigators who have pressed on to a more advanced position, these volumes may prove to be of the highest value,—not only as adjuncts to the study of Philology,[2] but also as excellent allies of Comparative Religion.

RELIGIONSGESCHICHTLICHES LESEBUCH, herausgegeben von Alfred Bertholet, Professor der Theologie an der Universität Göttingen. Tübingen: J. C. B. Mohr, 1908. Pp. xxviii., 401. M. 6.60.

Professor Bertholet was the occupant of a chair in the University of Basel when he projected and published this very useful book. Later, he removed to Tübingen; and, last year, he transferred his services to Göttingen. Accordingly, he adds yet another scholar of distinguished capacity to the number of those who, invited to make their home in Germany,[3] have enthusiastically furthered the gradual introduction of the History of Religions into the curricula of the German Universities. Happily several of these Universities are now welcoming the inauguration, in addition, of the study of Comparative Religion,—this latter subject being viewed as something quite different from *Religionsgeschichte*, and as necessitating the employment of a method quite different from the *religionsgeschichtliche Methode*.[4]

In an able introductory statement, Professor Bertholet explains that his exacting task was undertaken by himself and his colleagues, not exclusively in the interest of students

[1] *Vide supra*, pp. 325 f.

[2] *Vide supra*, pp. 111 f.

[3] *Cf.* Professor De Groot (*vide supra*, pp. 211 f.), Professor Lehmann (*vide infra*, pp. 403 f.), Professor Söderblom (*vide supra*, pp. 194 f., and 404 f.), etc. *Cf.* Jordan, articles on 'The History of Religions, and its Introduction into the German Universities' in *The Expository Times*, vol. xxii, pp. 198–201, and vol. xxiv, pp. 136–9: *vide infra*, pp. 477–8.

[4] *Vide supra*, pp. 331 f.

of the History of Religions, but equally with a view of meeting the needs of somewhat more advanced investigators. The choice of passages, taken from the successive documents cited in this volume, reveals how judicious and competent has been the service which the editor and his helpers have rendered to numerous bodies of researchers.

Only four groups of religions are dealt with,—dealt with *meanwhile*, for a supplementary volume is to follow[1]—viz. the religions of China, India, Persia, and Arabia ; these particular faiths have been chosen because each of them has put into our hands certain notable Sacred Books. The strong points and the weak points characteristic of these diverse religions are diligently sought out and presented side by side, in order that a fair comprehension of the contents and spirit of each religion—as presented in the text of its own authoritative standards—may be reached without an unnecessary expenditure of time.

References to the sources are of course uniformly supplied. There is also an excellent Index.

TEXTBUCH ZUR RELIGIONSGESCHICHTE, herausgegeben von Edvard Lehmann, [früher] Professor der Religionsgeschichte an der Universität Berlin. (Sammlung theologischer Lehrbücher.) Leipzig : Andreas Deichert, 1912. Pp. viii., 372. M. 6.

Professor Lehmann, whom Germany successfully allured from Copenhagen, entered in 1910 with characteristic vigour upon his new task at Berlin.[2] He wields the pen of a ready writer ; and, being a native of a multilingual nationality, he is quite at home in modern—as well as in several Eastern —languages. It is he who, on the invitation of the publishers, supplied the article on ' Religionsgeschichte ' for the

[1] The first section of the new volume has already appeared : *vide supra*, pp. 57 and 60.

[2] Dr. Lehmann, at the close of 1913, was chosen to be the first occupant of a corresponding chair in the University of Lund, Sweden.

Supplement to one of the most widely circulated of Continental encyclopædias ;[1] and he is now associated with Dr. Söderblom in editing a new *Religionsvetenskapligt Bibliotek*.[2]

The present work is noticeably brief ; indeed, it seriously errs in the way of compression. Professor Bertholet limits himself to a selected group of religions ; but Dr. Lehmann, notwithstanding the restricted space at his disposal, attempts to cover a very much wider domain. His list includes Chinese, Japanese, Egyptian, Babylonian-Assyrian, Islamic, Indian, Persian, Greek, Roman, and Teutonic religions, and therefore covers faiths which do not really possess any sacred canon.[3] Professor Lehmann on Parsism and on Early Germanic Religion, and Dr. Landsberger on Babylonian-Assyrian Religion, are perhaps the most satisfactory sections of the book ; but it is somewhat lacking in method and arrangement. And there is no Index ! As a handbook for reference by more advanced investigators, it is capable of rendering much useful service : but unless it be augmented by lectures, or by other supplementary expositions, it will prove to be of comparatively little value to the beginner, or even perhaps to the average student.

FRÄMMANDE RELIGIONSURKUNDER, utgifna af Nathan Söderblom, Professor vid Uppsala Universitet. 4 vols. Stockholm : Hugo Geber, 1908. Pp. xviii., 224 + 686 + 304 + 328. Kr. 24.

Professor Söderblom has enjoyed the distinction of holding for a time a professorship in a German University.[4] Leipzig was not able, however, to persuade him to sever his connexion with Upsala, where he continued to be a resident during a portion of each year. Promoted now to the Archbishopric

[1] *Cf.* Albert Hauck, *Realencyklopädie für protestantische Theologie und Kirche* : *vide infra*, pp. 436 f.

[2] *Vide supra*, p. 204.

[3] *Cf.* Egypt, Babylonia, Greece, Rome, etc.

[4] From October 1912 until July 1914.

of Upsala, he has rejoined his University as its honoured Vice-Chancellor.

In his *Främmande Religionsurkunder*, Dr. Söderblom has struck a happy mean between the somewhat cumbrous fullness of Max Müller's undertaking, and the too great compactness attempted by Dr. Lehmann. All that the student of Comparative Religion *really needs* is here made ready to his hand. The accompanying expositions, likewise, are satisfying without being overweighted. The editorial supervision, constant and firm, reveals itself unmistakably in many a detail. There is an excellent Index. The one serious difficulty is that Swedish is an unknown tongue to most English-speaking readers,—and to not a few among other nationalities as well.

Apart from the handicap just specified, this work completely fulfils the promise which accompanied its formal announcement, viz. that its contents would supply 'an encyclopædic survey of religions . . . and a clear and tolerably complete illustration of what is most important and characteristic in the non-Christian religions'. A detailed examination of this work may be consulted, if desired, in a well-known Scottish journal.[1]

QUELLEN DER RELIGIONS-GESCHICHTE, herausgegeben im Auftrage der Religionsgeschichtlichen Kommission bei der Königlichen Gesellschaft der Wissenschaften zu Göttingen. Gottingen: Vandenhoeck und Ruprecht, 1913– . *In progress.* The sizes and prices of the successive volumes vary; *vide infra*, footnotes, p. 407.

This substantial and standard work is one of the very best evidences of the spirit in which German scholarship to-day is addressing itself to the study of the History of Religions.

[1] *Cf.* Jordan, article in the *Review of Theology and Philosophy*, vol. iv, pp. 184–8: *vide infra*, p. 487.

It represents perhaps the crown of all similar undertakings thus far attempted. The literature of the sources of the History of Religions has been divided by the editors into twelve groups, as follows: (1) Europa, (2) Altsemitisches und Ägyptisches, (3) Judentum, (4) Gnostizismus mit Einschluss der mandäischen Religion, (5) Islam, (6) Iran, (7) Indien, ausser Buddhatum, (8) Buddhatum in und ausserhalb Indiens (soweit nicht in Gruppe 9 vorkommend), (9) China, Japan, und Mongolen, (10) Afrika, (11) Amerika, and (12) Die Primitiven der Südsee und des südlichen Asiens. The selection of scholars chosen to make individual translations reveals how widely the editorial net has been cast, and how competent the literary product of this great enterprise will be found to be when it shall ultimately be completed.

As intimated in its title, the production of this work is being supervised by a local group of University professors in Göttingen, appointed for the purpose by the Göttingen Royal Society of Sciences. This Commission is made up of Professors Andreas, Bousset, Oldenberg, Otto, Peitschmann, Schröder, Sethe, Titius, Wackernagel, and Wendland. Here one finds abundant guarantee that the task will be in every way capably executed. German scholars will be entrusted with the major portion of the work, but a few foreign specialists will be invited to co-operate in the capacity of literary associates. The historical method of research will be scrupulously applied throughout; all special pleading, and all *ex parte* statements, will be rigorously excluded. Each volume—complete in itself and purchasable separately—is to be prefaced by a comprehensive Introduction; in Dr. Franke's book, this preliminary statement extends to nearly seventy pages. It will be found that copious footnotes are a conspicuous feature of these volumes. Valuable Appendices are promised, while the Indices are to be full yet precise, grouped under the headings of *Wortregister*, *Namenregister*, and *Sachregister*.

Six volumes have already been published, but it should

be explained that three [1] of these books really form part of an earlier similar work, the *Religions-Urkunden der Völker*, which has now been merged by consent in a much larger undertaking.

Two volumes included in this compendious scheme appeared two years ago.[2] With them, the new enterprise really begins; and students of Comparative Religion will find these two publications to be of exceeding value. In the former volume, one is given an excellent translation into German of selected portions of Buddhist Canonical Writings, while in the latter a like service is performed in the interest of the choicest Hymns of the Rigveda. The Scriptures of all the great religions of the East are to be dealt with after a similar manner in the volumes which are to follow.

It will be seen how, when this huge task has been completed, Germany will have placed her investigators in the History of Religions on a footing of equality with English-speaking workers in this field. The latter owe an immense debt to the labours of the late Professor Max Müller and his collaborators, whose initial enterprise lent impetus to inquiries of this type fully a generation ago [3]; corresponding research in Germany is now sure to receive a similar impulse, with the added advantage of an examination of the most recently discovered texts, and the application to them of a scholarship which, now more mature, is fully abreast of the times.

[1] *Cf.* Johann Warneck, *Die Religion der Batak. Ein Paradigma für animistische Religionen des Indischen Archipels*, 1909. Group 12. M. 5; Hans Haas, *Amida Buddha unsere Zuflucht*, 1910. Group 9. M. 6; Jakob Spieth, *Die Religion der Eweer in Süd-Togo*, 1911. Group 10. M. 10.

[2] *Cf.* R. Otto Franke, *Dīghanikāya. Das Buch der langen Texte des buddhistischen Kanons*, 1913. Group 8. M. 14; and Alfred Hillebrandt, *Lieder des Ṛgveda*, 1913. Group 7. M. 5. The sixth volume (*Prajñāpāramitā. Die Vollkommenheit der Erkenntnis. Nach indischen, tibetischen und chinesischen Quellen*, by Professor Walleser of Heidelberg, Group 8) appeared in 1914. The seventh volume (*Kojiki, Nihongi, Engishki*, by Professor Florenz of Tokyo, Group 9) may be published this year.

[3] *Vide supra*, footnote, p. 401.

THE UNIVERSAL TEXT BOOK OF RELIGIONS AND MORALS, edited by Annie Besant, President of the Theosophical Society. London: The Theosophical Publishing Society, 1910–1911. 2 vols. Pp. viii., 191 + viii., 178. 3*s*.

Separated by a long gap from the four works just named, there stands another which is entitled at least to a courteous passing mention. Two volumes have already appeared, and a third is promised. The first is restricted to 'Religion', and enumerates those 'doctrines of the Universal Religion' which are incorporated in the varied faiths of mankind. 'These broad teachings, found in every faith, are a common possession',[1] viz. the unity of God, the incarnation of Spirit, the brotherhood of Man, etc. Under each of these headings, various quotations (more or less relevant) are made from the Scriptures of the World,—Hindu, Zoroastrian, Hebrew, Christian, Islamic, Sikh, etc. The second volume is allotted to 'Ethics', and deals with its subject on precisely the lines embodied in the plan of its predecessor. 'That all religions teach similar ethics', the author remarks, 'is very fully proved in the following pages.'[2] Volume iii, long expected, has not yet appeared; but, when it does so, it is to present 'brief statements of the *special* doctrines of the various religions',[1] with a short account of their local and distinctive rites.

The student of Comparative Religion will not expect to find here the cautious and scientific accuracy of expert scholarship. The practice of collecting mere 'excerpts' from the Sacred Books of mankind, and of printing them side by side under selected headings—especially if the author has some self-evident *purpose* in view—has never proved effective in promoting the serious comparison of religions.[3]

[1] *Cf.* vol. i, p. 10. [2] *Cf.* vol. ii, p. iv.

[3] *Cf.* James G. R. Forlong, *Short Texts in Faiths and Philosophies.* Edinburgh, 1897; Martin K. Schermerhorn, *The Sacred Scriptures of the World.*

Nevertheless, it redounds to the credit of Theosophy that it has always encouraged the study of Comparative Religion, and it has done not a little to popularize and advance inquiries of this character. 'It admitted all the facts discovered by archæologists and antiquarians, but asserted that they were susceptible of quite other explanation than that given by the enemies of religion . . . viz. that the community of religious teachings, ethics, stories, symbols, ceremonies, and even the traces of these among savages, arose from the derivation of all religions from a common centre, from a Brotherhood of Divine Men, which sent out one of its members into the world from time to time to found a new religion, containing the same essential verities as its predecessors, but varying in form with the needs of the time, and with the capacities of the people to whom the Messenger was sent . . . Religions are the messages . . . of Manu, Zarathushtra, Buddha,'[1] etc. Whether this theory be accepted or rejected,[2] it is under the influence of the friendly regard which Theosophy has always shown towards Comparative Religion that many have caught their first impulse to face courageously the problems which that science presents, and to subject them to a serious and sustained study. Later on, under the guidance of a more competent and exacting leadership, some who were merely curious at the outset—anxious only to hear or tell some new thing—have become active and invaluable promoters of a branch of exact research which, with scarcely an exception, has rewarded a hundredfold their persistent and unselfish industry.

New York, 1883; James M. Hodgson, *The Bibles of other Nations*. Manchester, 1885.

[1] *Cf.* Annie Besant, *Theosophy*, pp. 14–15. London, 1912.

[2] Students of Comparative Religion will be interested in a lecture, recently delivered by Principal A. G. Fraser, entitled *A Comparison between Christianity and Theosophy*. London, 1913. Theosophy unfortunately glosses over the *irreducible differences* by which various religions are separated. Mr. Farquhar affirms that 'so far from providing a means of reconciling the great religions, Theosophy creates another religious system' (*The Crown of Hinduism*, p. 20): *vide supra*, p. 297.

BOUDDHISME CHINOIS. EXTRAITS DU TRIPITAKA, DES COMMENTAIRES, ETC., par Léon Wieger, S.J. Paris: E. Guilmoto, 1910– . *In progress.* Pp. *circa* 400, each volume. Fr. 9, each volume.

LE CANON TAOÏSTE, par Léon Wieger, S.J. Paris: E. Guilmoto, 1911– . *In progress.* Pp. *circa* 450, each volume. Fr. 9, each volume.

Father Wieger is well acquainted with China, concerning whose history, language, folklore, etc., he has written many books. He has studied also with eagerness the religions of that country, and has of late been engaged in editing and reproducing various Chinese sacred texts, each of which is accompanied by a fluent French translation. It was he who wrote the paper on 'The Religion of China' which Mr. Martindale has incorporated in vol. i of his recent *History of Religions*.[1]

Of *Bouddhisme chinois*, two volumes have been issued,[2] and two volumes of *Le Canon taoïste* have also been completed.[3] If the author's life is spared, he promises to supply us before long with a quite new and comprehensive corpus of ancient sacred texts.

Unfortunately, however, this undertaking is marred by several serious defects. A vast amount of labour has been expended, and a difficult situation has courageously been faced; yet one is forced to say that evidences of rather careless workmanship are by no means infrequent. Renderings of a text into another language, while philologically correct, may leave the reader immeasurably remote from the spirit and intention of the original. There can be detected in these pages an absence of poise, and a lack of that accurate balancing of one's diction, which are among the most reliable

[1] *Vide supra*, pp. 186 f.

[2] *Cf. Vinaya, monachisme et discipline* (1910), and *Les Vies chinoises du Buddha* (1913).

[3] *Cf. Bibliographie générale* (1911), and *Les Pères du système taoïste: Lao-tzeu, Lie-tzeu, Tchoang-tzeu* (1913).

criteria of the mastery peculiar to a mature scholar. Moreover, considerable sections of the Chinese text are at times quite arbitrarily omitted, and thus a wrong impression is once more likely to be conveyed to those who are accustomed unhesitatingly to follow their leader. Dr. Wieger's persistent habit of abridging the text when *he* thinks such a course desirable is utterly destructive of the permanent value of his work. It is important, therefore, to put younger students upon their guard, lest they appeal with undue confidence to a series of books which, in many respects, are of real and abiding worth.

TRANSACTIONS OF CONGRESSES AND LEARNED SOCIETIES, ENCYCLOPÆDIAS, ETC.

In the following section, it is proposed to draw attention to several groups of volumes—wide in their range, and very varied in character—which prove most valuable, and often simply indispensable, to students of Comparative Religion. The assistance they are capable of rendering differs in kind and degree, but that assistance must under no circumstances remain unsought and unutilized.

These 'Source Books' are practically innumerable. Only representative works will be mentioned; but happily, during the last four years, such publications—often of a more than ordinarily high standard of excellence—have been very greatly multiplied. They may be classified under four distinctive headings.

(1) CONGRESSES

There has never been a period when Conferences and Congresses—local and international—have been so numerous, so ardent, and so various as to-day. They undertake to deal with almost every conceivable theme.

The motive which inspires these assemblies is altogether commendable. Nor do such Congresses fail to achieve in large measure the ends they have in view. 'The broadened range of survey, the deliberate comparison of differing judgements arrived at by the more notable leaders in any science, the open impromptu discussions that follow, the indefinable stimulus that is secured through personal contact with experienced and venerated teachers, and the diffusion of intelligence touching a great variety of important

subsidiary questions, invariably count for a great deal'.[1] Not only so, but some of the most important literary undertakings of modern times have been the direct fruitage of such Congresses. It may be worth while to cite one or two recent instances. Take, for example, the preparation and publication of *The Encyclopædia of Islam*,[2]—a project which, often discussed by savants attending successive meetings of the International Congress of Orientalists,[3] led to action being finally taken at the Assemblée Générale de l'Association Internationale des Académies held in Paris in 1901. Or one may mention the proposal to provide a *Dizionario bio-bibliografico italiano*, more fully described as a *Repertorio biografico della storia d'Italia dal 476 al 1900*, to be edited by Leone Caetani, Principe di Teano,[4]—a scheme which was discussed at the International Congress of Historical Studies [5] held in Berlin in 1908. Or again, all must recall the suggestion that the preparation of a new *Mediæval Latin Dictionary* should at last be seriously undertaken, a proposition which was brought forward and ably supported at the still more recent meeting of the same Congress, when it met in London in 1913.[6] Lesser literary results, such as the founding of a new scientific journal or review,[7] have likewise often been achieved through the enlightened action of some international Congress.[8]

At each of these great Councils, considerable attention is paid to the developments taking place in various auxiliary sciences; and herein lies the necessity that students of Comparative Religion should make frequent and systematic survey of many a long row of bulky printed *Transactions*. Unfortunately, the custom of dispensing with printed *Proceedings* is steadily on the increase. Advance copies of

[1] *Cf.* Jordan, *Comparative Religion: Its Genesis and Growth*, p. 391. Edinburgh, 1905.

[2] *Vide infra*, pp. 438 f.

[3] *Vide infra*, pp. 414 f.

[4] *Vide supra*, pp. 302 f.

[5] *Vide infra*, pp. 421 f.

[6] *Cf.* the proposal to publish an up-to-date *Lexicon of Greek and Roman Mythology and Religion*: *vide infra*, p. 419.

[7] *Vide infra*, p. 489.

[8] *Cf.* the founding of the Kennedy School of Missions: *vide infra*, p. 498.

individual Papers can usually be obtained, and those who are specially interested in them are thus able to procure them by merely asking for them. On the other hand, the publishing of all Papers *in extenso* is too costly, while the furnished abstracts of them are in most cases wholly unsatisfactory. The lesson to be learned is that, in so far as possible, a student should arrange to attend the more promising of these Congresses. The time demanded, though yielded perhaps somewhat grudgingly, will generally in the end be sufficiently repaid. The 'impromptu discussions', to which reference has already been made,[1] are seldom correctly reported, if indeed they are reported at all. Should one be precluded however from giving personal attendance, the Papers of most likely value should promptly be procured, and pigeon-holed for reference when required

It is not proposed, in the present instance, to do more than single out for commendation a very few of the Congresses which have been convened during the past four years. In making a selection, the choice has naturally fallen upon those which have afforded the largest measure of help to students of Comparative Religion.

ACTES DU SEIZIÈME CONGRÈS INTERNATIONAL DES ORIENTALISTES. Session d'Athènes, Avril 6–14, 1912. Athens: Meissner et Kargadonris, 1912. Pp. 252. Fr. 7.50.

This great Council, invariably attended by many of the foremost savants of our day, is one of those which unhappily are falling into the habit of allowing their *Transactions* to remain unprinted. At the Copenhagen Congress, it was resolved—as regards that particular Meeting—that 'la publication des actes *in extenso* ou en extraits détaillés soit supprimée, et qu'au lieu de celle-ci paraisse une simple énumération des questions traitées'.[2] The Executive

[1] *Vide supra*, p. 412.

[2] *Cf. Actes du Quinzième Congrès international des Orientalistes. Session de Copenhague, 1908*, p. 80. Copenhague, 1909.

Committees of many a future Congress are quite certain to quote and accept this precedent!

The way in which a student of Comparative Religion can best surmount this difficulty, and thus continue to secure for himself the rich material that may be derived from scores of *unofficially* printed documents, has already been explained.[1] Many of the earlier volumes of the *Proceedings* of the Congress of Orientalists can still quite easily be obtained. In order to guide the investigator in his search, it may prove useful to supply a list of the Congresses which have thus far been held. Inaugurated by a notable assembly held in Paris in 1873, meetings followed in London, 1874, (3) St. Petersburg, 1876, (4) Florence, 1878, (5) Berlin, 1881, (6) Leiden, 1883, (7) Vienna, 1888, (8) Stockholm and Christiania, 1889, (9) London, 1892, (10) Geneva, 1894, (11) Paris, 1897, (12) Rome, 1899, (13) Hamburg, 1902, (14) Algiers, 1905, (15) Copenhagen, 1908, and (16) Athens, 1912. The next assembly was summoned to meet at Oxford in 1915.

FIFTH INTERNATIONAL CONGRESS OF FREE CHRISTIANITY AND RELIGIOUS PROGRESS, HELD IN BERLIN, AUGUST 5–10, 1910. Edited by Charles William Wendte. Berlin-Schöneberg: Protestantischer Schriftenvertrieb, G. m. b. H., 1911. Pp. xi., 679. 9*s.* 6*d.* [M. 8.50.]

The German report of the proceedings of this *Weltkongress für freies Christentum und religiösen Fortschritt*, issued by the same Publishing Company, is in some respects fuller than its English counterpart; but it is better perhaps, in the present case, to call attention to a volume which is the more likely of the two to be consulted by English-speaking readers. The translations, on the whole, are quite satisfactory; in certain instances, however, full justice is scarcely done to the language employed by the writers of some highly important

[1] *Vide supra*, pp. 413–4.

papers. It must be added that it is especially to be regretted that Professor Wobbermin's discussion of 'The Task and Significance of the Psychology of Religion' [1] has not been included in the English edition of this work.

These successive Congresses have been viewed in some quarters with a certain amount of suspicion, owing no doubt to the circumstances and influences which chiefly account for their origin. Such objections carry no weight with students of Comparative Religion, who regard all dogmatic differences from a wholly impartial point of view.[2] They are satisfied with the fact that each of these Congresses—held respectively in London (1901), Amsterdam (1903), Geneva (1905), Boston (1907), Berlin (1910), and Paris (1913) [3]—has been productive of clearer thinking and saner judgements on the subject of religion. The compact volumes of successive *Transactions* are well worthy of a place, and are certain to secure a place, on the bookshelves of every investigator of the central problems of reason, faith and conduct.

For students of Comparative Religion, the most fruitful section in the latest volume is Part V, which bears the general title 'Sympathetic Relations between Christianity and other Great World-Faiths'. Here are traced certain affinities between the Christian religion and Mohammedanism, Buddhism, Sikhism, Hinduism, etc. etc. Almost all the writers of these papers are Eastern scholars who regard Christianity from an oriental point of view, and through an atmosphere which is not always favourable to securing a right perspective of its qualities. Nevertheless, their verdict is neither unfriendly nor unjust; while, even among casual onlookers, it is bound to awaken many new and sobering reflections. Professor Gunkel's exposition of 'The

[1] *Cf.* Georg Wobbermin, *Aufgabe und Bedeutung der Religionspsychologie.* Berlin-Schöneberg, 1910. *Cf.* also the same author's *Zum Streit um die Religionspsychologie*: *vide supra*, p. 162.

[2] *Vide infra*, pp. 512 f., 516 f., etc.

[3] *Cf. Actes du Sixième Congrès international du progrès religieux.* Paris, [publication postponed]. For a good report of the proceedings *cf.*, meanwhile, *Bilychnis*, vol. ii, pp. 352 f.: *vide infra*, p. 475.

History of Religion and Old Testament Criticism'[1] is one of the papers which will repay careful perusal and study.

The next meeting of the Congress, now inevitably delayed, was to have been convened in Prague in 1915.

VERHANDLUNGEN DES SOZIOLOGENTAGES, 1910, herausgegeben von der Deutschen Gesellschaft für Soziologie. Tübingen: J. C. B. Mohr, 1911. Pp. 335. M. 8.

'The German Society for the Study of Sociology' held its first Congress in Berlin in October 1910. In addition to the present volume, which contains a number of excellent papers by well-known writers, a second volume—performing a like office for a second Congress held in Berlin in October 1912—was issued by the same Publishers in 1913.

The method and purpose of Sociology are here set forth in much detail, though not without the risk of raising a somewhat heated controversy in a quarter that will immediately suggest itself![2] Those who approach the study of religion from the sociological point of view will consult with advantage these thoughtful and timely volumes.

COMPTE RENDU DU XIV^e CONGRÈS INTERNATIONAL D'ANTHROPOLOGIE ET D'ARCHÉOLOGIE PRÉHISTORIQUE, TENU À GENÈVE DU 9^e–14^e SEPTEMBRE 1912. 2 tomes. Genève: Albert Kündig, 1913–1914. Pp. 696 + 528. Fr. 40.

Among the 'Communications et Discussions' contained in these volumes, there are few perhaps that claim mention when regarded from the standpoint of the student of religions. Yet here is a field, wide and fruitful, which experts are exploring not merely for their own information, but equally for the advantage of those who account Anthropology and

[1] *Cf.* pp. 114–25.

[2] *Vide supra*, pp. 66 f.

Archæology to be 'avenues of approach' to a domain that lies still in advance of them. Moreover, the illustrations with which these volumes abound cannot be too warmly commended.

The attendance at this Congress—numbering more than five hundred, and very cosmopolitan in its character—affords a sufficient reply to those who contend that the day for such Assemblies is drawing to a close. The interest immediately awakened was sustained throughout the course of the proceedings,—a gratifying tribute to the quality and range of the papers which the Congress inspired, and which afterwards it was happily instrumental in circulating among appreciative readers in Eastern and Western countries.

The next Congress was appointed to meet at Madrid in 1915.

ACTES DU IV^e^ CONGRÈS INTERNATIONAL D'HISTOIRE DES RELIGIONS, TENU À LEIDE DU 9^e^–13^e^ SEPTEMBRE 1912. Leide: E. J. Brill, 1913. Pp. 172. [Not for sale. Obtainable only by Members of the Congress.]

In several particulars, the Executive Committee of the Fourth International Congress did not follow the initiative of their predecessors at Oxford. To mention but one instance, no separate department was allotted to 'The Method and Scope of the History of Religions'. Opinions differed as to the advisability of repeating the 'new departure' which Oxford inaugurated;[1] and accordingly, in view of certain considerations which were pressed, this Section was not revived at Leiden.

The subjects with which students of Comparative Religion are accustomed to occupy themselves will be found, nevertheless, scattered here and there throughout this volume. In Section I, these topics are dealt with under the heading 'Religions des Peuples Sauvages, et Questions Générales'.

[1] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 54–5. Edinburgh, 1910.

Professor Goblet d'Alviella, as was fitting, was chosen one of the Presidents of this Section; and his personal contribution [1]—an able paper to which reference has already been made [2]—reminds one of the leadership and valued aid he rendered in a similar capacity at Oxford. His paper bears a title slightly different from that which he gave to it when it was afterwards printed in separate form; and it is here compressed within six and a half pages, whereas it extends to twenty-three pages when given in full. If the truth must be told, the Leiden *Transactions* are exceedingly disappointing in that they contain only the very scantiest abstracts of the papers which were read; while many of the contributions offered, not having been presented in person by their authors, have been altogether omitted. Professor Bertholet furnished in this Section an excellent discussion entitled 'Der Versöhnungsgedanke in der Religion', but it has here been curtailed within the pitiful limits of merely two pages.[3]

In other Sections of the Congress, Professor Oltramare writes suggestively on 'La Morale du Bouddhisme considérée dans ses relations avec la Doctrine;' [4] Mr. Stanley A. Cook, on 'The Old Oriental Religions and the Comparative Study of Religions',[5] Professor Jastrow, on 'Babylonian, Etruscan, and Chinese Divination;' [6] Professor Monseur, on 'Considérations sur les rapports entre les religions de l'Inde et de la Perse;' [7] Bishop Massignon, on 'De l'influence du Soufisme sur le développement de la théologie morale islamique avant le IV^e^ siècle de l'Hégire;' [8] Professor Calderon, on 'Parallels between the Thracian Elements of Greek Religion and Modern Slavonic Folklore;' [9] Professor Nilsson, 'Über den Plan eines Lexikons der griechischen und römischen Religion mit Ausschluss der Mythologie;' [10] Canon MacCulloch, on 'The Celtic Conception of the Future Life;' [11] Professor Clemen, on 'Der Einfluss der Mysterien-

[1] *Cf.* pp. 57–63. [2] *Vide supra*, pp. 346 f. [3] *Cf.* pp. 47–9.
[4] *Cf.* pp. 76–81. [5] *Cf.* pp. 99–102. [6] *Cf.* pp. 106–11.
[7] *Cf.* pp. 111–12. [8] *Cf.* pp. 121–2. [9] *Cf.* pp. 127–8.
[10] *Cf.* pp. 131–2. [11] *Cf.* pp. 143–4.

religion auf das Urchristentum;'[1] and Professor Bacon, on 'Baur's Theory of New Testament Origins from the viewpoint of Comparative Religion'.[2]

In addition to the *Actes* having been reduced to the proportions already indicated,—as contrasted with two volumes, containing a total of 833 pages, in 1908—it seems a mistake not to have offered the volume for sale, as in previous years. Many who cannot make it convenient to attend these Congresses are, nevertheless, profoundly interested in the discussions they arouse and the conclusions they announce.

The next meeting was appointed to be held in Heidelberg in 1916.

INTER-RACIAL PROBLEMS. Papers Communicated to the First Universal Races Congress, held at the University of London, July 26–29, 1911. London: P. S. King and Son, 1911. Pp. xlvi., 485. 7*s.* 6*d.*

This volume represents a new departure in the world of thought and action. 'Henceforth it should not be difficult to answer those who allege that their own race towers far above all other races, and that therefore other races must cheerfully submit to being treated (or mal-treated) as hewers of wood and drawers of water'.[3]

The object of this Congress, as stated in its formal invitation, was to 'discuss, in the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East,—between so-called white and so-called coloured peoples—with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation'.

That the 'general relations' in question are dependent, in no small measure, upon a fuller understanding and a more friendly co-operation among men of pronounced *religious* convictions needs no demonstration. Hence, although

[1] *Cf.* pp. 149–53. [2] *Cf.* p. 156. [3] *Cf.* p. v.

problems in Anthropology, Ethnology, Sociology, Psychology, etc., received ample discussion, an excellent paper on 'Religion as a Consolidating and Separating Influence'[1] was submitted by an expert in Comparative Religion, Professor T. W. Rhys Davids. 'This inner spiritual fount will ever make', he says, 'both for division and for consolidation.'[2] Special mention must be made of a paper on 'Shintoism'[3] by Dr. Genchi Kato, Lecturer on the Science of Religion in the Imperial University of Tokyo; of another, on 'The Behai Movement'[4] by 'Abdu'l-Bahá, and of one on 'The Influence of Missions'[5] by Professor Alfred Caldecott.

An excellent Bibliography—covering (1) Anthropology, (2) Ethnography, and (3) Race Contact—brings this eminently useful volume to a close; it will prove of much service to students, whether younger or more mature. The second Congress, which was to have met this year in Paris, is (owing to the European war) indefinitely postponed.

FOURTH INTERNATIONAL CONGRESS OF HISTORICAL STUDIES, HELD IN LONDON, APRIL 3–9, 1913. [The Proceedings have not yet been published.]

This great Congress, first convened at The Hague in 1898, is one of those learned societies which frequently cause disappointment by their omission to publish *Transactions*.[6] A great deal of printing has statedly to be supervised and paid for; but, for the most part, it covers merely the incidental needs of each Meeting, and consists largely of circulars, programmes, cards of invitation, lists of members, and the like. Take such an item as the *Kongress-Tageblatt*, —printed daily in four languages, and running in the aggregate into hundreds of pages—which was supplied to members

[1] *Cf.* pp. 62–7. [2] *Cf.* p. 67. [3] *Cf.* pp. 141–3.
[4] *Cf.* pp. 155–7. *Vide supra*, pp. 288 f. [5] *Cf.* pp. 302–12.
[6] *Vide supra*, pp. 413–4, and *infra*, pp. 425, etc.

during the Historical Congress that met in Berlin, August 6–12, 1908. After the Meeting immediately preceding it, held at Rome in 1903, and more recently at the close of the London Congress, individual papers were sent independently by their authors to the press; but the promised 'volume', hoped for at the conclusion of the latest of these assemblies, has not yet seen the light.

The International Congress of Historical Studies makes no pretence to undertake the promotion of the study of the History of Religions. Nevertheless, as already remarked,[1] the historical development of many branches of research 'subsidiary' to the study in question is noted and chronicled at each successive meeting. For instance, at the Congress held in 1913, not only were the results accumulated within such great central departments as Oriental History, Greek and Roman History, Religious and Ecclesiastical History, Archæology, etc., diligently expounded, but, under its 'Related Subjects'—Ethnology, Egyptology, etc.—a great deal of rich and most suggestive material was brought to the notice of special students in almost *every* domain of modern scientific inquiry.

The fifth Congress will meet in Petrograd in 1918.

SEMAINE D'ETHNOLOGIE RELIGIEUSE. COMPTE RENDU ANALYTIQUE DE LA PREMIÈRE SESSION, TENUE À LOUVAIN DU 27e AOÛT AU 4e SEPTEMBRE 1912. Bruxelles: Albert Dewit, 1913. Pp. 340. Fr. 6.

A modest 'Summer School',[2] due chiefly to the initiative of Dr. Wilhelm Schmidt of Vienna (its energetic Secretary) and of Professor Frédéric Bouvier of Hastings (England), has recently been begun in Belgium; and the record of its first session is certainly full of promise. As might be ex-

[1] *Vide supra*, pp. 413, 417–8, etc.

[2] In a preliminary statement, it is declared that this School ought to be regarded rather in the light of 'une Semaine studieuse que d'un Congrès. Le but devait en être avant tout technique, l'orientation résolument scientifique, l'esprit franchement catholique' (p. 24).

pected, in view of the surroundings and influences amid which this assemblage must meet,—its lectures being given under the express patronage and goodwill of the Archbishop of Malines—a strongly conservative atmosphere is discernible in almost every page of its *Proceedings*; indeed, the *raison d'être* of the School is to be found in the fact that 'nous avons des raisons sérieuses d'accueillir avec une certaine méfiance les conclusions arbitraires de la science moderne des religions',[1] and in 'la confusion produite dans l'Histoire des Religions par les théories fantaisistes de l'école évolutionniste et du péril qu'elles font courir aux croyances chrétiennes'.[2]

At the initial series of meetings,—in addition to the consideration of the more general aspects of Ethnology—special attention was devoted to Totemism, the religions of Annam, and the Ethnology of Oceania and Africa. Lecturers from France, Holland, Germany, and Austria came to assist their Belgian confrères. Although the School is organized chiefly in the interests of missionaries who are about to engage in propagandist efforts among non-Christian peoples,—'un moyen pratique . . . pour initier missionnaires et étudiants catholiques à l'étude technique de l'ethnologie en général et des religions non-chrétiennes en particulier'[3]—a commendable spirit of impartiality and of marked religious tolerance distinguishes the utterances of most of the teachers. The numerous Bibliographies which this volume furnishes are fairly full; they are drawn from widely varied sources, and are notably up-to-date.

Prior to the second session of the School (1913),[4] arrangements were made to ensure a thorough study of Mythology and Mohammedanism. This undertaking deserves to be supported, by Catholics and non-Catholics alike, in a hearty and sympathetic way.

[1] *Cf.* p. 28.

[2] *Cf. Revue d'histoire ecclésiastique*, vol. xiii, p. 747. Louvain, 1912.

[3] *Cf.* p. 23.

[4] The School, if revived, will likely meet in future during every second or third year.

ACTES DU Ier CONGRÈS INTERNATIONAL D'ETHNOLOGIE ET D'ETHNOGRAPHIE, TENU À NEUCHÂTEL DU Ier AU 5e JUIN 1914. [The Proceedings have not yet been published.]

Up to the time of preparing these notes, no volume of *Transactions* has appeared; but an official record of the Meeting will shortly be issued.

Certainly those who were present at the Congress—the first of its order—were not disappointed in the results it achieved. Its membership was made up of scholars who had journeyed from many widely separated countries. Not a few must have recalled the fact that the first Congrès International d'Anthropologie et d'Archéologie Préhistoriques (1866)[1] was convened at Neuchâtel; and here, most fittingly,—at a centre which has long devoted special research to Ethnographie, and where Professor van Gennep (Directeur of a well-known scientific review[2]) has recently been added to the University staff—another new departure was courageously inaugurated.

In an advance *Circulaire* a distinction was expressly drawn between Ethnology ('classement des races') and Ethnography ('étude comparée des civilisations'). In the absence temporarily of any fuller record of the proceedings, the topics for discussion, arranged in an admirably classified list, may be reproduced as follows: (1) Ethnographie générale (methods, history, etc.), (2) Ethnographie psychologique (Psychology of Religion, Mythology, etc.), (3) Ethnographie sociologique (primitive forms of racial organization), (4) Ethnographie technologique (beginnings of arts and industries), (5) Ethnologie et Ethnographie préhistoriques et protohistoriques, (6) Ethnologie et Ethnographie antiques (Egyptian, Assyro-Babylonian, Persian, Asia Minor types, Greek, and Roman), (7) Ethnologie, Ethnographie, et Folk-

[1] *Vide supra*, pp. 417 f.

[2] *Cf. Revue d'Ethnographie et de Sociologie*: *vide infra*, p. 488.

lore de l'Europe, (8) Ethnologie, Ethnographie, et Folklore de l'Asie et de l'Océanie, (9) Ethnologie, Ethnographie, et Folklore de l'Afrique, (10) Ethnologie, Ethnographie, et Folklore de l'Amérique, and (11) Enseignement des Sciences de l'Homme (organization and extension of Ethnographical Museums [1]). For students, anxious to appropriate suggestions offered by savants at work in an adjacent field, the thoughts quickened by the discussion of many of the foregoing themes naturally proved most fruitful and timely.

ATTI DEL III° CONGRESSO ARCHEOLOGICO INTERNAZIONALE, TENUTO A ROMA DAL 9° AL 16° OTTOBRE 1912. [The Proceedings have not yet been published.]

The tardy appearance of the *Transactions* of this Congress has regretfully to be noted. An abridged statement, giving a rapid survey of the ground overtaken, and registering the names of those who took a prominent part in the discussions which ensued, has already been distributed among members; [2] but something much more satisfying is very greatly desired.

Many papers of a 'subsidiary' sort, most interesting to students of Comparative Religion, were read in the Sections allotted to Archæology (prehistoric, oriental, prehellenic, italian, etruscan, christian, etc.), Philology, Papyrology, etc. Section IX however, set apart for researches in *Mitologia e Storia delle Religioni*, was especially attractive. Under the very competent guidance of Professor Ignazio Guidi (President) and Dr. Luigi Salvatorelli (Secretary), its deliberations were from the outset kept firmly in hand. It is to be hoped that the valuable papers thus procured may, before long, be made accessible.

[1] *Vide infra*, pp. 502 f.

[2] *Cf. Bollettino riassuntivo del III° Congresso Archeologico Internazionale.* Roma, 1913.

IL VII° CONGRESSO DELLA SOCIETÀ ITALIANA PER IL PROGRESSO DELLE SCIENZE, TENUTO A SIENA DAL 22° AL 27° SETTEMBRE 1913. [The Proceedings have not yet been published.]

At this seventh meeting of a Congress which has already won distinction because of its keen and progressive spirit, a new Section was created in the department of *Scienze morali*, and its members were instructed to devote their special attention to a study of the *Storia delle Religioni*. Not only so, but—at this initial meeting of the Section—papers were offered in quite unexpected numbers. Professor Pettazzoni read one entitled 'Il Criterio del Nirvana nella valutazione religiosa del Buddismo'; while, in the *Circolo Filosofico* of the Congress, he offered an excellent summary of current opinion on 'Le Origini della idea di Dio, secondo le recenti teorie storico-religiose'.[1] Dr. Salvatorelli, who recently published the valuable Bibliography elsewhere reviewed,[2] spoke on 'La Storia del Cristianesimo ed i suoi rapporti con la Storia civile'. Don Nicola Turchi—whose excellent Manual has already been referred to,[3] and who has recently been hard at work on two other volumes, one dealing with certain principles which govern the Science of Religion and the other concerned with questions relating to early Byzantine civilization[4]—read a paper entitled 'Sul valore del jus liberorum nella legislazione religiosa dell'imperatore Augusto'. Evidently this *Storia delle Religioni* Section is going to provide students of Comparative Religion with some very useful supplementary material. It is advisable, therefore, that all who are keen in this pursuit should keep themselves informed as to the work attempted and achieved by their confrères in Italy.

[1] *Vide supra*, pp. 330 f.

[2] *Cf.* Luigi Salvatorelli, *Introduzione bibliografica alla scienza delle religioni*: *vide infra*, pp. 460 f.

[3] *Cf.* Nicola Turchi, *Storia delle Religioni*: *vide supra*, pp. 198 f.

[4] *Cf. Il Culto di Giunone nel Lazio*, which is nearly ready for the press; and *La Civiltà bizantina*, which has been completed (Torino, 1915).

(2) LEARNED SOCIETIES

It will be impossible, within the brief space at one's command, to do more than indicate—in the very barest outline—the wealth of resources which in this quarter are provided for students of Comparative Religion. As in the case of Congresses, to which allusion has just been made,[1] the results of recently conducted researches may here likewise be gathered from a survey of successively issued *Transactions*. Happily, in the present connexion, the best papers are generally published in full; and they are prepared for the press with less haste, and under conditions more favourable to their future utility, than can usually be secured when scholars hold their Meetings in public, and at some centre more or less remote from the contributor's own home.

One has only to glance through any national Official Record[2] to comprehend how numerous such Learned Societies are, and how marvellously varied are the fields they occupy and explore. It is proposed, in the following pages, to mention only a few representative instances, the selection being determined by the express needs of those who are seeking to promote the interests of Comparative Religion. The value of such *Transactions* to all serious workers in this department can scarcely be overstated. Sometimes the direct assistance derived from this source is exceedingly timely and potent; but, even when the help obtained is only indirect, it often proves to be the first link in a chain of suggestion which supplies a clue to some unthought-of—yet important—discovery.

It is very interesting to record the fact that, in 1910, an International School of American Archæology and Ethnology was founded in Mexico. All problems of Mexican Anthropology are henceforth to be studied on the spot, and by representatives of the best expert scholarship of our time.

[1] *Vide supra*, pp. 412 f.

[2] *Cf. Year Book of the Scientific and Learned Societies of Great Britain and Ireland.* 31 vols. London, 1884– . *In progress.*

A local Director, holding office for one year, is nominated in turn by the Governments, Universities, Learned Societies, etc., that help to meet the costs of the undertaking; while students of good promise are sought for, and their investigations are sure to be guided by competent instructors. The outcome of this experiment will be watched with special eagerness by every prospective investigator of early Mexican religious beliefs and practices.

DIE DEUTSCHE GESELLSCHAFT FÜR ISLAMKUNDE BERLIN

This new 'Society for the Study of Islam' was founded in Berlin in 1912. As pointed out elsewhere,[1] its quest is directed towards gaining a more intimate acquaintance with Mohammedanism in its *present* relations—social, political, and religious—with the life of surrounding countries. This line of inquiry is distinctive, timely, and full of promise. The first President of the Society, Professor Martin Hartmann, has taken full advantage of the opportunity which this new foundation has opened up for him. The journal of the Society has already won for itself a cordial and enthusiastic welcome.[1]

L'INSTITUT SUISSE D'ANTHROPOLOGIE GÉNÉRALE GENEVA

The work undertaken by this Institute is much more comprehensive than its name would suggest to the majority of English-speaking students; it deals, in point of fact, with everything embraced under the descriptive phrase 'sujets anthropologiques, ethnographiques, et archéologiques'. At the head of the list of its office-bearers, this year, there stands the honoured name of Professor Édouard Naville. In the opening pages of its admirable journal, already commended,[2] the President writes: 'Nous espérons que les

[1] *Cf. Die Welt des Islams*: *vide infra*, p. 492.

[2] *Cf. Archives suisses d'Anthropologie générale*: *vide supra*, p. 473.

Archives contribueront à développer le goût de ces études en Suisse où il y a encore tant de recherches intéressantes à faire dans des domaines divers, et tant de restes du passé qu'il est de notre devoir de ne pas laisser périr '.[1] It is beyond question that the Institute will help to develop a keener ' taste for these studies ', not merely in Switzerland, but in many countries and among many individual scholars found far beyond its borders.

DIE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN
GÖTTINGEN

The magnificent undertaking upon which the Göttingen Royal Society of Sciences has recently embarked has been sufficiently described in preceding pages.[2] The importance of this enterprise cannot possibly be over-rated. At the same time, it represents only *one* field in which this distinguished group of scholars are already affording help to students of the History of Religions. Those who are most active in promoting the advancement of Comparative Religion have good reason for believing that Göttingen University and the Göttingen Royal Society of Sciences will yet render *them* a like special service. This step, if taken, would be one whose influence would speedily react, and react most effectively, upon several other centres in Germany,—centres which, thus far, have exhibited only a very moderate interest in this study.

THE JAPAN SOCIETY
LONDON

Although this Society (founded in 1892) was established more particularly for ' the encouragement of the study of Japanese Language, Literature, History, Folklore, Art,

[1] *Cf. Archives suisses d'Anthropologie générale*, vol. i, p. 6. Genève, 1914.
[2] *Vide supra*, pp. 405 f. *Vide supra*, also, p. 402.

Science, Industries and Social Life ', one has only to glance through its *Transactions* [1] to become aware that a student of the History of Religions—quite apart from the light he is bound to acquire touching an important branch of Ethnology, and apart from the copious and artistic illustrations which these successive volumes contain—may gather abundance of material proper to his own particular province. A compact Index to the *Transactions*, recently published,[2] proves a very convenient guide to those papers which will especially interest investigators of this school.

Informative interpretations of temple architecture (' How the Nikko Temples were Built ' : *cf.* vol. vii, pp. 160–77), sacred paintings (' Illustrations of Buddhism from Japanese Pictures ' : *cf.* vol. viii, pp. 210–27, and vol. xii, pp. 178–203), the national conception of loyalty (' Japanese Patriotism ' : *cf.* vol. vii, pp. 180–207), and many kindred subjects, deserve to be specially mentioned ; but numerous contributions deal even yet more directly with the subject of religion in Japan. Various aspects of Shinto (*cf.* vol. vii, pp. 340–51), Buddhism (*cf.* vol. vii, pp. 264–79), the influence wielded respectively by Shinto and Buddhism, etc. etc., are very competently expounded, yet always with conspicuous tact and in a way befitting the attention of a cosmopolitan audience.

What has just been said concerning the *Transactions* of the Japan Society applies of course with equal truth to the printed Proceedings of the Chinese Society of London,[3] and of many another *national* Learned Society which has found a home for itself in one or more of the capitals of Europe. ' A word to the wise is sufficient.'

[1] *Cf. Transactions and Proceedings of the Japan Society, London.* 12 vols. London, 1893– . *In progress.*

[2] *Cf. The Japan Society, London. Analytic Index to Volumes I to X.* London, 1913.

[3] *Cf.*, also, *The Chinese Review.* London, 1914. Begun in April, the European war soon led to its temporary suspension. For the expression of opinion formed from the *Chinese* point of view, it promises to prove helpful to Occidentals in no ordinary degree.

THE ROYAL ASIATIC SOCIETY
LONDON

The range of topics coming within the purview of this Society is so wide, and the mixed character of its membership compels so constantly the exercise of a fitting and discreet reserve, that strictly 'religious' questions can be given only an incidental and subordinate place in its programmes. Nevertheless, its *Journal*[1] and other official publications will not be overlooked by any keen student of religious life and movement in the East. Since the creation of the Society in 1823, it has (through its 'Oriental Translation Fund'[2] and in countless other ways) familiarized Western scholars with some of the most valuable literary resources of the inhabitants of the other side of the globe.

LA SOCIÉTÉ D'ANTHROPOLOGIE
PARIS

Students of Anthropology, as a rule, need no one to counsel them to keep under view the *Bulletins* of this vigorous Association.[3] The sixth series of this publication has now reached its fifth volume. Those who have let slip the opportunity of utilizing these records should seek to make amends for such remissness, and with the least possible delay.

RELIGIONSVETENSKAPLIGA SÄLLSKAPET
STOCKHOLM

Attention has already been directed to the *Beiträge zur Religionswissenschaft*, edited by this Society, and to which Dr. Söderblom contributed the introductory 'Heft'.[4] The first volume (1913–1914) has now been completed, its additional sections having been furnished by Professor Ignaz

[1] Published quarterly. London, 1834– . *In progress.*

[2] Volume xxiii, in the New Series, was issued in 1914. Thus quite a little library has already been created.

[3] *Cf. Bulletins et Mémoires de la Société d'Anthropologie de Paris.* Paris, 1860– . *In progress.*

[4] *Vide supra*, pp. 310 f.

Goldziher of Budapest on ' Katholische Tendenz und Partikularismus im Islam ', Dr. Samuel A. Fries (a leading Lutheran minister in Stockholm) on ' Jahvetempel ausserhalb Palästinas ', and Docent Gillis P: son Wetter of Upsala on ' Ich bin das Licht der Welt : Eine Studie zur Formelsprache des Johannesevangeliums '. Various literary notes, a chronicle, etc., have been added. These successive series of papers promise to yield students of the history, comparison, and philosophy of religions a most welcome accession of help.

(3) ENCYCLOPÆDIAS

It has frequently been levelled as a reproach against the scholarship of particular times and particular countries that it has devoted itself too much to ' the preparation of *mere* Encyclopædias '. This charge has been unusually rife during the last twenty years ; and, if the publication of such depositories of information is to be accounted a crime, the complaint is abundantly justified.

That the editing of *some* Encyclopædias—sadly lacking in knowledge, in comprehensiveness, in proportion, and in maturity of judgement—is blameworthy, few will venture to dispute. On the other hand, it is the glory of the present generation that, in almost every department, standard books of reference of this type have been supplied in copious measure. Never has the general level of such treatises been so high, and so insistently progressive. The value of such work, when well executed, is entirely beyond estimate. It supplies an epitome of human knowledge, brought conveniently up to date.

In no department of study have recent Encyclopædias been more in demand, and in no department have they shown themselves more adequate to meet the requirements of that demand, than in the domain occupied by modern students of religion. A glance through the pages which immediately follow will amply vindicate this statement.

THE ENCYCLOPÆDIA BRITANNICA, edited by Hugh Chisholm, aided by a large staff of Advisers and Assistants. 29 vols. Cambridge: The University Press, [11th edition], 1910–1911. Pp. *circa* 1000, each volume. £32 12*s*. 6*d*.

One of the chief literary achievements of the past four years has been the preparation and publication of a new edition of this standard national Encyclopædia. One annual *Supplement*—issued under the same editorial management, and bringing its review of our 'additions to knowledge' down to the end of 1912—has already been printed.[1] It was proposed, in this way, to keep the contents of the Encyclopædia constantly up-to-date; but no Supplement covering the years 1913 or 1914 has thus far been announced.

This vast undertaking, though very greatly to be commended from most points of view, yields some startling surprises. It is still chargeable with singular and persistent omissions. To mention one which users of this survey are likely to account foremost and most regrettable, no article on Comparative Religion has been provided! Such an oversight, under any circumstances, would have been sure to evoke unfavourable comment; but in an Encyclopædia which has passed through two editions within ten years, and whose rota of articles has been again and again revised, this omission simply passes comprehension.[2] Other books of reference, of a like standard, have a good deal to say upon the topic in question[3]; surely it is time that this great national publication—responsible and representative in no ordinary degree, and entitled to speak unequivocally in the

[1] *Cf. The Britannica Year Book, 1913.* London, 1913.

[2] It ought to be added that the latest edition of *The Century Dictionary* (12 vols. New York, 1914) has also overlooked this subject.

[3] *Cf. A New English Dictionary on Historical Principles.* 10 vols. Oxford, 1888– . *In progress. The New International Encyclopædia.* 17 vols. New York, 1903–1904. [2nd edition, 24 vols. 1914–1916.] *The New Schaff-Herzog Encyclopedia.* 12 vols. New York, 1908–1912: *vide infra*, pp. 440 f. Other Encyclopædias might be added to this honourable list, but the foregoing will suffice.

name of British scholarship—should no longer maintain its obstinate and inexcusable silence.

It may be replied that, in the *Index* (Vol. xxix, p. 193), the title 'Comparative Religion' appears, and that the inquirer is there referred to the topic 'Religion'. But when (following instructions) one turns to the subject named, it is only to discover that Comparative Religion is not mentioned even under that heading! On the History of Religions, the student will find in the *Encyclopædia Britannica* a score of splendid individual expositions; but, as bearing upon Comparative Religion, he will discover only brief incidental paragraphs—not always in harmony with one another—introduced in connexion with the treatment of various kindred topics. The inclusion of Comparative Religion in the *Index* seems to have been an after-thought. It certainly was omitted from the Editor's final programme, as it would appear to have been omitted from his initial general survey of the titles of such articles as were deemed imperative and timely.

ENCYCLOPÆDIA OF RELIGION AND ETHICS, edited by James Hastings. 12 vols. Edinburgh: T. and T. Clark, 1908– . *In progress.* Pp. *circa* 900, each volume. £1 8*s.* each volume.

During the past four years, four volumes have been added to those previously published.[1] As this great undertaking moves forward at a steady and untiring pace, those who have possessed themselves of its successive instalments come to value them more and more. Besides, they have now learned to utilize the contents of these volumes in a countless variety of ways.

An estimate of the prospective resources of this work, elsewhere expressed,[2] continues to hold good; for the student

[1] *Cf.* Volumes iv to vii, inclusive, covering articles from 'Confirmation' to 'Liberty'.

[2] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1906–1909*, pp. 53–4. Edinburgh, 1910.

of Comparative Religion, the Hastings's *Encyclopædia* is simply indispensable. It is true that it busies itself, almost exclusively, with providing a permanent historical foundation for Comparative Religion ; the subsequent critical ' construction ' remains unexecuted. The bricks and the mortar are here assembled in immense quantities. They are placed conveniently at hand, and one is supplied with numerous architectural designs of a more or less elaborate character. The work of actual building, however, is left undone. The comparativist must proceed to uprear—as best he can—a substantial and stable structure of his own.

Perhaps it is too soon to expect in a work of this sort the realization of an ideal which many had hoped to find embodied in the present treatise. Yet how is it that, in an Encyclopædia of Religion, ' Comparative Religion ' is practically ignored ! As a *Dictionary of the History of Religions*, Dr. Hastings's undertaking could not easily be surpassed.[1] It certainly has had no rival thus far. It is a library in itself, combining remarkable unity with remarkable breadth of view. It constitutes ' the most masterly, the most comprehensive, and the most reliable collection of data *relevant to* Comparative Religion that has ever been projected.' [2] Students in that field, accordingly, could not wrong themselves more profoundly, or more needlessly, than by neglecting to utilize the help which this Encyclopædia would be certain to yield them. Nevertheless, a great task—a considerably greater task—remains practically untouched. Without undue delay, comparativists must prepare and publish a deliberate, exhaustive, and carefully-balanced *comparison* of the religious beliefs, rites and institutions of mankind. Something more—and something much more—than the mere *juxtaposition* of multifarious religious tenets and practices is called for ; these sacred beliefs and acts

[1] *Cf.* many additional and notable articles on individual religions, found in Dr. Hastings's *Dictionary of the Bible*, vol. v. Edinburgh, 1905.

[2] *Cf.* Jordan, *Comparative Religion : A Survey of its Recent Literature, 1906–1909*, p. 54.

must be brought into *organic relationships* with one another, if man's religious history is to be rightly interpreted.[1]

It is impossible to call attention separately to the long succession of articles which make up the contents of the latest four volumes.[2] Further, it must needs be that, in a work framed on such comprehensive lines, readers will detect occasionally some very unexpected omissions. Reference has just been made to the absence of any article on 'Comparative Religion'; it is to be hoped that this oversight may be remedied in the volume which shall give us an adequate exposition of 'Religion'. It is surprising, too, that 'Cultural Areas' (*Kulturkreise*),[3] and the modern theories which stand associated with this new method of appraising certain ethnological problems, have been passed over in silence. It must be added that some of the positive statements which are made, and made with great confidence, —e. g. in the article on 'Deicide'— are open to serious question.

REALENCYKLOPÄDIE FÜR PROTESTANTISCHE THEOLOGIE UND KIRCHE, herausgegeben von Albert Hauck. 24 vols. Leipzig: J. C. Hinrichs, [3rd edition, revised and enlarged], 1896–1913. Pp. *circa* 800, each volume. M. 236.

As a *Supplement* to the third revised edition of this splendid contribution to scholarship, two volumes (Vol. xxiii, A–K, and Vol. xxiv, L–Z) appeared during 1913. In the second of them, the article on 'Religionsgeschichte'[4] will be found to have been entrusted to Professor Edvard

[1] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, pp. 12–13. London, 1908. *Vide infra*, pp. 518 f.

[2] In vol. vi, the expositions of 'God' (pp. 243–306) and 'Human Sacrifice' (pp. 840–67) will be especially welcomed by every comparativist. In vol. vii, the articles on 'Incarnation' (pp. 186–201), 'Israel' (pp. 439–56), 'Jainism' (pp. 465–74), 'Jesus Christ' (pp. 505–53), 'Judaism' (pp. 581–609), and 'Lamaism' (pp. 784–89) deserve special mention.

[3] *Vide supra*, pp. 47, 330, 360 f., etc.

[4] *Cf.* pp. 393–411.

Lehmann, who has discharged his commission with commendable thoroughness. As a friend and promoter of Comparative Religion, strictly so called, this writer has incorporated in his survey a good deal of matter which students of that science will specially value. The articles on 'Jesus Christus' (by H. Windisch) and 'Religionspsychologie' (by G. Wobbermin) are also to be commended, being studies preparatory to a better understanding of the function which Comparative Religion is seeking to fulfil.

THE CATHOLIC ENCYCLOPEDIA, edited by Charles George Herbermann, Professor of Latin Language and Literature, College of the City of New York. 16 vols. New York: The Robert Appleton Company, 1907–1914. Pp. *circa* 800, each volume. Original [and Standard [1]] edition, $96.00.

In accordance with the demands of the scheme originally drafted, this important work was completed in 1912. It then consisted of fifteen volumes. As its articles were arranged in alphabetical order, it was not intended at the outset that a separate index-volume should be published. However, in view of the desirability of providing cross-references to the huge mass of material which the Encyclopedia contained, a sixteenth volume was subsequently prepared [2]; it will not only prove immensely serviceable in itself, but it embodies a piece of work which has been exceedingly well executed. A number of articles, supplementary to those embraced within the preceding volumes, have very wisely been added.

The point of view of this Encyclopedia, as regards its statements on all questions of dogma, is necessarily that of the Roman Catholic Church.[3] Yet it is 'Catholic' in another

[1] Another edition, printed on less expensive paper and omitting many colour-plates and half-tones, may be purchased for $48.00.

[2] Published by the Encyclopedia Press. New York, 1914.

[3] *Vide supra*, footnote, pp. 384, 423, etc.

sense, at the same time. Speaking generally, its articles are distinguished by a timeliness and thoroughness which do infinite credit to those who have supplied them. Although this work deals professedly with 'the constitution, doctrine, discipline, and history of the Catholic Church,' and although it fulfils its appointed mission in a way that has secured for it the imprimatur of the Archbishop of New York, it can also fairly claim to be an Encyclopedia of considerably wider scope. Its contributors, who number more than a thousand, represent Great Britain, Ireland, the Continent, and (as a matter of course) some of the foremost scholars of the United States.

No special article has been allotted to 'Comparative Religion', but the subject is not ignored. It is dealt with, in a very condensed way, under the heading 'Religion'.[1] Yet this brevity is not accompanied by any evidence that Comparative Religion as a theological discipline is discountenanced, or its importance underestimated. As Mr. Martindale has shown, this modern science—under certain restrictions[2]—is to-day being deliberately cultivated by scholars representative of the Roman Catholic Church, with a view of turning its evident capabilities to good account in the very near future.[3] Buddhism, Confucianism, Hinduism, Jainism, Mohammedanism, and many other faiths, are passed under competent review.

THE ENCYCLOPÆDIA OF ISLAM. A DICTIONARY OF THE GEOGRAPHY, ETHNOGRAPHY AND BIOGRAPHY OF THE MUHAMMEDAN PEOPLES, edited by Martyn Theodor Houtsma. 3 [?] vols. Leiden: E. J. Brill, 1908– . *In progress.* Pp. *circa* 1000, each volume. £3 5*s.* each volume.

This great work—courageously projected, and then (in the form of separate fasciculi) carried forward for several years

[1] *Cf.* vol. xii, p. 747. [2] *Vide supra*, p. 384. [3] *Vide supra*, p. 373.

under seriously embarrassing conditions—saw its first volume completed in 1913.

For a long time, the need of such an Encyclopædia has been keenly felt. It is much wider in range, and much more exact in scholarship, than the late Dr. Hughes's well-known book.[1] The latter work is a compilation made by a single hand. It is a mine of rich treasure for all who wish to master the intricacies of Mohammedanism, as exhibited in the life and thought of various Moslem peoples; but it has long been out of print, and it is costly and hard to procure.[2] The present undertaking, on the other hand, is likely to run into at least four bulky tomes; volume i covers only such articles as emerge between A–D inclusive. Dr. Houtsma has been supported in his exacting labours by three associate editors of international standing, viz. Dr. Thomas W. Arnold, Professor René Basset, and Dr. Richard Hartmann.[3] The entire work is being printed simultaneously in English, French, and German. Yet, further: while this Encyclopædia confines itself—like *The Jewish Encyclopedia*[4]—to a single faith, it deals not only with every topic which concerns the religion and civilization of the different nations which profess Islam, but it includes a discussion of many questions of geography, biography, etc., which throw much light upon the career of a very influential and widespread religious movement. For the student of the History of Religions, this work will prove to be an indispensable help; for the student of Comparative Religion, it will be found to embody an immense array of facts which he must take into account. Indeed, just as the possession of a General Encyclopædia is essential to the equipment of every ordinary household, so

[1] *Cf.* Thomas Patrick Hughes, *A Dictionary of Islam. A Cyclopædia of the Doctrines, Rites, Ceremonies, and Customs, etc., of the Muhammadan Religion.* New York, 1885.

[2] Happily an edition of 500 copies has recently been issued (1914) by Messrs. H. Heffer and Sons, Cambridge.

[3] The sub-editors change with unusual frequency. Already Volume ii, in course of preparation, has had to secure a substitute for Dr. Hartmann.

[4] *Vide infra*, pp. 442 f.

this Special Encyclopædia—all *the more* because of its definitely restricted yet comprehensive range—is essential to the equipment of every serious student of Mohammedanism.

The Bibliographies, unusually copious and discriminative, are a special feature of this work.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, edited by Samuel Macauley Jackson, assisted by various Department Editors. 12 vols. New York: The Funk and Wagnalls Company, 1908–1912. Pp. *circa* 500, each volume. $60.00.

The Editor-in-Chief of this exceedingly useful work was happily permitted to see it brought to completion before he was taken from us. He was also editor of one of the leading departments in a similar publication, issued a few years earlier.[1]

As most are aware, the *Schaff-Herzog Encyclopedia* was based by the late Professor Schaff upon the second edition of Dr. Herzog's *Realencyklopädie für protestantische Theologie und Kirche*,[2]—a work comprised within eighteen volumes, and completed in 1888.[3] In Dr. Schaff's own words, it was 'not a translation but a condensed reproduction and adaptation of all the important German articles, with necessary additions (especially in the literature), and with a large number of new articles by the editors and special contributors. More than one-third of the work is original.'[4] This entirely reconstructed treatise appeared, in three volumes, in 1882–1884. In 1886–1887 a revised edition was issued, and a fourth volume was added. A subsequent revision took place in 1891, two years before Dr. Schaff's death.

The *New Schaff-Herzog Encyclopedia* is based, however,

[1] *Cf. The New International Encyclopædia.* *Vide supra*, footnote, p. 433.

[2] *Vide supra*, p. 436.

[3] The first edition, begun in 1854, was completed in twenty-two volumes in 1868.

[4] *Cf.* Preface, p. iv.

upon the third edition of the German work, for which Professor Hauck has acted as sole editor. In the present English version of it, the principle of making 'necessary additions' has continuously been followed; and, accordingly, an important article on 'Comparative Religion' has been introduced.[1] It is unfortunate that the writer undertakes, in reality, an exposition of the Science of Religion; for it is plain that he has confused two departments of research which ought to be kept scrupulously apart. Still, since the greater includes the less, he has much to say concerning the field in which the comparativist is daily at work. A good deal of the article is devoted to topics which, to a greater or less extent, are *subsidiary* to the study of Comparative Religion; it will be found peculiarly timely, therefore, by readers of the present survey.

Of the general excellencies of this Encyclopedia it is quite unnecessary to speak. It is one of the very best books of reference—compact, up-to-date, and reliable—purchasable in English to-day. A brief working-index, of great value, has since been prepared, and is now offered for sale.[2]

DIE RELIGION IN GESCHICHTE UND GEGENWART, herausgegeben von Friedrich Michael Schiele und Leopold Zscharnack. 5 vols. Tübingen: J. C. B. Mohr, 1909–1913. Pp. *circa* 1000, each volume. M. 130.

The first volume of this notable work appeared in October 1909, and covered the ground represented by the topics emerging between 'A to Deutschland'. Volumes ii and iii followed shortly afterwards,—the one, allotted to the section 'Deutschmann to Hessen', appearing in June 1910, and the other, assigned to 'Hesshus to Lytton', appearing in February 1912. Volume iv, embracing 'Maassen to Rogge', appeared in July 1913; while Volume v—slightly antedated,

[1] *Cf.* vol. iii, pp. 190–203.

[2] *Cf.* George W. Gilmore, *Index to the New Schaff-Herzog Encyclopedia of Religious Knowledge.* New York, 1914.

and covering the section 'Roh to Zypressen'—was issued from the press in January 1914. A comprehensive *Register-band* is promised, and may be expected at the close of the present year.

A high standard of achievement has been maintained throughout, and this work will long hold its place as an authoritative book of reference. The general topics relevant to Religion secure a fuller and more satisfying treatment than would have been accorded to them a decade ago. *Religionsgeschichte* and the *religionsgeschichtliche Schule*[1] are naturally much more in evidence than *vergleichende Religionsgeschichte* or *Religionsvergleichung*. Individual religions are briefly (yet very capably) handled; it will suffice to state that Professor Gunkel and Dr. Schiele undertook the editorial responsibility for all articles expository of the non-Christian religions.

This Encyclopædia is concise and inviting. It is free from all needless technicalities. Its successive papers are well proportioned. Its Bibliographies are excellent. It is designed especially for general and popular use, for it deliberately makes its appeal to a very wide circle of readers; nevertheless its scholarship, sound and conspicuous, will not be found lacking even among those who are no longer amateurs.

THE JEWISH ENCYCLOPEDIA. A DESCRIPTIVE RECORD OF THE HISTORY, RELIGION, LITERATURE AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY, edited by Isidore Singer, assisted by American and Foreign Boards of Consulting Editors. 12 vols. New York: The Funk and Wagnalls Company, 1901–1906. Pp. *circa* 700, each volume. $84.00.

As in the case of *The Encyclopædia of Islam*,[2] one finds here a depository of information bearing exclusively upon

[1] *Vide supra*, pp. 331 f.

[2] *Vide supra*, pp. 438 f.

the development of a single religion. Within the scope of a dozen portly volumes, opportunity is afforded for summarizing in an adequate way all that is authoritatively known concerning the Jewish race. The period of history dealt with covers three thousand years. It is no small achievement that so varied a mass of memoranda has been brought together within a single treatise.

The conviction has rapidly been growing in Germany that Encyclopædias, abandoning the attempt to present an all-comprehensive survey, should in future confine themselves to selected and definitely circumscribed themes. This custom is gaining many adherents in Great Britain and in the United States, as may be illustrated by the existence of some of the works of reference which have already been specified.[1] But the process of curtailment, thus recommended, may with advantage be carried still further. We need more and more, not Encyclopædias of Mythology, but an Encyclopædia of Greek Mythology,[2]—or of Roman Mythology, Indian Mythology, Egyptian Mythology, Teutonic Mythology, etc., as the case may be. So with Philology, Archæology,[3] and each of the other sciences in its turn. In this way, all the various sides of a subject may successively be studied, and each aspect of it examined under the guidance of a specialist who has gained unrivalled eminence in some given field of inquiry.

There was abundance of room, undoubtedly, for an Encyclopædia restricted to the history, literature, and religion of the Jews. The day is within sight when the religion of the Hebrews will call for treatment in an Encyclopædia reserved exclusively for that purpose.[4] Meanwhile, the student of Comparative Religion will find in this splendid treatise much preliminary information bearing upon Judaism,—information not so easily obtained anywhere else, yet of the highest utility in securing those ends which

[1] *Vide supra*, pp. 434 f., 440 f., etc.

[2] *Vide infra*, pp. 459 f. [3] *Vide infra*, pp. 444 f.

[4] *Cf.* John P. Peters, *The Religion of the Hebrews*: *vide supra*, p. 299.

he must keep persistently before him. The historical development of the doctrines distinctive of Judaism are carefully traced ; the relation of Judaism to Christianity, Islam, and other religions is clearly indicated ; while Jewish sects, Jewish philosophy, Jewish ethics, etc., are portrayed with skill, balance, and all the aids of a manifestly comprehensive knowledge.

PAULY'S REAL-ENCYCLOPÄDIE DER CLASSISCHEN ALTERTUMSWISSENSCHAFT, herausgegeben von Georg Wissowa und Wilhelm Kroll. 12 vols. Stuttgart : J. B. Metzler, 1893– . *In progress.* Pp. *circa* 1000, each volume. M. 30, each volume.

This great treasury of knowledge—although it is more contracted in range than some of the works already referred to—is simply invaluable touching questions which emerge in connexion with Greek and Roman religion. At the same time, it has much to say incidentally concerning several other religions.

Under the skilful editorship of Professor Wissowa, who in 1910 was fortunate enough to enlist the co-operation of Professor Kroll of Breslau, this standard work has entered upon a new lease of life. Its contents cover six general departments, viz. (1) Geographie und Topographie, (2) Geschichte und Prosopographie, (3) Litteraturgeschichte, (4) Sogenannte Antiquitäten, (5) Mythologie und Kultus, and (6) Archäologie und Kunstgeschichte. On questions of Greek and Roman mythology, early cults, archæology, inscriptions, etc., it is doubtless the premier book of reference which has thus far been produced. Its Bibliographies are almost perfect. It possesses an imposing list of over one hundred contributors, most of whom are experts in the researches which it undertakes. Its aim, as the publishers succinctly express it, is ' a codification of the entire knowledge we possess of the classical age, and the presentation

of this knowledge, in lexicon form, in a strictly scientific manner '.

Four *half*-volumes[1] have been issued during the past four years, viz. Volume vii (1 and 2) in 1910–1912, and Volume viii (1 and 2) in 1912–1913. The successive sections have now advanced as far as the letter ' H ',[2] and the work is more than half finished. In order, however, to keep it up-to-date during its necessarily slow progress, various *Supplements* have been arranged for; the first one, covering the words ' Aba to Demokratia ', was issued in 1903. The staff of contributors, moreover, has been enlarged; and, with a view of hastening the completion of their task, some of these scholars have already made a beginning with the letter ' R '. In this way, two or more portions of the work can in future be kept advancing simultaneously,—a method which has been adopted with great advantage by the editor of the *New English Dictionary*, now being published at Oxford.[3]

(4) SPECIAL WORKS

The books belonging to this final group are necessarily of a miscellaneous character. Some of them may seem at first glance to possess only a remote bearing upon the problems of Comparative Religion; but, upon examination, it will be found that they have a closer connexion with that science than originally seemed probable, while all of them are (in varying degrees) useful accessories for the prosecution of researches pertaining to comparative studies.

Many additional publications might fitly have been included in the following list. The selections made, however, are fairly representative of others of the same class. The choicest books have been specified, and each of them will repay the student's conscientious scrutiny.

[1] The pagination runs from the beginning to the close of each *full* volume.

[2] The first portion of Volume viii covers ' Helikon-Hestia ' (1912), while the latter portion covers ' Hestiaia-Hyagnis ' (1913).

[3] *Vide supra*, footnote, p. 433.

THE WISDOM OF THE EAST, edited by Lancelot Cranmer-Byng and Shaporji Aspaniarji Kapadia. 47 vols., thus far. London: John Murray, 1905– . *In progress.* Pp. *circa* 100, each volume. 1*s.*–2*s.*, each volume.

These valuable little books are liable to be missed—or, at least, considerably underestimated—because of their modest size and cost. They are, it is true, very uneven in quality. They make no exaggerated pretences. Many of them are at best merely translations; some of them are translations at second-hand, borrowed by permission of the scholars who originally made them. The editors claim only that 'these books shall be the ambassadors of goodwill and understanding between East and West,—the old world of Thought and the new world of Action. . . . They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help towards a revival of that true spirit of charity which neither despises nor fears the nations of another creed and colour'.

The aim of the series, modest though it is, is an extremely worthy one. The inexpensiveness of the volumes will ensure for them an extended circulation; several of them have already had to comply with the demand for a second and third impression. But something more must be said. A number of the translations included in this series are quite new, and have been made from difficult and not easily accessible texts. The assistance of eminent specialists has been enlisted. Honest and thoroughgoing research has been one of the objects continually kept in view. Brief—yet, within their limits, valuable—Introductions have been secured. And certainly no reader of a comparativist turn of mind can miss, or fail to profit by, that contrast between Eastern and Western modes of thought of which he is constantly kept aware.

Among the more recent additions to this series, special

attention is drawn to two books contributed by Mr. Giles;[1] an attractive sketch of Early Egyptian religion;[2] two competent translations from Pâli texts,[3] and one from a French text in exposition of Buddhism;[4] and a summary of Sikhism[5] that is likely to lead not a few to consult the pages of Mr. Macauliffe's great work,[6] upon which it is confessedly based.

A HISTORY OF CREEDS AND CONFESSIONS OF FAITH IN CHRISTENDOM AND BEYOND, by William Alexander Curtis, Professor of Systematic Theology in the University of Aberdeen.[7] Edinburgh: T. and T. Clark, 1911. Pp. xx., 502. 10*s.* 6*d.*

It may cause surprise, at first, that this volume should have been included in the present list; but a perusal of the book itself will speedily remove that impression. One finds here, in point of fact, an admirable illustration of the wisdom of those students of Comparative Religion who, when scrutinizing intently the floods of current scientific literature, cast a capacious net.

In this treatise we possess the fruit of a courageous and exacting undertaking. It is the product of historical and theological research—uncommonly well executed—which fully entitled its author to the immediate University recognition it secured for him. Concerned chiefly with the doctrinal standards of Christendom,—the texts of whose multifarious Creeds it reproduces in full—it reminds the reader at once of a very able American work (devoted to the same

[1] *Cf.* Lionel Giles, *Musings of a Chinese Mystic* (1911), and *Taoist Teachings* (1912).

[2] *Cf.* Margaret A. Murray, *Ancient Egyptian Legends* (1913).

[3] *Cf.* W. D. C. Wagiswara and Kenneth J. Saunders, *The Buddha's 'Way of Virtue'* (1912); and Edward J. Thomas, *Buddhist Scriptures* (1913).

[4] *Cf.* Winifred Stephens, *Legends of Indian Buddhism* (1911).

[5] *Cf.* Dorothy Field, *The Religion of the Sikhs* (1914): *vide supra*, p. 297.

[6] *Cf.* Max. A. Macauliffe, *The Sikh Religion*: *vide supra*, pp. 260 f.

[7] Appointed in 1915 Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh.

subject [1]) to which Dr. Curtis more than once acknowledges his indebtedness. One portion of it, however, is allotted to 'Creeds and Confessions outside Hebrew and Christian Religion',[2]—Zoroastrian Creeds, Buddhist Creeds, Mohammedan Creeds, etc.; and into this brief space—all too curtailed—the author has packed a wonderful amount of material and suggestion. The volume, as its title affirms, is contributory for the most part to the History of Religions. It discloses the various stages through which given doctrinal statements can be shown to have passed, in the course of their gradual formulation. But, just as the History of Religions is itself a stepping-stone to Comparative Religion, so this acute and valuable treatise—not least significant in its final chapter, where it discusses 'Subscription and its Ethics: The Ideal Creed'—prepares the way for the achievement of that ultimate unity (among the representatives of *all* types of belief) for which thoughtful men everywhere are now earnestly pleading. 'The house we long to build is to be vaster [than its predecessors], capable of accommodating under its spreading roof, not individuals or families only, but churches, peoples, even religions. . . . There are signs that Christian missionary enterprise is stimulating other faiths to formulate their characteristic tenets with a precision and self-scrutiny hitherto unknown; and it is probable that the future will receive from them substantial additions to the library of dogma.[3]

From one point of view, this work might fitly be assigned a place under Comparative Religion,[4] viz. within that department of it which is commonly known as Comparative Theology. It is better, however, on the whole, to put it under 'Special Works', seeing that it is really a comprehensive Source Book, invaluable for frequent reference. But students of Comparative Religion, having gratefully perused it, will eagerly scan all other books from the same pen.

[1] Cf. Philip Schaff, *The Creeds of Christendom*. 3 vols. New York, 1877. [5th edition, 1890.]

[2] *Cf.* Chapter ii. [3] *Cf.* pp. vii–viii. [4] *Vide infra*, pp. 507 f.

L'ANNÉE SOCIOLOGIQUE, publiée sous la direction de Émile Durkheim, Professeur à la Faculté des Lettres de l'Université de Paris. 12 vols., thus far. Paris: Félix Alcan, 1898– . *In progress.* Pp. *circa* 800, each volume. Fr. 15.

Professor Durkheim, and the eminent group of scholars who are collaborating with him in the production of this valuable treatise, interpret 'Sociology' in an extraordinarily comprehensive way. This department of study is made wide enough to embrace, not only Sociology as generally defined,[1] but (with emphatic insistence) Religious Sociology in particular, together with all its multifarious affiliations with Anthropology, Ethnology, Mythology, Psychology, etc. etc.[2] Accordingly, under a great variety of headings, and in harmony with a very thorough-going system of classification, nearly all the best literature of practically all lands is brought under systematic and critical survey, at least once every three years.[3]

Occasion has already been taken to point out that M. Durkheim is inclined to carry his characteristic views to a very questionable extreme.[4] All the books successively examined and appraised in this publication are brought to the touchstone of a somewhat arbitrary standard; and they are commended or condemned accordingly. But even where a given volume may fail to come up to the requirements of a test which in these pages is often much too rigidly applied, it may still be possessed of qualities which entitle it to honour, and possibly to a measure of quite unusual distinction. These incidental points of excellence are seldom overlooked in the pages of *L'Année Sociologique*. It is because a conspicuous degree of fairness, backed by a special knowledge of the field which the criticized volume has undertaken to

[1] *Vide supra*, pp. 62 f.

[2] *Vide supra*, p. 63.

[3] Prior to 1910 (vol. xi, 1906–1909) each volume covered the literature of the *two* preceding years.

[4] *Vide supra*, pp. 64 f. and 66 f.

deal with, is easily distinguishable in the great majority of its reviews, that weight and permanent value must be attached to its well-considered deliverances. It is not surprising therefore that, while the price of each volume has recently been advanced from ten to fifteen francs, the number of purchasers steadily increases. Every student of Comparative Religion who is wise will make a point of ensuring that these successive surveys shall regularly be added to his book-shelves. They are a perfect mine of wealth, and cover practically the whole domain of studies subsidiary to the one to which he is especially devoted.

CROYANCES, RITES, INSTITUTIONS, par le comte Goblet d'Alviella, Sénateur, et Professeur de l'Histoire des Religions à l'Université de Bruxelles. 3 vols. Paris: Paul Geuthner, 1911. Pp. xx., 386 + 412 + 389. Fr. 22.50.

The writer of these portly volumes can look back over a public career which very few academic leaders to-day can match. For the space of a generation, he has been ceaselessly active as a teacher and author; while, during more recent years, he has proved a valued and most highly esteemed member of the Senate of his country.

Professor Goblet d'Alviella is one of the surviving founders of the Science of Religion. Not a few still remember the mingled suspicion and satisfaction with which his earliest volume in this field was greeted, both in Belgium and elsewhere.[1] This treatise, which contains a synopsis of his first course of lectures, delivered before the University of Brussels in the winter of 1884–1885, is not included in the volumes of Collected Writings to which we are now drawing attention; but, historically considered, it is a highly valuable and significant product. It includes, moreover, an Appendix which contains matter not elsewhere reprinted, and which is entitled 'Réponse à quelques objections pro-

[1] *Cf. Introduction à l'histoire générale des religions.* Bruxelles, 1887.

duites contre mon cours',[1]—a fact all the more piquant inasmuch as his *Leçon d'ouverture*, dealing with 'Des préjugés qui entravent l'étude scientifique des religions', is reproduced in full.[2] This earlier course of lectures, redelivered each year until 1889 when they were supplanted by a course dealing with 'Les Principes généraux de l'évolution religieuse', produced a deep and far-reaching impression; indeed the mental and theological quickening they inspired, while they were being offered annually in the University, will never be forgotten by those who heard them.

The present elaborate compilation is a sort of epitome of the life-work of its author. It includes all the most noteworthy of his lesser publications, collected into a convenient and attractive form. In no way could the varied interests and investigations of this writer have been exhibited in a more arresting manner. It is but the simple truth to say that the production of the literary matter contained in these three volumes constitutes a very remarkable performance. All departments of the Science of Religion have been investigated. Tome I is allotted to Hiérographie, and covers Archæology and the History of Religions. Tome II is assigned to Hiérologie, and covers Questions of Method and of Origins. Tome III is reserved for Hiérosophie, and covers Problems of the Present.

In this thesaurus of acute and courageous exposition, exceedingly useful for reference, it is the second volume that will chiefly interest the readers of this survey. In it, the author deals with such topics as 'L'Histoire des Religions dans l'enseignement public',[3] 'De la méthode comparative dans l'Histoire des Religions',[4] 'Les Sciences auxiliaires de l'Histoire Comparée des Religions',[5] 'Trois limitations de la méthode comparative',[6] 'La Méthode comparative et le choix d'un étalon',[7] etc. etc.

[1] *Cf. ibid.*, pp. 135–74.
[2] *Cf. Croyances, rites, institutions*, vol. ii, pp. 1–28.
[3] *Cf.* pp. 46–72. [4] *Cf.* pp. 93–108. *Vide supra*, pp. 346 f.
[5] *Cf.* pp. 192–210. [6] *Cf.* pp. 211–15. [7] *Cf.* pp. 364–94.

THE CAMBRIDGE MEDIEVAL HISTORY, edited by Henry Melvill Gwatkin and James Pounder Whitney. 8 vols. Cambridge: The University Press, 1911– . *In progress.* Pp. *circa* 800, each volume. £1, each volume.

The Cambridge Modern History, planned by the late Lord Acton, has found a worthy successor in the present admirable treatise. The University which has given us *The Cambridge History of English Literature,* and which stands so closely connected with the publication of the latest edition of the *Encyclopædia Britannica,*[1] has rendered a further and truly magnificent service through its preparation and publication of its 'Modern' and 'Medieval' Histories.

The present work, it must be remembered, is not merely a product of the choicest British scholarship; it contains, in addition, the best fruits of learning that Europe and America are able to furnish. It is, in truth, an international thesaurus of tested historical information. Scholars in the United States, France, Italy, and Russia—besides those of Germany, Austria, Hungary, Bulgaria, Spain, etc.—have cheerfully undertaken the tasks severally entrusted to them. At the same time, the successive volumes, though learned, are never laboured. They are intended, 'partly for the general reader, as a clear and (as far as possible) interesting narrative; partly for the student, as a summary of ascertained facts, with indications (not discussions) of disputed points; and partly as a book of reference, containing all that can reasonably be required in a comprehensive work of general history'.[2]

Two volumes of this great undertaking have already appeared. One is devoted to 'The Christian Roman Empire, and the Foundation of the Teutonic Kingdoms' (1911), while the other deals with 'The Rise of the Saracens, and the Foundation of the Western Empire' (1913). It will at

[1] *Vide supra,* pp. 433 f.

[2] *Cf.* vol. i, p. v.

once recur to the student of the History of Religions that the period covered is one in which many of the faiths of mankind underwent an epoch-making transition. It was an era of syncretism and the intermingling of divergent spiritual interests. One recalls instantly those books by Professor Cumont [1] and Professor Toutain [2]—not to mention others—to which attention has already been directed.

Among the more important sections to which the comparativist will be certain to turn, in volume i, are those written by the late Principal Lindsay on 'The Triumph of Christianity' (chap. iv, pp. 87–117), by Dr. M. Manitius on 'The Teutonic Migrations' (chap. ix, pp. 250–76), and by Dr. T. Peisker on 'The Asiatic Background' (chap. xii, pp. 323–66). In the second volume, Professor Anthony A. Bevan interprets with extraordinary compactness and grasp 'Mahomet and Islam' (chap. x, pp. 302–28), Professor Carl H. Becker deals very competently with 'The Expansion of the Saracens' (chaps. xi, pp. 329–64, and xii, pp. 365–90), Professor Camille Jullian expounds 'Keltic Heathenism in Gaul' (chap. xv, pp. 460–71), the late Sir Edward Anwyl renders the same service touching 'Keltic Heathenism in the British Isles' (chap. xv, pp. 472–9), Miss Phillpotts discourses on 'Germanic Heathenism' (chap. xv, pp. 480–95), while Rev. Frederick E. Warren sketches the 'Conversion of the Kelts' (chap. xvi, pp. 496–513), and Professor Whitney outlines the 'Conversion of the Teutons' (chap. xvi, pp. 514–42).

The student of Comparative Religion might easily suppose, at first sight, that this work had no very special interest for him. His 'fach' is not so much as dreamed of by the great majority of its contributors; possibly, by some of them, it is a subject held in conscious and insistent abeyance. Nevertheless, as a 'subsidiary' to the study of Comparative

[1] *Cf.* Franz Cumont, *Les Religions orientales dans le Paganisme romain*: *vide supra*, pp. 207 f.

[2] *Cf.* Jules Toutain, *Les Cultes païens dans l'Empire romain*: *vide supra*, p. 224.

Religion, the *Cambridge Medieval History* has already rendered a wide and much appreciated service. In particular, its copious Bibliographies deserve the warmest praise. They have cost great labour, but they will win more and more the unstinted gratitude of those who have occasion to consult them.

THEOLOGISCHER JAHRESBERICHT, herausgegeben von Gustav Krüger und Martin Schian. 33 vols., thus far. Tübingen: J. C. B. Mohr, 1881– . *In progress.* Pp. *circa* 1,200, each volume. Price varies; *circa* M. 70, each volume.

This comprehensive survey of the theological literature of the world maintains its stately progress from year to year. Moving forward at its accustomed and very deliberate pace, it refuses to be hurried. Volume xxxiii, still in course of publication, covers the year 1913. Since its removal from Berlin to Leipzig in 1906 (and especially during its domicile in the latter city, viz. until July 1914,) this compendium has increased considerably in size, yet without losing either its grip or its incisiveness. The student of Comparative Religion would be impoverished indeed if this invaluable work of reference were not constantly within reach.

Among the numerous departments into which the theological literature of each year is distributed,—*Das Alte Testament, Das Neue Testament, Kirchengeschichte,* etc. etc., —the sections allotted to *Encyklopädie und Methodologie, Religionsphilosophie, Der vordere Orient,* and *Nichtsemitisches Heidentum* will especially reward the search of every comparativist. The works reviewed are dealt with, of course, —as a rule—in the briefest possible manner; this fact constitutes the one defect, and even a cause of frequent annoyance, inseparable from any attempt at criticism on so vast a scale. Nevertheless, a reader who is keen as well as patient can pick up easily the clue of which he stands in need, and will often be assisted (or forewarned) in the

effective prosecution of his task. Special students in all departments of modern inquiry, whether younger or more mature, cannot fail to find in *some* portion of this volume the information they require. It is a veritable Index of modern theological literature. Its contents are systematically arranged, and are made accessible with a minimum of labour to all classes of investigators.

GRUNDRISS DER INDO-ARISCHEN PHILOLOGIE UND ALTERTUMSKUNDE, herausgegeben von Heinrich Lüders und Jakob Wackernagel. 3 vols., issued in numerous separately-bound 'Parts'. Strassburg: Karl J. Trübner, 1896– . *In progress.* (The sizes and prices of the 'Parts' vary very considerably.)

This important work, launched by the late Georg Bühler, moves forward all too slowly. It is promised however that, under its present Editors,—aided by an international group of nearly thirty scholars—much more rapid progress will now be made. Two *Hefte* have been issued since the beginning of 1910, viz. Professor Macdonell's *Vedic Grammar* and Sir Jervoise Athelstane Baines's *Ethnography*.[1] Both of these 'Parts', and several others also, are printed in English; contributors, some of whom are British or American, are allowed to write either in English or in German.

The plan of this comprehensive work, which is not as widely known as it ought to be, embraces three main subdivisions. Volume i has been assigned to *Allgemeines und Sprache*. Six of the twelve *Hefte* of which it consists, each of which may be obtained separately, have been issued; students of Philology[2] will find that an immense amount of help may be secured from these erudite discussions. Volume ii is devoted to *Literatur und Geschichte*. Only two or three of its nine *Hefte* have thus far been published;

[1] *Vide supra*, p. 60.

[2] *Vide supra*, pp. 111 f.

students of Ethnology,[1] of selected Sacred Texts,[2] of Archæology,[3] etc., are here specially appealed to. Volume iii is allotted to *Religion, weltliche Wissenschaften und Kunst.* About half of its *Hefte*—dealing with Mythology,[4] Minor Religious Systems, Ritual Literature, etc.—are now ready. It is to this portion of the undertaking that students of the History of Religions, and of Comparative Religion, will certainly turn. Professor Kern's well-known handbook on Buddhism [5] forms one of the *Hefte* in this third subdivision.

The publisher is fully warranted in maintaining that this Encyclopædia of Indo-Aryan Research represents the first attempt made to provide a complete, systematic and concise survey of the vast field of Indian languages, religion, history, antiquities, and art, most of which subjects have never before been treated in a connected form. Though the *Grundriss* is primarily intended as a book of reference for students, it will nevertheless prove useful to all who take interest in India, and not least to those who are studying critically the various religions of that country. Moreover, although these volumes for the most part summarize results which have already been achieved, they will be found to contain much that is new, and much that will doubtless lead to unforeseen discoveries in the future.

VEDIC INDEX OF NAMES AND SUBJECTS, by Arthur Anthony Macdonell and Arthur Berriedale Keith. (Indian Texts Series.) 2 vols. London: John Murray, 1912. Pp. xvi., 544 + 592. £1 4*s*.

It would be hard to exaggerate the value of these exhaustive volumes; it is quite impossible to thank adequately the two scholars who have made their contents available. Such

[1] *Vide supra*, pp. 35 f.
[2] *Vide supra*, pp. 114 f., and 401 f.
[3] *Vide supra*, pp. 81 f.
[4] *Vide supra*, pp. 96 f.
[5] *Cf.* Hendrik Kern, *Manual of Indian Buddhism.* Strassburg, 1896.

labours can never really be requited; nevertheless, they unquestionably do awaken a very lively and abiding sense of gratitude.

There will be found collected here 'all the historical matter accessible to us in the earliest literary documents of India . . . a conspectus of the most ancient phase of Aryan civilization that can be realized by direct evidence'.[1] The record comes down to the rise of Buddhism, about 500 B.C. It is the first time that such a task has been undertaken, and it has been discharged with scrupulous thoroughness and completeness.

Much as the student of Comparative Religion may profit by a use of this *Index*, it is for the *Encyclopædia* (which is to follow) that he will impatiently wait. Not India's civilization, but the *religious factors* in that civilization, constitute the theme in which he is particularly interested; and it is upon this topic that the two scholarly compilers are at present at work. Masters of Sanskrit will no doubt especially welcome the two volumes already completed. Many of the discussions and criticisms they contain are necessarily technical. They deal courageously with questions which are still under debate; hence the elaborate and very complete Bibliographies which the authors have supplied. But Comparative Religion lives and moves and has its being within a much more contracted sphere. If the present volumes fairly forecast the treatment which is soon to be accorded to 'the most ancient phases of Aryan religious beliefs', the compilers are about to make students of Comparative Religion more than ever their debtors, and to win their united and unstinted benedictions. What Dr. Hastings and his colleagues have achieved—and will soon more completely achieve—through the publication of a magnificent General Encyclopædia,[2] these two British scholars are now about to accomplish through an exposition of early religious thought and ritual in India.

[1] *Cf.* p. vii.

[2] *Cf. Encyclopædia of Religion and Ethics*: *vide supra*, pp. 434 f.

EXTRA-BIBLICAL SOURCES FOR HEBREW AND JEWISH HISTORY, by Samuel Alfred Browne Mercer, Professor of Hebrew and Old Testament Literature in the Western Theological Seminary, Chicago. New York: Longmans, Green and Company, 1913. Pp. xiv., 210. $1.50.

Students of Comparative Religion can obtain much help from this Manual; and, when they turn to it, they will find that the information they need is embodied in a very compact and convenient form.

Dr. Mercer is not immediately concerned with requirements which are peculiar to students of religion; and, when he *is* so concerned, it is upon its historical (rather than upon its comparative) aspects that he specially dwells. Occasionally a more personal and critical note is to be found in his brief 'Introductions'.[1] Religion, however, is so interwoven with the very texture of Hebrew and Jewish thought that it may be said to be in evidence throughout the pages of this volume.

The 'sources' which Professor Mercer has translated and edited are grouped in the following chronological order. First of all come the *Cuneiform Sources*, including (1) the Babylonian Period, (2) the Tell el Amarna Period, (3) the Assyrian Period, and (4) the New Babylonian and Persian Periods. Next, the writer indicates the *Egyptian Sources*, starting with the Old Kingdom (2980-2475 B.C.), and including the Middle Kingdom, the Empire, and on until the conquest by Cambyses in 525 B.C. Third, we are reminded of *Other Semitic Sources*, including the Moabite Stone and the relevant Elephantiné Papyri. Finally, we are introduced to those important *Greek and Latin Sources* which embrace a period reaching from Cyrus (559 B.C.) to Hadrian (A.D. 135).

It will be seen that the era covered is a very wide one,

[1] *Cf.* p. 12.

and few important monuments or documents seem to have been overlooked. Some omissions, to be sure, the writer has purposely made. Thus, under Greek Sources, he states that the chief helps in this connexion—Josephus, Philo, and the New Testament—' have not been reproduced, because they are accessible to all students '.[1] But, while the record does not profess to be absolutely complete, it is substantially complete; the workmanship is thorough; and the information supplied is quite sufficiently detailed. The period under review extends ' from the beginning of Old Testament history down to the final destruction of the Jewish people as a nation '.[2] The translations, notwithstanding the special difficulties presented by various texts, are well made; and it is no small advantage to have them all thus brought together within the covers of a single small volume. Exact references to original documents are scrupulously given. The Appendices contain a number of chronological lists, tables, genealogies, etc., which will often prove exceedingly useful.

The object of this book, as explained in the Preface, has admirably been fulfilled. The writer proposed to himself, at the commencement of his task, ' not to write a history, nor even to discuss the bearing of these sources on Hebrew and Jewish history, but rather to furnish the student with material which will enable him to build up a history of the Hebrew and Jewish people for himself '.[3]

AUSFÜHRLICHES LEXIKON DER GRIECHISCHEN UND RÖMISCHEN MYTHOLOGIE, herausgegeben von Wilhelm Heinrich Roscher. 5 [?] vols. Leipzig: B. G. Teubner, 1884– . *In progress.* Pp. *circa* 1500, each volume. Cost varies; *circa* M. 40, each volume.

This magnificent and remarkably comprehensive work, in course of publication during the last thirty years, continues to make progress. Three volumes have thus far appeared,

[1] *Cf.* p. 157. [2] *Cf.* p. vii. [3] *Cf.* p. x.

covering respectively the letters A–H, I–M, and N–P. The letter S was reached and completed in *Lieferung* No. 68, which appeared at the end of 1913. Three important *Supplements* have been added, while others are to follow; the third of these surveys, devoted to *Mythische Kosmographie der Griechen*, appeared two years ago.

For thoroughness, breadth, and variety of scholarship, there is no work whose authority excels—or even equals—that which this standard Lexicon has everywhere won. The myths of Egypt, Babylonia, etc., come incidentally under review. One may feel constrained to regret that a more rapid rate of progress has not been found to be practicable; but the scrupulous accuracy of the editor and his learned collaborators will make the possession of this 'wertvolles Repertorium' all the more precious when at length it shall have been completed. The illustrations of this work—one of its distinctive features, and they are to be reckoned literally by hundreds—are often reproductions of ancient master-pieces of Art. Moreover, almost without exception, they have been executed in a rarely skilful manner.

INTRODUZIONE BIBLIOGRAFICA ALLA SCIENZA DELLE RELIGIONI, di Luigi Salvatorelli, Segretàrio presso il Ministero della Pubblica Istruzione. (Collezione di Scienza delle Religioni.) Roma: Guglielmo Quadrotta, 1914. Pp. xvi., 179. L. 5.

This critical compendium, the first volume of a very promising new series of Manuals, covers nearly the whole bibliography of the Science of Religion.[1] Almost all books of real worth bearing upon the subject find a place in this exceedingly comprehensive record. The manner in which the selected volumes are classified deserves warm commen-

[1] It is to be regretted that no department has been provided for registering recent literature in the Philosophy of Religion. This is a serious lack, but it will doubtless be remedied in a future edition.

dation, while the notes appended to each title will be found to be admirably compact, to the point, and honestly and frankly discriminative.

It can quite fairly be claimed for Dr. Salvatorelli's book that it 'è un prezioso strumento di lavoro, che fino ad ora non esisteva.' Parts of it appeared first (in a preliminary form) in the successive issues of an Italian review, which provided each month a useful 'Bollettino di Scienza delle Religioni'[1]; but the author, before his task was completed, decided to broaden considerably the scope of his survey, and to secure its separate publication.

The large number of books included in this Bibliographical Introduction are grouped under five headings, as follows: (1) *Opere Generali* (Encyclopædias, Periodicals, Manuals, etc.), (2) *Storia della Scienza* (General Histories, Histories of the Science of Religion within particular periods, and Histories of the Science of Religion in selected countries), (3) *Metodologia* (Theory of the Science of Religion, Various methods of studying it, whether comparative, historical, etc.), (4) *Fenomenologia* (Magic, Worship, Animism, Mythology, Totemism), and (5) *Storia della Religione* (The Nature of Religion, Its Origin, Its Primitive Forms, and Its Theistic Evolution).

The volume closes with two excellent Indices, — one restricted to the authors mentioned (including the titles of their books), and the other (somewhat briefer) dealing with the 'subject-matter' which the *Introduzione* seeks to expound.

This piece of work is emphatically well done. The record, which begins with publications issued about 1870, does not come further down than to the close of 1912. Some unfortunate omissions, however inevitable, will be noted. Regarded as a whole, Dr. Salvatorelli has prepared a treatise which will prove an immense help to students of many nationalities for a good many years to come.

[1] *Cf. La Cultura contemporanea.* 7 vols. Rome, 1909–1913. Consult especially vols. iv–vii. *Vide infra*, p. 476.

RELIGIONSGESCHICHTLICHE VOLKSBÜCHER FÜR DIE DEUTSCHE CHRISTLICHE GEGENWART, herausgegeben von Friedrich Michael Schiele. 93 vols., thus far. Tübingen: J. C. B. Mohr, 1904– . *In progress.* Pp. *circa* 50, each booklet. Einfache Nummer, Pf. 50.

This excellent series holds blithely on its way, and continues to discharge its mission with conspicuous skill. In its general theological attitude, it represents quite fairly the teaching of the *religionsgeschichtliche Schule.*[1] In its attempt to popularize the results of modern 'advanced' critical study, it has proved more successful than that less-known yet scholarly 'counteractive' series which has striven to inculcate a narrower and more positive type of theological opinion.[2]

The books belonging to this series are sub-divided under six general categories, viz. (1) Die Religion des Neuen Testaments, (2) Die Religion des Alten Testaments, (3) Allgemeine Religionsgeschichte und Religionsvergleichung, (4) Kirchengeschichte, (5) Weltanschauung und Religionsphilosophie, and (6) Praktische Bibelerklärung. It is upon the *third* group of these volumes that students of Comparative Religion should keep a watchful eye. Unfortunately this group is not a large one, and it has grown hitherto with disappointing slowness. The outlook for its expansion has however, of late, become decidedly more promising. To four of the volumes in this third series attention has already been directed.[3] Others of a noteworthy character are being prepared for early publication.

In some quarters, where the apologetic attitude of mind has become strongly developed, this series of expositions is naturally regarded with a certain instinctive distrust. To comparativists, however, these booklets will prove timely and stimulating.

[1] *Vide supra,* pp. 331 f.

[2] *Cf. Biblische Zeit- und Streitfragen.* Berlin, 1905– . *In progress.*

[3] *Cf.* Martin P. Nilsson, *Primitive Religion* (*vide supra,* pp. 26 f.), Heinrich F. Hackmann, *Der Buddhismus* (*vide supra,* pp. 243 f.), and Rudolf Stübe, *Lao-Tse* and *Confucius* (*vide supra,* p. 301).

ESSAI D'UNE BIBLIOGRAPHIE SYSTÉMATIQUE DE L'ETHNOLOGIE JUSQU'À L'ANNÉE 1911, par Sebald Rudolf Steinmetz, Professeur de l'Ethnologie à l'Université d'Amsterdam. Bruxelles: Misch et Thron, 1911. Pp. iv., 196. Fr. 7.

The compiler of this exceedingly useful handbook, the first of a series of *Monographies bibliographiques* now being published by L'Intermédiaire Sociologique under the auspices of the Institute of Sociology (Institut Solvay) of Brussels, is fully warranted in beginning his Preface with the words: 'Es fehlte bis jetzt an einem Buche wie das hier vorliegende. . . . Eine Uebersicht von allem, was geschrieben wurde, fehlt vollständig.' [1]

That this volume is the fruit of an immense amount of toil and patience goes without saying. That it is comprehensive in its range is sufficiently suggested by the facts that (1) its title is French, (2) its author, though born in Holland, bears a German name, (3) its geographical origin is Dutch, (4) the dominant language throughout, though three are employed, is German, while (5) its place of publication is Belgium. Nor do its contents belie its unusually cosmopolitan character. While a few titles found to be lacking ought certainly to have been recorded, its scope is genuinely free from local preferences and prejudices. As in the case of Dr. Salvatorelli's *Introduzione bibliografica*, noticed elsewhere,[2] ' parmi les moyens qui ont été préconisés en vue de contribuer à la documentation scientifique, il semble que celui des monographies bibliographiques réponde particulièrement bien aux nécessités du moment '.[3] The value for beginners in Ethnology of this preliminary survey —its value as a systematic Bibliography for even the maturer class of students—cannot easily be overestimated. The corresponding Bibliographies of Anthropology [4] and of

[1] *Cf.* p. 3. [2] *Vide supra*, pp. 460 f. [3] *Cf.* p. iii.
[4] *Cf.* Northcote W. Thomas, *Bibliography of Anthropology and Folklore, 1906*. London, 1907.

Folklore[1] compiled by Mr. Thomas, though limited to works published within the British Empire, have rendered immense service to a very wide circle of investigators.

The present list of books embraces only such publications as appeared prior to 1911. The scheme of subdivision has been well thought out; and, although its author does not claim that it is perfect, it would not be easy to suggest any material improvements. There are eleven main groups of volumes, collected under the following headings: (1) Geschichte und Entwicklung der Ethnologie, (2) Entwicklung und Verbreitung der Rassen und Völker, (3) Psychologie, (4) Wirtschaft, (5) Materielle Kultur und Ergologie, (6) Gesellschaft, Staat und Recht, (7) Ehe, Familie und Geschlechtsleben, (8) Sitten und Gewohnheiten, (9) Moral und Moralität, (10) Religion, and (11) Wissenschaft und Kunst. Under each of these general divisions there are from fifteen to twenty subdivisions, systematically arranged. Thus, (*a*) General Works, (*b*) Manuals, (*c*) Miscellaneous Works, etc. etc., are assembled in a quite imposing order. Students of Comparative Religion will turn without delay to Section 10; they will there find an immense collection of volumes, specified under no fewer than forty-two subdivisions, not omitting one allotted to 'Völker ohne Religion'.

An excellent Index, indispensable in such a work, extends to nearly thirty pages.

ARCHIVES SOCIOLOGIQUES. Bulletin de l'Institut de Sociologie Solvay, publiées sous la direction de Émile Waxweiler. Bruxelles: Misch et Thron, 1910– . *In progress.* 10 volumes each year. Pp. *circa* 300, each volume. Fr. 15, each volume.

Ten times each year,[2] the Solvay Institute of Brussels issues comprehensive summaries to all relevant material (recently published) that bears upon the study of Sociology. These

[1] *Cf.* N. W. Thomas, *Bibliography of Folklore, 1905.* London, 1906.

[2] No volume is issued in August or September.

records cover of course competent reviews of the chief books (and lesser publications) which throw light directly upon the exposition of Sociology; but they include likewise a brief reference to all works, no matter to what department they may belong, whence students of Sociology may derive direct help, or at any rate the impulse of some pregnant suggestion. They constitute, in a word, a veritable encyclopædia—kept continually up-to-date, and enriched by information collected from all parts of the world—which possesses an absolutely unique value.

Since 1912, these *Bulletins* have accumulated material under two distinctive headings, viz. (1) Introduction à la Sociologie humaine, and (2) Sociologie humaine. Under the former of these categories falls the discussion of all topics having to do with Biology, Ethnology, Physiology, and Psychology; while, under the latter, material germane to 'L'Accommodation sociale,' 'L'Organisation sociale,' and 'Doctrine et Méthode', is dealt with in the order named.

Reference has already been made to the valuable *Monographies bibliographiques* which are likewise published under the auspices of the Institut Solvay.[1] Yet other publications, issued by this industrious school of inquiry, are classified into three general groups, viz. (1) Notes et Mémoires, often quite elaborate, and ranging in cost from Fr. 2 to Fr. 20; (2) Études sociales; and (3) Actualités sociales, studies which are the least formal of all, and cost from Fr. 1.50 upwards.

LEBENSFRAGEN. Schriften und Reden, herausgegeben von Heinrich Weinel. 25 vols., thus far. Tübingen: J. C. B. Mohr, 1904– . *In progress.* Pp. *circa* 50–300, each volume. Pf. 50–M. 3.

These discussions of 'Vital Questions' belong to the same general category as the 'Popular Booklets on the History of Religion'.[2] They embrace a great variety of literary

[1] *Vide supra*, pp. 463 f.

[2] *Cf. Religionsgeschichtliche Volksbücher*: *vide supra*, p. 462.

productions—books, lectures, etc.—which seek to further the same ends as the cheaper series, but to advance on ampler and more scholarly lines. This undertaking was launched by the publication of a work from the pen of Professor Sell of Bonn,[1] followed almost immediately by a valuable contribution made by the Editor,[2] whose well-known work *Jesus in the Nineteenth Century*[3] belongs also to this growing array of arresting and stimulating treatises.

Professor Weinel is fully justified in saying that 'der Geist, in dem die Lebensfragen geschrieben werden, ist der Geist voller wissenschaftlicher Wahrhaftigkeit und Freiheit . . . Wir suchen unsere Leser in allen Konfessionen.' In particular, 'die Lebensfragen sollen den Geist wahrer Ehrfurcht von der Geschichte atmen. Sie sollen die grossen Ergebnisse der religions- und sittengeschichtlichen Forschung, die bis jetzt fast gar nicht bekannt geworden sind, unserem Volke vermitteln helfen'. He hopes to diffuse not merely a profounder knowledge of the vital questions discussed, but to ensure the exhibition of a more resolute and courageous spirit in the handling of them. Students of Comparative Religion will do well to keep this series in view.

A GENERAL INDEX TO THE SACRED BOOKS OF THE EAST, by Moriz Winternitz, Professor of Indian Philology and Ethnology in the University of Prague. Oxford: The Clarendon Press, 1910. Pp. xvi., 684. 18*s*.

This invaluable help for students of Comparative Religion would have been placed among those works which Professors

[1] *Cf.* Karl Sell, *Die Religion unserer Klassiker.* [Lessing, Herder, Schiller, and Goethe.] Tübingen, 1904.

[2] *Cf.* Heinrich Weinel, *Paulus. Der Mensch und sein Werk.* 1904. [Translated, *St. Paul: The Man and his Work.* London, 1906.]

[3] *Cf.* Heinrich Weinel, *Jesus im neunzehnten Jahrhundert.* 1903. [3rd edition, 1914. Translated, revised, and enlarged by Alban G. Widgery under the title *Jesus in the Nineteenth Century and After.* Edinburgh, 1914.]

Bertholet, Lehmann and Söderblom have given us,[1] had it not been separated by so long an interval from the completion of Max Müller's *Sacred Books of the East*. Besides, it is quite capable of discharging an individual function of the very highest utility.

Professor Max Müller's undertaking required the labour of thirty-five years; and, when it was finished, it offered to English-speaking students a possession of somewhat bulky dimensions. An instrument had to be devised whereby its contents could be rendered quickly available. Max Müller saw what apparatus was needed, and he also selected and commissioned the scholar who was best fitted to supply it.[2] Professor Winternitz has regarded his task as a trust; he has discharged it as an act of loving remembrance, but he has also evidently felt constrained to utilize to the full the possibilities of a supreme opportunity. Accordingly, his book—quite apart from its being an Appendix to the work which it supplements—possesses a rare value of its own. It is a perfect quarry of information, analytically arranged, and made exceedingly convenient for purposes of reference. All the great religions of mankind can by its aid be brought under instant survey, while any given detail of belief can be referred to its several sources with a minimum expenditure of effort. If, by means of the translation of the *Sacred Books of the East*, Max Müller for the first time—as Professor Macdonell remarks in his Preface—' placed the historical and comparative study of religions on a solid foundation ',[3] it is equally true to add that the present ' volume constitutes a handbook for the study of Oriental religions '.[4] The author indeed expressly claims that his *Index* is ' a sort of Manual of the History of Eastern Religions '.[5]

[1] *Vide supra*, pp. 401 f.

[2] *Cf.* Moriz Winternitz, *Geschichte der indischen Litteratur*. (Die Litteraturen des Ostens in Einzeldarstellungen, vol. ix.) Leipzig, 1905– . *In progress*. The first part of vol. ii, devoted to *Die buddhistische Litteratur*, appeared in 1913: *vide supra*, p. 301.

[3] *Cf.* p. viii. [4] *Cf.* p. ix. [5] *Cf.* p. xiii.

PERIODICAL LITERATURE

It is fully recognized by all who study Comparative Religion that, while resort must regularly be had to formal and (more or less) elaborate treatises, none can afford to neglect those surveys—limited to *single selected aspects of some faith*—which, from time to time, are given a place in the pages of scientific and literary journals, and of the monthly or quarterly reviews.

It is proposed to do little more than name those Periodicals which, during the last four years, have done most to stimulate the eagerness and reward the industry of special students in this field. To characterize each publication separately, and somewhat in detail, would prove an invidious task; moreover, to a large extent, it would in the present case be a work of supererogation.

Most of the Periodicals now to be enumerated are well-known to readers of this survey; a few of them however, as already remarked,[1] have only very recently been launched upon their career. Other journals might easily, and quite suitably, have been added to the list; but certainly every review included in it is important, and ought regularly and systematically to be examined. Each of these Periodicals —in its own measure, according to its individual opportunity, and in harmony with its governing ideal—has placed great stores of suggestive material at the disposal of all such students of Comparative Religion as are accustomed to weigh, discriminate, and evaluate what they read. It is sincerely to be hoped that, before long, a *Journal of Comparative Religion*[2]—definitely restricted in its appeal, yet an efficient channel of information and intercommunication between students in this field—may be inaugurated by a well-known publishing house in London.

[1] *Vide supra*, p. xxxi. [2] *Vide infra*, p. 516.

THE AMERICAN JOURNAL OF RELIGIOUS PSYCHOLOGY AND EDUCATION.[1] Worcester, Mass.: The Clark University Press, 1904– . *In progress.* Three issues each year.[1] 7 vols. Pp. *circa* 450, each volume. $3.50.[1]

The initial number of this review awakened keenest anticipations among various circles of readers. Its field lies chiefly within the domain cultivated by students of the Psychology of Religion ;[2] but the striking article with which it opened—' Stages of Religious Development ', written by Dr. Jean du Buy, Docent in Comparative Religion in Clark University—has never been forgotten. The whole spirit of that discussion, its grasp on central principles, its acute (if not wholly satisfactory) analysis of Mohammedanism, Confucianism, Christianity, Buddhism, and Hinduism, and the brief tabular comparison of these five religions with which it closed, have led many students of Comparative Religion to scan attentively the pages of this journal during all the intervening years. And this diligence has often been rewarded. The writers in this review are drawn from representative scholars of various schools of opinion, men of alert and progressive temperament, teachers who are not afraid to accept those responsibilities which are inseparable from leadership. The surveys it furnishes of all relevant literature—and especially of the best foreign books and articles—are exceedingly well done.

In its present form, this journal gives special attention to the Psychology of Religion ' viewed under its anthropological and sociological aspects '.[2] This course has been suggested by the fact that recent research is ' leading more and more to the revision of our opinions concerning the mythological, philosophical and religious ideas of so-called " lower

[1] In January 1912, with the commencement of vol. v, the title of this review was changed to *The Journal of Religious Psychology*, its publication became quarterly, and its price was fixed at $3.00 per annum.

[2] *Cf.* vol. v, p. 1.

races " of man, and their relationship to the cognate phenomena now existing (or having existed) among the " higher races ".'[1] The resources of Anthropology in America, where Indian peoples of various tribes provide the investigator with a great mass of virgin material, have not hitherto been utilized as they might—and certainly ought to—have been. This oversight, all too tardily discovered, will now (in as far as it is still possible) be effectively remedied.

THE AMERICAN JOURNAL OF SOCIOLOGY. Chicago: The University Press, 1895– . *In progress.* Bi-monthly. 20 vols. Pp. *circa* 850, each volume. $2.00.

Though ' American ' in title and origin, and exhibiting characteristic features of a Transatlantic type, this journal has won many friends and contributors in Europe. Its constituency is far from being confined to technical experts, who devote all their time to a study of sociological problems : on the contrary, it makes direct and successful endeavour to aid ' social workers ' in handling those practical difficulties which modern progress, and the growing complexity of modern sociological and religious experiments, are continually bringing to the fore.

ANCIENT EGYPT. London: Macmillan and Company, 1914– . *In progress.* Quarterly. 1 vol. Pp. *circa* 200, each volume. 7*s.*

Professor Flinders Petrie is to be congratulated upon the appearance and excellent contents of a publication which, often projected, has at last most promisingly been begun. ' There has been hitherto no journal in England, or abroad, to keep readers acquainted with the advances and discoveries [being made touching] the principal civilization of the Ancient World ; ' [2] that blank is now being filled. Original

[1] *Cf.* vol. v, p. 1.

[2] *Cf.* p. 1.

articles, and frequent surveys of the latest attainments of knowledge covering various problems of present-day interest —supplied by the best living authorities, and thoroughly up-to-date—are provided in these pages. 'A special feature will be the summaries of all papers in the foreign periodicals, sufficient to show in detail the movement of research. . . . New books on Egypt will be reviewed and analysed, so as to show how far they would be useful to our readers.'[1] Copious illustrations, many of which occupy an entire page, have most wisely been introduced. Accordingly, whilst 'this Journal will be the regular organ of the various branches of the Egyptian Research Students' Association',[1] and must therefore make its chief appeal to specialists, it has already awakened a widespread popular demand. It is in reality, simultaneously, a magazine of art and a reliable historical record.

Students of Comparative Religion will read, with peculiar interest and advantage, the editor's contribution entitled 'Egyptian Beliefs in a Future Life'.[2] It embodies his well-known Drew Lecture, delivered in London in November 1913. The illustrations which accompany it add immensely to its value. About the same time, Dr. Alan H. Gardiner delivered an address on a topic of profound and ever-recurring interest; an excellent summary of it is furnished under the heading 'Notes on the Ethics of the Egyptians'.[3]

THE ANNALS OF ARCHÆOLOGY AND ANTHROPOLOGY. Liverpool: The University Press, 1908– . *In progress.* Quarterly. 7 vols. Pp. *circa* 150, each volume. 10*s.*

This journal, which is issued under the auspices of the Liverpool Institute of Archæology, continues to be especially noteworthy on account of numerous timely contributions by Professor Garstang. Professor Sayce is also a frequent and

[1] *Cf.* p. 2. [2] *Cf.* pp. 16–31. [3] *Cf.* pp. 55–8.

ever-welcome collaborator. Professor Frazer might perhaps have been counted upon to claim for Anthropology a larger place than it has secured hitherto in the pages of this ably conducted review.

ANTHROPOS. INTERNATIONALE ZEITSCHRIFT FÜR VÖLKER- UND SPRACHENKUNDE. Wien: Mechitharisten-Buchdruckerei, 1906– . *In progress.* Bi-monthly. 9 vols. Pp. *circa* 1000, each volume. Kr. 18.

As its name implies, this review is particularly helpful to all who approach the study of Comparative Religion from the side of Anthropology,[1] Ethnology,[2] or Philology.[3] Within its own sphere, and as supplying scientific expositions of the culture distinctive of primitive peoples, it has no superior. Contributions are printed in German, French, or English.

When this Periodical was projected, the editor's intention was to issue it in a quarterly form. Since 1907, however, it has appeared each alternate month.

ARCHIV FÜR PAPYRUSFORSCHUNG UND VERWANDTE GEBIETE. Leipzig: B. G. Teubner, 1901– . *In progress.* Quarterly. 14 vols. Pp. *circa* 550, each volume. M. 24.

The name of the editor of this journal, Professor Ulrich Wilcken of Bonn,[4] is sufficient guarantee of the standard and timeliness of its contents. No higher authority on Papyrology is guiding those ardent investigators who are flocking to-day into this new field of inquiry. All the latest discoveries are promptly chronicled in this review, while the discussions which they are instrumental in arousing are there summarized in an apt and masterly way.

[1] *Vide supra*, pp. 3 f.
[2] *Vide supra*, pp. 35 f.
[3] *Vide supra*, pp. 111 f.
[4] *Vide supra*, p. 124.

ARCHIV FÜR RELIGIONSWISSENSCHAFT. Leipzig: B. G. Teubner, 1898– . *In progress.* Quarterly. 18 vols. Pp. *circa* 600, each volume. M. 18.

While this journal has hitherto been noted for its insistent plea that the Science of Religion can be advanced only through a study of the History of Religions, it no longer ignores—and of late it has begun even to advocate—the desirability of assigning to the Comparison of Religions a larger and more distinctive place than leading scholars in Germany have hitherto been wont to accord to it.

ARCHIVES SUISSES D'ANTHROPOLOGIE GÉNÉRALE. Genève: Albert Kündig, 1914– . *In progress.* Quarterly. 1 vol. Pp. *circa* 350, each volume. Fr. 12.

This journal, just founded, is the official organ of the Institut Suisse d'Anthropologie Générale of Geneva. It has made a most auspicious beginning; and the introductory statement, addressed to 'nos lecteurs' by M. Édouard Naville, the distinguished President of the Institute, will be read with peculiar interest. As the range of the Institute's work embraces Anthropology, Archæology, and Ethnology, each of these subjects will systematically be dealt with in the pages of the *Archives.* Students of Comparative Religion will be arrested at once by M. Alfred Boissier's able paper on 'Les Mystères babyloniens'.[1]

ARCHIVIO PER L'ANTROPOLOGIA E L'ETNOLOGIA. Firenze: M. Ricci, 1871– . *In progress.* Quarterly. 44 vols. Pp. *circa* 450, each volume. L. 20.

A long career of quietly persistent research has abundantly established the authoritative name and place of this suggestive and practical journal.

[1] *Cf.* pp. 89–101.

THE ASIATIC REVIEW. London: Westminster Chambers, 1886– . *In progress.* Twice each quarter. New Series: 5 vols. Pp. *circa* 400, each volume. £1.

A considerable part of the contents of this journal has of course nothing to offer to the student of Comparative Religion. Nevertheless, a glance through its pages very seldom goes unrewarded.

This publication has had to face a somewhat chequered career. It was at first entitled *The Asiatic Quarterly Review*, and its opening series consisted of ten volumes (1886–1890). Its name was then changed to *The Imperial and Asiatic Quarterly Review*, its second series consisting likewise of ten volumes (1891–1895). Its third series covers a much longer period, and embraces thirty-four volumes (1896–1912). With the commencement of its fourth series (January 1913), the original title was resumed; but, last year, its present briefer name was adopted. Under efficient editorial supervision, it promises still to yield good results to the comparativist, if only he exercise patience and discrimination.

THE ATHENÆUM. JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE, THE FINE ARTS, MUSIC, AND THE DRAMA. London: The Athenæum Press, 1828– . *In progress.* 144 vols.[1] Weekly. Pp. *circa* 800, each half-year. £1 8*s*.

This journal is the oldest, sanest, and most notable literary publication in the British Empire. Inclined to be ultra-conservative in its selection and appraisement of the books it reviews, it is at the same time one of the very best guides to which any serious student can appeal. Few really significant volumes are overlooked. Its critical judgements are searching, and (in the vast majority of cases) they are

[1] Down to the end of 1857 *annual* volumes were published, thirty in all. Steadily increasing in bulk until they had reached the proportions of 1600 pages, it was resolved to issue in future *semi-annual* volumes.

unquestionably fair; it is for this reason that its bound numbers, like the files of the London *Times*, constitute an enviable national possession. The comparativist will not secure much direct help from this quarter, seeing that the *Athenæum* has not yet quite made up its mind touching the validity of the claims (and the best apportionment of the boundaries) of Comparative Religion. On the other hand, the promoters of this new science will find themselves constantly enriched, through a perusal of this journal, by a succession of sidelights, suggestions, and criticisms of the very highest value.

THE BIBLICAL WORLD. Chicago: The University of Chicago Press, 1893– . *In progress.* Monthly. 44 [half-yearly] vols. Pp. *circa* 500, each volume. $2.00.

This journal has well upheld, from the very outset, the characteristics of a broad, alert, timely, and penetrative scholarship. Some of its articles on individual religions—and, even better, on selected aspects of given religions—are of singular and permanent value.

BILYCHNIS. Rivista illustrata di studi religiosi. Roma: Scuola Teologica Battista di Roma, 1912– . *In progress.* Monthly. 6 vols. Pp. *circa* 600, each volume. L. 5.

This optimistic bearer of a lamp that flames with a two-fold light—Science and Faith—is, no doubt, of a popular type. It makes no higher claim. Yet few students will fail to be profited by reading its sprightly pages. It enjoys in Italy a larger circulation than any other Protestant magazine. Formerly a bi-monthly review, and providing a single complete volume each year, its contents will in future fill two half-yearly volumes. Volume iv began in July 1914. The annual subscription rate, however, has been advanced from L. 4 to L. 5.

BOLLETTINO DI LETTERATURA CRITICO-RELIGIOSA. Roma: Tipografia del Senato, 1914– *In progress.* 1 vol. Pp. 384. L. 8.

Launched only last year, this little review has won an immediate welcome, and is sure to add rapidly to the number of its friends. It is daintily printed, although perhaps in a type that is a trifle too small. Its range is wide. Its articles are signed. Its criticisms are frank and sound. Several of the contributors to this journal were once collaborators in promoting the interests of an earlier review;[1] the excellent service then rendered is an augury of the kind of critical results they will furnish in the pages of the periodical which has now entered upon a promising career.[2]

CŒNOBIUM. RIVISTA INTERNAZIONALE DI LIBERI STUDI. Lugano: Villa *Cœnobium*, 1906– . *In progress.* Monthly. 9 vols. Pp. *circa* 1200, each year. L. 12.

This independent journal, in spite of innumerable and often very exasperating hindrances placed in its way, continues to flourish. Its resources, moreover, are evidently being strengthened. At first a bi-monthly, it has of late (since January 1911) been published every four weeks. A friend of religious reform, and commanding the contributions of many representative pens, local and foreign, it is furthering its special aims with untiring zest and ability. Religion and Philosophy are its special fields, and both domains are being explored in a way that is winning abundant and significant recompense.

LA CULTURA CONTEMPORANEA. RIVISTA MENSILE DI FILOSOFIA, STORIA, E SCIENZA DELLE RELIGIONI. Roma: Libreria Editrice Romana, 1909–1913. Monthly. 7 [half-yearly] vols. Pp. *circa* 600, each year. L. 8.

[1] *Cf. Rivista storico-critica delle scienze teologiche.* Roma. 1905–1910.

[2] Publication was temporarily suspended in July 1915.

CULTURA MODERNA. RASSEGNA BIMESTRALE DI STUDI SCIENTIFICI RELIGIOSI. Mendrisio, Switzerland: Casa Editrice *Cultura Moderna*, 1904– . *In progress.* Bi-monthly. 8 vols. Pp. *circa* 150, each volume. L. 5.

These two journals, though not so prominent or widely-circulated as *Cœnobium*, belong to the same general category. Both have had to face, like scores of similar literary ventures in Italy, a highly adventurous career.

To the genuine regret of its subscribers, *La Cultura Contemporanea* was compelled to cease publication in June 1913. Its *Bollettino di Scienza delle Religioni*—continued through several of its numbers, and now printed as a separate volume [1]—was prepared regularly by the pen of Signor Luigi Salvatorelli; it will serve as an excellent sample of the work which, for a short period, this most promising review was able to accomplish. Its articles were always timely, and the treatment it accorded to the topics dealt with was thoroughly up-to-date. Copies of its seven volumes may still be procured from the publishers.

The *Cultura Moderna*, revived in 1910 after a silence of four years, is more variable in its quality. Nevertheless, it is well worth reading. Its criticisms of the Church of Rome are apt to be pungent; most readers will deem them unduly caustic and severe.

THE EXPOSITORY TIMES. Edinburgh: T. and T. Clark, 1889– . *In progress.* Monthly. 26 vols. Pp. *circa* 560, each volume. 6*s*.

This vigorous review, owing to its great breadth of sweep and extraordinary closeness of mesh, collects within its net a great deal of original material which the student of Comparative Religion will find extremely useful. One has only

[1] *Vide supra*, pp. 460 f.

to consult its successive lists of 'Contents', or its first *General Index*,[1] to become aware of the immense amount of help which may be derived from a regular consultation of its pages. Its editor has always been a keen friend and promoter of the very kind of research which Comparative Religion entails. His criticisms of books are noted for their crisp, shrewd, and independent tone.

THE HARVARD THEOLOGICAL REVIEW. Cambridge: The Harvard University Press, 1908– . *In progress.* Quarterly. 7 vols. Pp. *circa* 600, each volume. $2.00.

This journal, though comparatively a new-comer, has already won for itself a very honourable record. It has gained the genuine liking and respect of all who have tested its quality. Partly endowed by a bequest from Miss Mildred Everett,—in memory of her father, the late Professor Charles C. Everett—it continues with skill the excellent work characteristic of its predecessor, *The New World*.[2] According to an official statement, it 'seeks to maintain a spirit both catholic and scientific, in sympathy with the aims and practical activities of the Christian Church as well as with scholarly investigation'. In particular, it invites discussion of the theological and religious aspects of the study of the History of Religions.

THE HIBBERT JOURNAL. A Quarterly Review of Religion, Theology, and Philosophy. London: Williams and Norgate, 1902– . *In progress.* Quarterly. 13 vols. Pp. *circa* 1000, each volume. 10*s*.

Many shades of theological and philosophical opinion find expression in the pages of this very scholarly journal. It

[1] *Cf. Index to the Expository Times. Volumes i to xx. 1889–1909.* Edinburgh, 1913.

[2] Complete in 9 vols. Boston, 1892–1900.

has no individual point of view; in its discussion of all themes, intellectual freedom and breadth are its invariable watchwords. Its up-to-date Bibliographies, and its quarterly 'Surveys' of social, theological and philosophical questions, are two conspicuous features in which it excels. No student can fail to be considerably poorer if this review be absent from his book-shelves.

THE INQUIRER. A JOURNAL OF LIBERAL RELIGION, LITERATURE, AND SOCIAL PROGRESS. London: Essex Hall, 1842– . *In progress.* Weekly. 73 vols. Pp. *circa* 800, each volume. 6*s.* 6*d.*

Illuminative discussions of Comparative Religion, regarded from widely separated points of view, continue to appear in this bright, informative, and ably conducted journal. The aim of *The Inquirer*, as officially expressed, is 'to promote the liberal movement in religion, to provide a common platform (unhampered by the authority of dogma) for the discussion of problems of Religious Thought and Social Ethics, and to keep its readers in touch with the movement of liberal religious life and thought at home and abroad'.

THE INTERNATIONAL REVIEW OF MISSIONS. London: The Oxford University Press, 1912– . *In progress.* Quarterly. 3 vols. Pp. *circa* 800, each volume. 8*s.*

This journal is an outcome of the Edinburgh World Missionary Conference in 1910, and is still evidently animated by the spirit which characterized that remarkably stimulating Convention. Within its own sphere, it occupies a place of the very first rank. Its acute surveys of missionary problems, and its able sketches of those features of Christianity which bring it into relationship with (or seem to set it apart from) the other religions of the world, are exceedingly

well done. Its Bibliographies are not only comprehensive, but are noteworthy also because of the convenient scheme of classification adopted, and the terse annotations by which book-titles are frequently accompanied.

The International Review of Missions is one of the few current journals which take express account of books bearing upon Comparative Religion. A place, in future, is to be reserved for this topic in the pages of its annual Index.

THE INTERPRETER. Manchester: Rodger and Johnson, 1905– . *In progress.* Quarterly. 11 vols. Pp. *circa* 400, each volume. 4*s.* 6*d.*

The treatment accorded to all subjects dealt with in this review is at once popular and scholarly. The timeliness of a given discussion, moreover, is always a requisite feature in contributions which this periodical invites or accepts. It is no wonder that Comparative Religion, especially at the present stage in its career, receives invariably a sympathetic handling in the pages of this journal.

DER ISLAM. ZEITSCHRIFT FÜR GESCHICHTE UND KULTUR DES ISLAMISCHEN ORIENTS. Strassburg: Karl J. Trübner, 1910– . *In progress.* Quarterly. 5 vols. Pp. *circa* 400, each volume. M. 20.

The editor of this review, Dr. Carl H. Becker—formerly professor of Oriental History in the Colonial Institute of Hamburg, but now professor of Oriental History and Languages in the University of Bonn—is carrying forward this new and educative enterprise with splendid energy. For a reliable survey of the contemporary religious life of Islam no better popular guide is available, and none better could be desired. Its ablest British counterpart is to be found in *The Moslem World*,[1] but it has many competitors

[1] *Vide infra*, p. 485.

on the Continent. *La Revue du Monde Musulman*[1] represents the activity of French savants, the *Orientalisches Archiv*[2] and *Die Welt des Islams*[3] the kindred researches of German savants, and *Mir Islama* the awakening interest of Russian savants, in the cultivation of this field. More and more reviews (not less than Encyclopædias[4]) are being compelled to lessen the range of outlook and to concentrate investigation upon the exposition of a single problem, if they would render any conspicuous help in the gradual enlargement of the boundaries of modern knowledge.

JOURNAL OF THE AMERICAN ORIENTAL SOCIETY. New Haven: The American Oriental Society, 1850– . *In progress.* Quarterly. 34 vols. Pp. *circa* 450, each volume. $6.00 (approximately[5]) each volume.

This well-known Society, founded in 1842 and entering formally upon its task in the following year,[6] is concerned intimately with—and adequately traces—the progress of several of those subsidiary sciences which are dealt with in this volume. But another fact is still more noteworthy. Students of Comparative Religion should bear in mind that, since 1898, the American Oriental Society has maintained a 'Section for the Historical Study of Religions'. Such investigators, accordingly, will do well to keep the successive issue of these volumes under careful review. Rich gleanings await those who are sufficiently patient and keen.

[1] *Vide infra*, pp. 488 f.

[2] Published at Leipzig (3 vols. 1910–1913), but now unfortunately suspended.

[3] *Vide infra*, p. 492. [4] *Vide supra*, pp. 438 f.

[5] Sizes and prices of the successive volumes vary. Quite frequently a volume covers two or more years. Thus vol. i (1843–1849) has 591 pages, and costs $25.00. Vol. xxix (1908–1909) contains only 330 pages, and costs $5.00. The price of a volume occasionally reaches only $3.00.

[6] Volume i bears the date '1843', but it was not actually published until 1850.

THE JOURNAL OF EGYPTIAN ARCHÆOLOGY. London: The Egypt Exploration Fund, 1914– . *In progress.* Quarterly. 1 vol. Pp. *circa* 300, each volume. £1 4*s.*

Professor Flinders Petrie's review[1] did not get a long start of its attractive and learned competitor. The *Journal* is wider in its range than its sprightly contemporary. It has secured the co-operation of many eminent foreign contributors, and promises to provide the latest information concerning completed and projected excavations. The annual *Archæological Report* of the Egypt Exploration Fund will in future be incorporated in this journal. Illustrations abound, and they are of the greatest value in throwing light upon the text. Professor Édouard Naville's account of the discovery of the tomb of Osiris at Abydos, Mr. T. Eric Peet's review of 'The Year's Work in Abydos', Professor Hunt's article on 'Papyri and Papyrology', and Mr. J. de M. Johnson's sketch of 'Antionë and its Papyri', are deserving of special mention. The Bibliographies and book-reviews are excellent.

JOURNAL OF THE MANCHESTER EGYPTIAN AND ORIENTAL SOCIETY. Manchester: The University Press, 1913– . *In progress.* Annual. 2 vols. Pp. *circa* 100, each volume. 5*s.*

This bright and progressive series of volumes will afford much help to students of Comparative Religion. To middle-aged scholars they come as a silent reminder of the late Professor Hogg's eagerly-launched project, the *Journal of the Manchester Oriental Society.* No one can glance over the list of the office-bearers and members of the later Society, or turn over the pages of this newer *Journal,* without recalling the profound interest Professor Hogg took in providing an additional agency for promoting scientific research. He was

[1] *Cf. Ancient Egypt*: *vide supra,* pp. 470 f.

the founder of the Manchester Oriental Society, and was chosen to be its first President; but he lived to see it accomplish only one or two of its initial undertakings.

In the Proceedings and in the Special Papers contained in these volumes, the student of Comparative Religion will find not a little of the data which he is anxious to gather. In the second volume (1913–1914), one comes upon a notable article on 'Zoroastrian and other Ethnic Religious Material in the *Acta Sanctorum*',[1] followed by a review of Professor Moulton's recent book on *Early Zoroastrianism*.[2]

A special measure of attention is of course devoted by this journal to questions bearing upon Archæology and Philology; but Religions also are incidentally discussed, and always with knowledge and good judgement. The range of survey is wide. The conclusions reached are well-poised and discriminating.

THE JOURNAL OF THEOLOGICAL STUDIES. London: The Oxford University Press, 1899– . *In progress.* Quarterly. 16 vols. Pp. *circa* 600, each volume. 12*s.*

The amount of assistance which the student of Comparative Religion can obtain from this review is, as a rule, not very great. Nevertheless, in an incidental way, he may secure an immense amount of stimulus. Material of a kind preliminary to the study he is engaged in will seldom be sought for in vain; while, from time to time, real and important 'finds' are suddenly disclosed. Every new issue of this journal ought to be examined, and the back numbers likewise should be carefully scanned. Besides admirable book-reviews and synopses of the contents of local and foreign periodicals, its monthly 'Notes and Studies' are of unusual value.

[1] *Cf.* pp. 37–55. [2] *Cf.* pp. 79–81.

LARES. BULLETTINO DELLA SOCIETÀ DI ETNOGRAFIA ITALIANA. Roma: Ermanno Loescher e C°, 1912– . *In progress.* Issued every four months. 3 vols. Pp. *circa* 300, each volume. L. 15.

The founder of this review, Signor Lamberto Loria, was scarcely permitted to do more than complete the plans made for its successful inauguration; on April 4, 1913, death separated him from a circle in which his many gifts were sincerely appreciated and admired. But the journal in whose prospective career he took so keen an interest, now committed to the guidance of other competent hands, seems destined to render excellent service in a field which cordially welcomes its assistance. Its founder's hopes concerning its future are not likely to suffer any material check, or to fall short of attaining that ideal of which he so often spoke and dreamed.

The scope of this review is admittedly restricted; yet, on that very account, its curtailed scrutiny should yield all the greater accuracy in its collection and tabulation of results. Folklore, ancient beliefs, curious superstitions, etc., receive express attention. Its surveys of contemporary ethnographical literature deserve special commendation. Synopses of articles in current periodicals are regularly supplied. A chronicle of progress achieved by investigators who are not Italians is diligently compiled. In a word: the amount of bibliographical material it furnishes, brief and up-to-date, constitutes a most valuable feature of this publication.

Those who have read carefully that section of the present volume which explains the relations of Ethnology to Comparative Religion[1] will not fail to discern the value of a special record of this character.

The excellence of the typography of the *Bullettino* is noteworthy, and might with advantage be taken as a model by many similar journals.

[1] *Vide supra*, pp. 35 f.

THE MOSLEM WORLD. A QUARTERLY REVIEW OF CURRENT EVENTS, LITERATURE, AND THOUGHT AMONG MOHAMMEDANS, AND OF THE PROGRESS OF CHRISTIAN MISSIONS IN MOSLEM LANDS. London: The Christian Literature Society for India, 1911– . *In progress.* Quarterly. 5 vols. Pp. *circa* 450, each volume. 4*s.*

The comprehensive sub-title of this journal describes fully its aim, and the nature of its contents. Dr. Samuel M. Zwemer, its editor, has filled many rôles, and has filled them all with enviable distinction; yet possibly he never rendered the English-speaking world a greater service than when he undertook the supervision of this stimulating and up-to-date review. He has been signally successful, moreover, in securing the co-operation of the foremost living authorities on Islam. Although 'the progress of Christian Missions in Moslem lands' is admittedly one of the chief ends which this journal seeks to promote, it is broad-minded and fair in its propaganda; it is bent upon disseminating a reliable and unbiased interpretation of the Christian faith. Effective comparisons between Mohammedanism and Christianity are continually being drawn in its ably-written surveys.

THE OPEN COURT. DEVOTED TO THE SCIENCE OF RELIGION, THE RELIGION OF SCIENCE, AND THE EXTENSION OF THE RELIGIOUS PARLIAMENT IDEA. Chicago: The Open Court Publishing Company, 1887– . *In progress.* Monthly. 28 vols. Pp. *circa* 800, each volume. $1.00.

As its full name implies, this review is something of a free lance in the domain of theological literature. Nevertheless, its deadly thrusts have punctured many an empty pretension, and dissipated many a specious delusion. All the religions of the world—rare and curious and new, not less than those of age-long standing—are brought under the searchlight of its acute and penetrative criticisms.

THE QUARTERLY REVIEW. London: John Murray, 1809– . *In progress.* Quarterly. 224 vols. Pp. *circa* 600, each volume. £1 4*s*.

This standard publication easily maintains, after a long lapse of years, its high reputation for sound scholarship, broad outlook, and consistently conservative opinion. It must not be confounded by foreign readers with either one of two other reviews—also published in London and discharging excellent service, but of more recent origin—which bear similar names.[1] Weighty articles of permanent value, most useful to the student of the History of Religions, appear in these pages from time to time. Based usually upon a group of volumes which deal with some theme of current interest—take, for example, a recent illustrated article on 'The Mysteries of Mithras'[2]—these masterly summaries are not only most informing, but they keep one's critical faculties constantly on the alert. The excellent series of Indices,[3] issued by this review, enable its readers to utilize the entire range of its contents at the cost of a minimum expenditure of time.

THE QUEST. London: John M. Watkins, 1909– . *In progress.* Quarterly. 6 vols. Pp. *circa* 800, each volume. 10*s*.

This review announces that 'the investigation and comparative study of religion is one of its primary objects'. It undertakes, further, to record the results of specialized work in 'all departments of religion, philosophy and science'. It is a fearless exponent of free and progressive thought in each of the realms just named.

[1] *Cf. The London Quarterly Review.* 1853– . *In progress*; and *The Church Quarterly Review*, 1875– . *In progress.*

[2] *Cf. The Quarterly Review*, pp. 103–27. [July, 1914.]

[3] *Cf.* vols. xx, xl, lx, lxxx, etc.

RECHERCHES DE SCIENCE RELIGIEUSE. Paris: Bureaux de la Revue, 1910– . *In progress.* Bi-monthly. 5 vols. Pp. *circa* 600, each volume. Fr. 25.

Though somewhat restricted in scope, and inclined perhaps to be unduly analytic in form, this Roman Catholic review has entered upon a successful career, and is evidently winning favour among its English-speaking readers. It commands the services of an able staff of contributors. It provides annually, among other useful *Bulletins*, one that is allotted to the literature of the 'Histoire comparée des Religions'.

REVIEW OF THEOLOGY AND PHILOSOPHY. Edinburgh: Otto Schulze and Company, 1905– . *In progress.* Monthly. 10 vols. Pp. *circa* 800, each volume. 12*s*.

Having filled the breach caused by the discontinuance of *The Critical Review*,[1] this journal has more than upheld the honourable traditions of its predecessor. It furnishes its readers regularly with competent guidance touching the freshest and best literature—American, British, and Continental—belonging to the two great domains which it surveys. It has recently (1913) been placed on a broader and more satisfactory basis, while five Associate Editors have been added to its staff.[2]

RIVISTA DEGLI STUDI ORIENTALI. Roma: La Regia Università di Roma, 1907– . *In progress.* Quarterly. 7 vols. Pp. *circa* 700, each volume. L. 18.

When this learned review was projected, it was thought by some of its founders—in particular, by the late Professor Labanca—that it might be possible to restrict its researches to the scientific study of religion. Indeed, it was at one time

[1] London, January 1891–November 1904. 14 vols.

[2] Owing to the Great War, publication was temporarily suspended in June 1915.

proposed to call it the *Rivista di Studi Orientali Religiosi*. Although other counsels ultimately prevailed, the active promotion of Chinese, Semitic, Arabic, and kindred philological studies has been accompanied from the first by many very valuable suggestions for students of Comparative Religion. Those who are especially interested in the faiths (ancient or modern) of the Eastern world will find here a large store of material which can be turned to good account.

REVUE D'ETHNOGRAPHIE ET DE SOCIOLOGIE. Paris: Ernest Leroux, 1910– . *In progress.* Bi-monthly. 5 vols. Pp. *circa* 400, each volume. Fr. 25.

In view of claims which both Ethnology [1] and Sociology [2] are now advancing in the alleged interests of improved methods of studying religion, these annual volumes are proving exceedingly useful. They may at times provoke dissent and even antagonism, but they quite as frequently suggest possible solutions of difficult and perplexing problems.

REVUE DE L'HISTOIRE DES RELIGIONS. Paris: Ernest Leroux, 1880– . *In progress.* Bi-monthly. 70 [half-yearly] vols. Pp. *circa* 800, each year. Fr. 25.

This review remains absolutely unrivalled in the field which it has so long and so honourably occupied. It is enough to say that its varied contents often awaken envy and despair amongst the editors of all similar publications.

REVUE DU MONDE MUSULMAN. Paris: Ernest Leroux, 1906– . *In progress.* Quarterly. 29 vols. Pp. *circa* 350, each volume. Fr. 25.

Since March 1913, this review has been published in quarterly volumes, thus providing four volumes each year.

[1] *Vide supra*, pp. 35 f. [2] *Vide supra*, pp. 62 f.

At the outset, it appeared every month; and, each volume consisting of four monthly Parts, three volumes were issued every year. Moreover, at that time, each volume contained about double the number of pages found in the more recently bound issues.

This admirable journal, the pioneer of several reviews of its class,[1] is conducted with great competency and vigour. As an aid to research, it is extremely important; it is practically as essential to every special student of Islam as the *Revue de l'Histoire des Religions*[2] is essential to every special student of religion. The comprehensive scope of its contents may perhaps best be gauged by one's taking a glance through the pages of its first Index Volume, published three years ago.[3]

REVUE SUISSE D'ETHNOGRAPHIE ET D'ART COMPARÉ. Neuchâtel: Attinger Frères, 1914– . *In progress.* Quarterly. 1 vol. Pp. *circa* 400, each volume. Fr. 15.

One of the most significant accompaniments of the recent International Congress of Ethnology and Ethnography, held in Neuchâtel in June 1914,[4] was the launching of this journal. Switzerland now possesses a review which promises not only to unify and make more effective the work of her own scholars, but to render these experts less dependent than hitherto upon the ethnological journals of neighbouring countries. Anthropology and Archæology are purposely excluded from the scope of this review, seeing that another publication has just been set apart in Switzerland for the discussion of all problems which those studies involve.[5] The editor states that ' le mot *comparé* exprime la méthode, ou, si l'on préfère,

[1] *Cf. Der Islam* (*vide supra*, p. 480), *The Moslem World* (*vide supra*, p. 485), *Die Welt des Islams* (*vide infra*, p. 492), etc.

[2] *Vide supra*, p. 488.

[3] *Cf. Revue du monde musulman: Index général des Volumes I à XVI.* Paris, 1912. [4] *Vide supra*, pp. 424 f. [5] *Vide supra*, p. 473.

l'angle d'examen sous lequel les faits seront éclairés les uns par les autres et groupés '.

A special feature of this journal will be its annual Bibliographies. This compilation is begun in its very first number.[1]

THE SOCIOLOGICAL REVIEW. Manchester: Sherratt and Hughes, 1908– . *In progress.* Quarterly. 7 vols. Pp. *circa* 350, each volume. 10*s.*

This journal, the official organ of the Sociological Society of London, has of late proved more than ordinarily helpful to students of religion. As was inevitable in England,[2] questions pertaining to the Psychology of Religion are found continually emerging; and these themes are here discussed with great acuteness and suggestiveness. This review is the only journal published in Great Britain which systematically devotes itself to a really scientific treatment of sociological questions; it is quite easy therefore, by a constant survey of its pages, to keep oneself in touch with the trend and progress of British scholarship in this field. The work of foreign investigators is also, of course, regularly given a large amount of space in this excellent periodical.

THEOLOGISCHE LITERATURZEITUNG. Leipzig: J. C. Hinrichs, 1876– . *In progress.* Fortnightly. 26 vols. Pp. *circa* 650, each volume. M. 20.

The great eminence of the two most distinguished editors of this journal, Professor Adolf v. Harnack and Professor Emil Schürer, is still everywhere reflected in its pages. Accordingly, although the services of these great leaders are no longer available, this critical review continues to be regularly consulted by all who—either in Germany or beyond it—are seeking to keep themselves abreast of current theological literature. Professor Arthur Titius and Licentiate Hermann

[1] *Cf.* pp. 39–56.

[2] *Vide supra*, pp. 139–40.

Schuster are sparing no pains to discharge adequately the great task they have assumed; and already they have won many appreciative acknowledgements of their efforts from a widening circle of readers. Special attention is devoted to all literature bearing upon 'Religionsgeschichte'. The value of the *Theologische Literaturzeitung* for the student of Comparative Religion is almost identical with that supplied by the corresponding British journal, the *Athenæum*.[1]

THE TIMES LITERARY SUPPLEMENT. London: The Times Publishing Company, 1902– . *In progress.* Weekly. 12 vols. Pp. *circa* 600, each volume. 6*s.* 6*d.*

In the course of its career, this journal has passed through three important stages. For a time, it bore simply the name *Literature*;[2] but, although conducted with skill and sprightliness, it never succeeded in winning a satisfactory constituency. Accordingly, it was shortly afterwards made a 'Literary Supplement' to *The Times*,[3] and was issued as a part of that newspaper every Thursday. It was not sold separately. But, a little over a year ago, it attained an independent existence. It still appears on Thursdays, but it now possesses its own list of subscribers. It is edited by a large and efficient staff, assisted by many specialist writers. As regards its literary standing to-day, it is not surpassed even by the *Athenæum*;[1] in truth, in certain respects, it has taken the premier place. A glance down the columns of one of its Indices is sufficient to assure one of the splendid comprehensiveness of its contents. Some of its book-reviews are undoubtedly the very best that are at present supplied by the British press. In addition, it usually contains a special article inspired by some outstanding current event in literature or history; several of these essays have been collected, and have been published in attractive volumes.

[1] *Vide supra*, p. 474.
[2] October 1897 to January 1902. 9 [half-yearly] vols.
[3] January 1902 to March 1914. 12 vols.

DIE WELT DES ISLAMS. ZEITSCHRIFT DER DEUTSCHEN GESELLSCHAFT FÜR ISLAMKUNDE. Berlin: Dietrich Reimer, 1913– . *In progress.* Quarterly. 2 vols. Pp. *circa* 350, each volume. M. 12.

This journal owes its origin to the recent founding in Berlin of an Association for the study of Mohammedanism,[1] and our debt to it promises to be from the outset a very considerable one. Its special endeavour is to elucidate, not the origins and previous history of Islam, but its present social and religious conditions, its activities and aims, and its probable influence upon its immediate surroundings. It will be seen that, for the missionary and the comparativist,—though neither the one nor the other is intentionally kept in view—this journal is certain to prove a welcome and indispensable aid. Its reviews of relevant books are careful and scholarly. A special Bibliography is in progress; it is unusually rich in its inclusion of Oriental publications, and will often be turned to with a deep sense of gratitude by readers and investigators of many different schools.

[1] *Vide supra,* p. 428.

CENTRES OF SUBSIDIARY STUDY

WHEN emphasizing the importance of consulting systematically the *Transactions* of multifarious Congresses[1] and Learned Societies,[2] attention was drawn to various incidental advantages which arise from securing actual contact with the best representatives of different schools of contemporary religious and scientific thought.

The same argument applies in the present connexion. Nothing can take the place of *personal* acquaintance with those religions which one really seeks to understand and interpret to others. For this reason, it is imperative that all serious students of religion—if it be at all within their reach—should make a somewhat extended visit to the East. There is no way of getting to know a religion *adequately* unless one has seen it in practical operation in those places where it makes its hereditary or voluntary home.

None are likely to forget the striking testimony borne by the late Dr. Fairbairn in reference to this matter. Some years ago,[3] he was chosen by the authorities of the University of Chicago to fill the post of Barrows Lecturer on Comparative Religion. 'The conditions of the endowment', Dr. Fairbairn relates, 'were that a certain number of lectures should be delivered in India. . . . Here the author suddenly found himself face to face with a religion he had studied in its literature, and by the help of interpreters of many minds and tongues; and this contact with reality at once illuminated and perplexed him. It was not so much that his knowledge was incorrect or false, as that *it was mistaken in its emphasis*. No religion can be known in its Sacred Books alone, or simply through its speculative thinkers and religious reformers.'[4]

[1] *Vide supra*, pp. 412 f. [2] *Vide supra*, pp. 427 f.

[3] During the winter of 1898–1899.

[4] *Cf.* Andrew M. Fairbairn, *The Philosophy of the Christian Religion*, p. viii. London, 1902. [4th edition, 1907.]

In the absence of such facilities, one must do the best he can with the opportunities which are found to be available. He may attend the classes of a well-equipped *School of Religions*, of which fortunately several are already accessible.[1] Or he may make himself acquainted with the contents of some central *Ethnographical Museum*, where he can examine all the visible apparatus of those faiths which he has resolved to study.

(1) SCHOOLS OF RELIGIONS

A central School of Religions, established and liberally endowed in each of the greater modern capitals, is still a dream of the future. A sketch of such a School was drafted in a paper read at the Third International Congress for the History of Religions, recently held at Oxford. It was there described as 'a College of Specialists . . . attended by a small number of picked graduate students. . . . It will devote its whole strength to the furtherance of original research'.[2] The postponement of the hope then expressed, a hope unhappily still unfulfilled, strains severely one's patience, and doubles the amount of labour which students in this field are in consequence constrained to face; but Government grants for such purposes are exceedingly rare, and private philanthropy refuses to be hastened.

The forerunners of such clamant and practical National

[1] Boston University provides an elaborate course of instruction in 'The Study of Religions and Religion'. A chair for research covering the various scientific and practical aspects of Missions has just been founded in Columbia University, New York. Professor Troeltsch of Heidelberg has recently supported the proposal that the Faculty of Theology in German Universities, completely reconstructed, should be transformed into a Faculty of the History of Religions! [*Cf.* Adolf Deissmann, *Der Lehrstuhl für Religionsgeschichte.* Berlin, 1914.] The College of Missions in Indianapolis, Indiana (founded in 1910 as a 'Graduate School for the special preparation of Missionary Candidates for foreign service'), the École Coloniale in Paris, the Kolonialinstitut in Hamburg, etc., offer facilities which students of Comparative Religion are too wise to ignore.

[2] *Cf.* Jordan, *The Relation of Comparative Religion to the History of Religions. Transactions*, vol. ii, pp. 431–2. Oxford, 1908.

Institutions are already in existence. The *École des Hautes-Études* in Paris has long given France a proud pre-eminence in this particular. The latest advances have, however, been made on the other side of the Atlantic, and will be referred to in a moment. But Schools of this sort, very much larger and more important than any which the academic world has yet known, are certain to be inaugurated within the next two decades. A new spirit is to-day widely manifesting itself, and the creation of undogmatic (Interdenominational, or rather non-Denominational) Schools of Theology is one of the most striking signs of the times. Religions are more ancient than dogmas, and they persist though dogmas change and pass away. Moreover, *all* religions deserve to be taken into account. In Canada—at Montreal, Winnipeg, Vancouver, and elsewhere—students for the Christian ministry, although of different communions, are now being trained side by side within the same classrooms, and have learned to compete in friendly rivalry for the same Fellowships and prizes. What means this spectacle if it is not a concrete foreshadowing, although admittedly on a very limited scale, of an Interdenominational School of Religions? In every large University to-day, though particularly in the Universities of Germany and America, men of every faith are being thrown more and more together. The influx of Asiatic students is perhaps one of the most marked features of contemporary academic life in the United States; forty-two per cent. of all foreign University candidates—from China, Japan, Korea, Persia, India, Siam, etc.—are now registered annually from that quarter. The foundation of the new *Graduate School* at Princeton University has enkindled a hope that something will yet be attempted by it in the interest of a comprehensive School of Religions; while the creation of a *School of Oriental Studies* in London—to be formally inaugurated by its patron, His Majesty the King, during the present year—has been accompanied by the announcement that it will seriously undertake and promote the study of Oriental Religions.

In the following memoranda, brief reference is made to what has actually been accomplished during a very short period. There can no longer be any doubt that a gradually growing sentiment is beginning to find due expression in concrete (though varying) forms; the initiation of an entirely new movement has at last been successfully effected. This departure, moreover, has begun to create a literature of its own. What has already been achieved in this direction may perhaps best be understood if one glance through that series of admirable volumes which Hartford Theological Seminary—to cite but one instance—is now issuing year by year.[1]

THE DIVINITY SCHOOL OF HARVARD UNIVERSITY

This academic Department has, for a very long period, been entirely unsectarian. Its function is held to be amply fulfilled when it provides teachers of religion who are broad-minded, earnest, and scholarly men. It aims to equip efficiently for their difficult life-work all candidates who may present themselves, but it is in nowise concerned to secure that they shall afterwards unite with any selected body of believers in preference to all others.

Accordingly, graded courses—intended respectively for Undergraduates and Graduates—are provided in the following subjects: The Science of Religion; The History of Religions, including The History of Religions in General, and The History of Individual Religions; The Comparison of Religions (e. g. The Hebrew Religion, viewed in *deliberate and systematic comparison with* other Semitic or non-Semitic Religions); and The Philosophy of Religion, including Theism, and Individual Religico-Philosophical Systems.

The value of such a School is found, of course, not in its ability to produce ardent supporters and pioneers in strictly denominational propagandism, but in its implanting deeply a spirit of wider tolerance and charity, and especially in its

[1] *Cf. The Hartford-Lamson Lectures on the Religions of the World.* 6 vols., thus far. New York, 1808– . *In progress.* *Vide supra*, p. 301, and *infra*, p. 498.

training men who will one day become prominent and effective—whether as teachers or otherwise—in promoting the study of Religion. Enlightened religious leadership is the demand of the hour. 'A combination of sound scholarship with sincere moral earnestness' is surely a worthy and inspiring ideal; and nothing less, and nothing else, is the ideal which the directors of the Divinity School of Harvard University have set up. As they themselves declare, they are honestly seeking to establish and perpetuate an 'undenominational School of Theology'.

THE KENNEDY SCHOOL OF MISSIONS, HARTFORD.

As in the Theological Faculties of Harvard and Yale, so in Hartford Theological Seminary men are trained 'for the ministry', and not for the ministry of one particular name or order. The Seminary was founded as a Congregational School of Theology, but it has long kept an open door for the College Graduates of all Christian denominations. Nay, more: no seriously-minded non-Christian need fear lest his presence might be deemed an intrusion. On the contrary, *his* greeting likewise is always cordial and sincere. The methods recommended and employed by the Seminary staff, over twenty in number, are searching and scientific; and the Institution has never suffered any real loss in consequence of its fearless and straightforward procedure.

The Kennedy School of Missions is one of three Departments which, taken together, constitute the Theological Seminary. The original foundation dates from 1834. During the interval, the endowments have steadily increased. Quite recently the Hartford School of Religious Pedagogy, and the Kennedy School of Missions, have been added; all three units, moreover, have now been incorporated under a single charter. An additional endowment of $1,000,000, of which sum about $900,000 have already been secured, represents the financial stability of the new and comprehensive scheme which has been inaugurated.

The Kennedy School of Missions was opened in September

1911. Its origin represents one of the direct fruits of the great Missionary Conference, recently convened in Edinburgh.[1] Towards the endowment of this School, Mrs. John Stewart Kennedy of New York—in memory of her husband—contributed $500,000. It is needless to say that, in its theological complexion, this Institution is interdenominational. It invites especially all College Graduates who desire special training for the task of propagating the *Christian* missionary ideal. Missionaries on furlough, from all parts of the world, are already gladly availing themselves of the facilities it offers for further and profounder study. A Theological Library of over 100,000 volumes, and an extensive Missionary Museum, are among the aids for research which it provides. Advanced courses of study are available in the History and Theory of Missions, the Religious History and Customs of Specific Fields, Comparative Religion, etc. etc. Distinguished scholars of different nationalities deliver, from time to time, successive series of Hartford-Lamson Lectures on the Religions of the World.[2] It is proposed, as soon as possible, to invite four or five outstanding authorities on as many different religions to take up their residence in Hartford, in order thus to ensure that scholarly research and the practical training of missionaries shall be conducted side by side. A 'Department of Mohammedanism'—under the rarely able leadership of Dr. D. B. Macdonald, and comprising a staff of three Professors—has already been inaugurated; other similar Departments will be organized, as local demand or unexpected facilities suggest that such a course is desirable.

THE DIVINITY SCHOOL OF YALE UNIVERSITY.

In 1905, Dr. Harlan P. Beach was appointed to fill a newly-created chair in the Divinity Faculty at New Haven, and was subsequently installed in the 'Professorship of the Theory

[1] *Cf. Proceedings of the World Missionary Conference, 1910.* [Volume v contains the report of the Commission on 'The Training of Teachers'.] 9 vols. Edinburgh, 1910.

[2] *Vide supra*, pp. 211, 244, 270. 301, etc.

and Practice of Missions'. In 1907, in an official Bulletin of the University, the now well-known 'Yale-Columbia Courses in preparation for Foreign Service' were carefully outlined. This scheme had in view the fitting of students for work in foreign countries,—either in the service of the United States Government, in the interest of business enterprises, as missionaries, or as scientific investigators. The programme of studies was divided into seven distinct branches, viz. (1) Languages,[1] (2) Geography, (3) Ethnography, (4) History, (5) Religions, (6) Economics, and (7) Law. Under Section 5, courses were provided as follows: The History of Religions; Introduction to the Comparative Study of Religions; Comparative Religion; and Missions in relation to the non-Christian Religions.

A new Bulletin, issued in 1912, announced that a number of important changes had been made, and that the School had been completely reorganized. The work to be overtaken is now distributed among what are in reality five subordinate Schools, viz. (1) a School for the training of the home pastor and preacher; (2) a School for the training of the foreign missionary; (3) a School for the training of the teacher of religion in Colleges and Universities; (4) a School for the training of the social worker; and (5) a School of Research in the History and Philosophy of Religion.

In this final Department, the lectures delivered are divided between (*a*) Courses in the History of Religion and (*b*) Courses in the Philosophy of Religion. Comparative Religion, instead of being accorded separate treatment, is taught (with somewhat questionable wisdom[2]) under the heading of the History of Religion. The courses provided in both of these main subdivisions are comprehensive and thorough. They constitute no doubt for some—for those who have not been following very closely the stages of a truly wonderful expansion—

[1] Both ancient and modern.

[2] *Vide supra*, pp. 325–6, 349–50, etc. Union Theological Seminary (*vide infra*, pp. 500 f.) adopts the same procedure, and (in addition) discusses the fundamental problems of the Philosophy of Religion before those proper to the History of Religion are mentioned and reviewed.

a veritable revelation in the possibilities of the newer methods which are now being applied to the exposition of the Science of Religion. It must be added that, in the Yale School of Religion, special instruction is given in 'The Philosophy and Morphology of the non-Christian Religions'.

The Divinity School at New Haven owes this splendid advance to the munificence of a loyal private benefactor. A gift of $100,000 was made upon the understanding that at least $200,000 additional could be found, and that the teaching of the School should conform to the demands of a broader theological standard. It is now proposed to increase this endowment to $1,000,000, in order that the new School of Religion may be placed upon an adequate and permanent foundation.

If any imagine that the contemplated programme is too ambitious, perhaps they may be reassured by the opinion of a singularly sane and well-informed observer. When Dr. John R. Mott heard that this new procedure was contemplated, he dispatched the following message to the President of the University: 'Your plan is . . . most timely. . . . It is adapted to meet the requirements of the modern world as is no scheme which I have seen in operation, or in outline, on either side of the Atlantic.'

UNION THEOLOGICAL SEMINARY, NEW YORK.

The most promising School, of the type now under review, is unquestionably Union Seminary. Formerly a Theological College, established and maintained by the Presbyterian Church, its supporters have always been singularly broad-minded both in purpose and action. They made it known at the very outset that students other than Presbyterians would always be welcome in any of the College classrooms. In 1892, after considerable controversy, the Trustees carried their contention that the College should be released from denominational control of every sort and form. The Seminary is to-day, as it has always been, a 'Christian' Theological College; but its teachers represent Christian communions

of practically every name. Its students, of equally varied theological affinities, need not necessarily be connected with any Christian denomination. Its magnificent buildings and equipment, its very notable Library and Museum, the size and eminence of its staff, etc., attract to it annually an increasing body of such young men as are thoughtful, eager, and honestly seeking to gain deeper insight into the perplexing theological problems of the hour. Moreover, owing to the arrangements which have been made with Columbia University[1] and the New York University, students have the privilege of attending classes at both of these seats of learning, with peculiar advantage to themselves and to the studies they have in hand.

Turning to the Department devoted to 'The Philosophy and History of Religion'[2],—recently bereft of its head through the lamented death of Professor Knox, but now under the efficient control of his successor, Professor Robert E. Hume —one finds that, during the interval since 1905, provision has been made for the prosecution of the following studies: The Origin and Development of Religion; Individual Religions; The Truth of the Christian Religion; Comparison of the Principal Types of Religious Belief; Introduction to the Philosophy of Religion; The Philosophy of Religion; Theism; The Fundamentals of Religion; etc. Seminar work, open to qualified students, is conducted during two hours of each week throughout the year. Union Seminary moreover, imitating the example of the University of Chicago, has taken a first step towards establishing a 'Lectureship on Comparative Religion', the holder of which is to deliver his lectures in India and the East. In May 1911, Professor Knox had the honour of launching this enterprise; it was while he was on his way back to America, his task having been completed, that he died unexpectedly in Korea.

[1] Columbia University inaugurated a department entitled 'The Comparative Study of Religions' in 1907, and now provides a very complete series of relevant courses of lectures.

[2] *Vide supra*, footnote, p. 499.

(2) MUSEUMS

Here again the student of Religions finds himself, as Dr. Fairbairn puts it, ' in contact with reality '.[1] Some of the accumulated ' survivals ' of ancient faiths, and some of the ways in which later ' primitive ' faiths contrived to express themselves, may create only a pained surprise, and can arouse at best only the faintest enthusiasm. But anthropological, ethnological, archæological, and kindred Museums have, nevertheless, a wondrously informative tale to unfold. In truth, they awaken reflections, and gradually fill the mind with convictions, which greatly influence one's interpretation of the factor of religion in man.[2]

Take Ethnographical Museums, as an instance in point. Of the ethnographical Collections assembled in the Museum für Völkerkunde in Berlin, or of the scarcely less important contents of the ethnographical portion of the Grassi Museum in Leipzig, or of the Museum für Völkerkunde in Hamburg, it is not necessary to speak. Most readers of these pages are familiar, also, with the ever-growing ethnographical collections of the British Museum. Others are acquainted with the Moskovskij Publicnyj i Rumjantzovskij Musej in Moscow, the Indian Museum in Calcutta, the Smithsonian Institution in Washington, and the Field Columbian Museum in Chicago. Many of these great Institutions issue regular series of Proceedings, Annales, Bulletins, Reports, or other similar publications; and these printed statements must not be allowed by comparativists to slip by without examination and review.

In like manner, the wealth of information and suggestion which any national Archæological Museum can furnish to a student of Religions can scarcely be over-estimated.[3]

It is proposed to draw attention to merely two representative Museums, both of which have lent definite and very considerable help to students of Comparative Religion.

[1] *Vide supra*, p. 493. [2] *Vide supra*, pp. 360–1.

[3] The recent founding in Cologne of the Museum für ostasiatische Kunst.

MUSEUM VAN OUDHEDEN
LEIDEN

The Museum of Antiquities in Leiden, founded nearly a century ago, has long been famous for its fine Egyptian Collection. Students of Egyptology have not overlooked its treasures, and students of Egyptian religion would do well to imitate their example. Temple furnishings, religious hieroglyphics (dating from as early as the sixth century B. C.), papyri, etc. etc., will well reward the expert's personal scrutiny. Happily, during the last few years, photographic reproductions of the choicest Egyptian possessions of this Museum have been in course of publication under careful supervision. The accompanying text, containing valuable notes and translations by the editor, adds greatly to the permanent importance of this exacting undertaking.[1]

MUSÉE ETHNOGRAPHIQUE
NEUCHÂTEL

In the initial number of the *Revue suisse d'ethnographie et d'art comparé*,[2] Professor van Gennep provides a 'Guide Sommaire'[3] to the Collection of nearly 10,000 specimens which this Museum possesses. The illustrations in this *Guide* suggest at a glance some of the more interesting objects which invite the visitor's inspection. The available materials associated with magic, divination, etc., are very numerous, and throw considerable light upon the religious beliefs and practices of many primitive peoples.

largely due to the initiative and generosity of Professor Adolf Fischer, suggests another important group of kindred and most informative Collections.

[1] *Cf.* P. A. A. Boeser, *Beschreibung der ägyptischen Sammlung des Niederländischen Reichsmuseums der Altertümer in Leiden.* Dritte Abteilung: Stelen. 's-Gravenhage, 1913.

[2] *Vide supra*, p. 489.

[3] *Cf. Revue suisse*, etc., pp. 57–96.

RETROSPECT

NEARLY two hundred pages have been devoted to a survey of those books, published during the last four years, which best illustrate the 'Transition' which is at present in progress. These volumes represent something much more than so many 'Avenues of Approach';[1] they embody, in truth, —in varying degrees, and sometimes most imperfectly— actual specimens of Comparative Religion. In other words, they represent genuine products of that new science itself, at different stages in its historic development.

As regards the evolution of a scientific method,[2] the argument against the recognition and introduction of 'the comparative method' has signally failed. In the hands of scholars thoroughly competent for their task, the employment of this agency has already raised Comparative Religion to the status of 'a highly specialized branch of human knowledge. It is enabling Comparative Religion to demonstrate its right to occupy a distinct field of its own, . . . quite separate from [the respective domains of] those other sciences with which it . . . has frequently been confounded'.[3]

The significance of the changes which Comparative Religion has wrought in the texture of recent apologetic literature —as also in the formal teaching of religion in modern Theological Colleges—will not be overlooked by even the casual reader of these pages. These changes are, on every ground, noteworthy and full of promise; but they are especially reassuring as regards the immediate prospects of Comparative Religion itself. Never were those prospects so bright as they are at present. Although the process of transition is still far from complete, the trend of the latest apologetic treatises makes it plain that the advocates of a genuinely 'comparative' study of religion have already won the day.

[1] *Vide supra*, pp. 1 f.

[2] *Vide supra*, pp. 329 f.

[3] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, p. 13. London, 1908.

The multiplication of translations of the most notable Sacred Texts, rendered with conspicuous accuracy into almost every modern language, means the forging of new international tools of the very highest quality, fully capable of doing the work which Comparative Religion is now confidently entrusting to them.

Little more has been attempted than the naming of the best and most recent Encyclopædias, Periodicals, etc. etc., to which the student will do well to turn his attention, again and again. Many of these books of reference, it must be confessed, do not offer any exposition of Comparative Religion, regarded as a separate field of inquiry; but they do throw an immense amount of light upon its researches, its capabilities, and its aims. The day when a responsible Encyclopædia can omit to discuss (or at least attempt to define) the true boundaries of Comparative Religion is now practically past. In truth, the omission (or introduction) of this topic is held to-day to be one of the incidental criteria by which a new Encyclopædia may fairly be tested and appraised.

The section dealing with 'Centres of Subsidiary Study'[1] is intended to be suggestive of a score of other kindred fields,—wherein the student of Comparative Religion, if he would possess himself of additional rich deposits of ore which await his discovery, must constantly be on the alert. Not alone through consulting the written or printed page, but contemporaneously through contact with progressive thinkers and teachers, and through the scrutiny of relics which speak out of the silence of a quickly-receding past, he must gather up the threads of the story of the religions of mankind. At the same time, such 'Centres' often produce a literature of great value;[2] and it is highly important that the volumes in question should regularly, systematically, and patiently be scanned,—in order that, where it seems desirable, they may be added to the stock of available *Source Books* which the comparativist keeps constantly at hand.

[1] *Vide supra*, pp. 493 f. [2] *Vide supra*, pp. 498, 502, 503, etc.

Under ' Special Works ' [1] less than a score of volumes have been cited, but a hundred titles would not suffice to indicate the variety of quarters towards which the student of Comparative Religion must constrain himself to turn. The subject-matter of his quest, in unstinted abundance,—though existent often, it may be, in some merely embryonic form—lies ready here to be utilized, provided the inquirer possess that measure of ordinary patience and insight which will enable him to find the treasure of which he is in search.

[1] *Vide supra*, pp. 445 f.

PART III

COMPARATIVE RELIGION

COMPARATIVE RELIGION

THE third subdivision of this volume having now been reached, a very few pages will suffice to bring it to a close.

It does not fall within the province of this treatise to examine and criticize books which deal *directly* with Comparative Religion, or to present a documented summary of the results which that science has recently achieved. That task is statedly being discharged through another publication which seeks to meet that particular need;[1] the present volume is concerned exclusively with studies *subsidiary* to Comparative Religion. There its responsibility ends.

Two considerations, however, brought often under notice in the pages of this book, ought perhaps to be emphasized anew. On the one hand, the definitely-restricted area of Comparative Religion must, in future, be acknowledged and observed. On the other hand, the legitimate scope of Comparative Religion must be defended against all who venture to ignore—and especially against all who assail—its independent and indefeasible authority.

(1) ITS RESTRICTED AREA.

It has been shown in preceding pages that Comparative Religion, and the meaning of the name 'Comparative Religion', ought to be confined within much narrower boundaries than those which ordinary usage seems to justify.[2] Hitherto this designation has been applied, often in an exasperatingly casual fashion, to different units of a whole group of sciences, all of which differ fundamentally from one another. In a word, it is fully time that Comparative Religion, exempted from the hazards of roaming at large

[1] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature.* Edinburgh, 1906, 1910, and 1914. For a general survey of the subject, *cf.* Jordan, *Comparative Religion: Its Meaning and Value.* [Nearly ready.]

[2] *Vide supra*, pp. 11, 330, and *infra*, pp. 513 f., 515 f., etc.

in a practically world-wide domain, should in future be constrained to occupy a definitely-restricted area.

This study must never be confounded with the SCIENCE OF RELIGION,[1] of which it constitutes merely one department. It must never be confounded with the PHILOSOPHY OF RELIGION,[2] seeing that it is only one among many tributaries which supply material for the philosophic interpretation of religion. It must never be confounded with ANTHROPOLOGY,[3] ETHNOLOGY,[4] SOCIOLOGY,[5] ARCHÆOLOGY,[6] MYTHOLOGY,[7] PHILOLOGY,[8] or PSYCHOLOGY ;[9] for each of these sciences, employing its appropriate and distinctive method, is limited (in the main) to the discharge of functions which are peculiarly its own.[10] From one point of view, it may not seem unfair to claim that Comparative Religion is merely a branch of Anthropology, or of Ethnology, or of Sociology. But such a contention overlooks the fact that, for the anthropologist, religion is only *one* of those factors in humanity which demand scrutiny and careful analysis ; for the comparativist, religion is *the one* factor upon which he concentrates his researches. For the ethnologist, religion is an influential cultural element, dominating—or tending to dominate—a given group or *race* ; for the comparativist, religion is that subtle constituent in *every man* which accompanies him unbidden from the cradle to the grave. And it might be shown that a similar penetrative cleavage separates Comparative Religion from each of the other ' subsidiary ' sciences whose most recent literature has just been subjected to survey.

In particular, Comparative Religion must never be con-

[1] *Vide supra*, p. 441. Principal Galloway, in his able book on *The Philosophy of Religion* (p. 29 : Edinburgh, 1914), seems to fall into this not uncommon error.

[2] *Vide supra*, p. 365. This misconception is very frequently encountered in the writings of well-known German authorities.

[3] *Vide supra*, pp. 3 f.

[4] *Vide supra*, pp. 35 f.

[5] *Vide supra*, pp. 62 f.

[6] *Vide supra*, pp. 81 f.

[7] *Vide supra*, pp. 96 f.

[8] *Vide supra*, pp. 111 f.

[9] *Vide supra*, pp. 136 f.

[10] *Vide supra*, pp. 320 f.

founded with the HISTORY OF RELIGIONS,[1] a science which should no longer be allowed to usurp an academic position to which it can establish no claim.[2] The historian of religion —whenever he deals with his subject fairly—confines himself to the study of a *single* faith, which he traces (if he can) to its sources, which he interprets through making clear the successive stages of its growth, and which he makes immensely more intelligible by arranging its distinctive practices in their strictly chronological order ; the comparativist, on the other hand, is bound to study *all* faiths, and to appraise them in the light of their verifiable *relationships* with one another. The History of Religions concerns itself with facts, arranged (if possible) in orderly sequence ; Comparative Religion is in search of those laws (discoverable behind the activities of all religions) which tend invariably to produce certain results under certain given conditions. The History of Religions, moreover, lays stress upon such factors in a (tribal or national) faith as set it *apart* from others ; Comparative Religion, on the other hand,—seeking to disclose the *connexion* which links all religions together, and which thus brings them within the purview of a comprehensive synthesis —lays stress upon those influences and aspirations which *unite* rather than divorce and divide.

Comparative Religion must never be confounded with COMPARATIVE THEOLOGY. Yet no misapprehension is more common ; volume after volume might be cited wherein the writer uses these designations as if they were synonymous. Nor could any misapprehension be more unfortunate. Comparative Theology, which undertakes to compare merely the *doctrinal* beliefs existent—or at some time existent—among the numerous races of mankind, restricts itself obviously to a very narrow segment of the circle which Comparative Religion represents.[3] Comparative Theology is a field in

[1] *Vide supra*, pp. 163 f.

[2] *Vide supra*, pp. 37, 164 f., 167, 181, 197, etc.

[3] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1910–1913.* [Ready, but publication postponed.]

which a good deal of 'comparativist' work has been accomplished, although accomplished generally in a fitful and irregular way; it is the field in which the great majority of researchers in Comparative Religion are busy to-day; but it must never be supposed that such investigators are comparativists in the full meaning of that term. Their task is comprehensive and exacting; yet its boundaries are very much more limited than those of that more capacious science which they thus indirectly yet materially promote.

Finally, Comparative Religion must never be confounded with APOLOGETICS.[1] The latter study, still governed all too markedly by its traditional and hereditary purpose, seeks to erect an impregnable *defence* around an individual faith; the comparativist, on the other hand, merely seeks to *understand* the multifarious faiths of mankind, that afterwards he may correctly estimate and interpret them. Apologetics, representing an intensely practical piece of research, is swayed inevitably by considerations of a manifestly *practical* character,[2] and is quite willing to describe itself as 'The Applied Science of Religion';[3] Comparative Religion, on the other hand, being a purely *technical* study, is pursued for purely academic ends, and is totally undisturbed by the character of the goal which gradually emerges into view. The apologist (like the historian) lays continual stress upon the *differences* which separate religions, and he often (consciously or unconsciously) exaggerates these differences; the comparativist, penetrating beneath the peculiarities of outward guise, deliberately emphasizes the existence of those

[1] *Vide supra*, pp. 369 f., 376 f., etc.

[2] Principal Garvie is not prepared to allow any comparativist to discredit the uniqueness and originality of Christianity: *cf. The Christian Certainty amid the Modern Perplexity*, pp. 62, 112, etc. London, 1910. This writer thinks, moreover, that 'we should treat with . . . respect . . . the great mass of reverent, serious and responsible Christian scholarship that has an unbroken tradition within the Christian Church' (*The Expository Times*, vol. xxiv, p. 374). Quite so. But that argument leaves altogether unmoved the great world of 'reverent, serious and responsible *non*-Christian scholarship'.

[3] *Vide supra*, foot-note, p. 390.

aims and interests wherein diverse religions agree, and those *common purposes* in whose presence local animosities tend to become assuaged and forgotten. The apologist is never tired of asserting the undoubted *truth* of his beliefs; the comparativist 'has nothing to do with religious values',[1] seeing that he is 'simply concerned with ascertaining and comparing *the ideas* which various races have had of their gods and worship, and with tracing the continuity of the religious idea'.[1] As already affirmed,[2] he is content with partial knowledge, having little or no hope of ever arriving at ultimate truth; all the teaching he imparts is admittedly relative and contingent. 'We know nothing for certain; that is the condition of our lives in this world, the only condition upon which all our value of noble things is founded.' The apologist claims to be an exponent of *the best* faith known among men;[3] whether Comparative Religion is capable of lending support to this or that religion, or whether it is likely to become a solvent influence (destructive of the lofty claims of every existing religion), are alternatives which the comparativist does not usually pause to consider.

The fact that Comparative Religion is a very modern science may perhaps sufficiently account for this singular (and seemingly inveterate) habit of confusing things which differ.[4] Our knowledge of the science is still, at many points, admittedly imperfect. It can hardly be wondered at, therefore, that several books which have deliberately been labelled 'Comparative Religion'[5]—and many other books which do not aspire to that title,[6] but which are commonly referred to as expositions of Comparative Religion[7]—have in reality only a very uncertain connexion with the study in

[1] *Cf.* Thomas J. Hardy, *The Religious Instinct*, p. 290. London, 1913.
[2] *Vide supra*, p. 141.
[3] *Vide supra*, p. 369.
[4] *Vide supra*, pp. xviii and xxvi f.
[5] *Vide supra*, pp. 376 f., 386 f., 394 f., 398 f., etc.
[6] *Cf.* Stephen Langdon, *Tammuz and Ishtar*: *vide supra*, p. 317. This volume is reviewed in *The Oxford Magazine* (p. 228: February 26, 1915) under the heading 'Comparative Religion'.
[7] *Vide supra*, pp. 12 f., etc.

question.[1] Instead of occupying themselves specifically with their proper theme, the majority of such volumes touch merely upon the outer fringes of the subject, or (with a curious lack of discrimination) introduce into it a variety of discussions which are more or less irrelevant. The comparisons instituted are, for the most part, obscure and unreliable.[2] The advances made, if any, are conspicuously tentative, provisional, and diffident.

In a word: the study of Comparative Religion, in the judgement of competent scholars, is still in process of transition.[3] Its boundaries—and therefore its contents—cannot yet finally be determined. Notwithstanding its vigorous growth, many mysteries remain unsolved, and many difficult heights have still to be surmounted. The comparativist, confident and adventurous, is abroad; but he has not yet tested and matured his powers. In an age when settled conclusions are everywhere being revised, none are more often called in question than those which pass current under the ægis of religion. The faiths of mankind, assembled in a single arena, no longer hesitate—deliberately, and sometimes even aggressively—to confront and challenge one another. What will be the outcome of this tryst? The issue cannot yet be predicted. We are viewing the birth-throes of an entirely new religious environment. The solution of existing perplexities would, however, more quickly be reached if—in so far as Comparative Religion is concerned—the boundaries of that science were not so often carelessly overstepped and its great heritage inordinately extended.

(2) ITS LEGITIMATE SCOPE

Although admitting that the study of Comparative Religion is still in a transitional stage, and that most of the work thus far accomplished—and still being accomplished—is

[1] *Cf.*, as an illustration in point, Professor Jevons's recent primer: *vide supra*, pp. 376 f.

[2] *Vide supra*, p. 328, and *infra*, pp. 519 f.

[3] *Vide supra*, pp. 329 f.

preparatory and subsidiary in character, it must at the same time be affirmed that an immense and permanent advance has happily been achieved. Misconceptions touching the real import of Comparative Religion are rapidly passing away. These mistaken opinions, natural and even inevitable at the outset, have largely been outgrown. As already remarked, 'the range of the science is . . . being brought within definite and carefully prescribed boundaries'.[1] The goal towards which it is advancing has at last risen clearly into view. One has only to look back for a moment, contrasting 1915 with 1900, to feel convinced that a new branch of research has successfully been inaugurated. It is now only a question of time, skill, and perseverance until the alluring dream of half a century ago shall gloriously and completely be fulfilled.

'If any reader of these pages entertains the idea that Comparative Religion is already a robust, fully-developed, and self-reliant science,—definite in its dimensions, and grown to such maturity that it can now formulate in confident and systematic detail its principles and laws—it is important that all such beginners should be disillusioned without delay.'[2] Comparative Religion is emphatically a science of the twentieth century, and accordingly no very pronounced results need be looked for as yet. 'It is still a science in the making. It is only gradually assuming concrete and confident form. The contents of this volume—and, not least, the carefully-ordered arrangement of those contents[3]—serve in the best possible way to demonstrate that most existing books on Comparative Religion are merely preliminary treatises.'[2] The ground, in many places, is still in process of being broken up. At other points, the seed already sown has produced an excellent harvest. It is quite correct to say, with Dr. Clifford, that '*the* literature

[1] *Vide supra*, p. 328.

[2] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature, 1910–1913*: *vide supra*, p. 511. *Vide supra*, pp. 330, 334, 337, 510 f., etc.

[3] *Vide supra*, pp. xviii–xix and xxvi f.

is astonishingly extensive, and it is growing from month to month',[1] provided the pronoun '*its*' be not substituted for the definite article. The books thus far available lead towards a goal which, even in 1915, is apparently somewhat remote. No popular or scientific Manual has thus far been produced.[2] Less than a dozen expositions of Comparative Religion have been penned—whether in Great Britain, America, or on the Continent—during the last four years! Of systematic and adequate expositions, even after the lapse of nearly fifty years, there are none. Several such volumes are at present in course of preparation; some of them, it is well known, have long been in hand; but not one of them has been completed and printed.[3] No *Journal of Comparative Religion*, national or international in its scope, has yet been launched. Even in the standard Encyclopædias the subject is still very imperfectly dealt with.[4] In the latest 'Ready Reference' copy of the *Subject-Index* of the British Museum Library, even in 1915, the heading 'Comparative Religion' is still sought for in vain![5] Nevertheless, of volumes which throw a good deal of light upon this study, the number is practically unlimited. It is in part to guide the student in his quest for such literary assistance that this survey has been published.

It has often been imagined, moreover, that Comparative Religion is secretly the foe of every individual religion; that it teaches the composite origin of literally every faith; and that it entertains the hope of gathering ultimately all religions into a single comprehensive synthesis.[6] Its hostility towards Christianity, in particular, has been widely proclaimed.[7]

[1] *Cf.* John Clifford, *Comparative Religion and Missions to Non-Christian Peoples*, p. 4. London, 1912. Professor Geden goes inordinately far when he says that 'Comparative Religion is already abundantly furnished with handbooks and introductions': *vide supra*, p. 182.

[2] *Vide supra*, p. 52. [3] *Vide supra*, pp. 52, 182, etc.

[4] *Vide supra*, pp. 433 f., 505, etc.

[5] In the latest printed volumes of the *Subject-Index* (1901–1905 and 1906–1910), books on Comparative Religion must be looked for under the heading 'The History of Religions'.

[6] *Vide supra*, pp. 331 f. [7] *Vide supra*, p. 399.

'The attack from the side of Comparative Religion', exclaims a usually discriminative writer, 'is one of the most formidable with which the Christian apologetic has to deal at the present time; and, if that attack were driven home successfully, it is difficult to see how the missionary motive could survive in any adequate form.'[1] But, as already pointed out,[2] no more erroneous misconception could possibly prevail. All that Comparative Religion asks of Christian believers is that they allow their faith to be honestly and fairly examined.[3] In point of fact, Comparative Religion restricts itself exclusively to the demands of a twofold purpose. 'It is that science which, by means of comparisons, strives to determine with exactness (1) the relation of the various religions of mankind to one another, and (2) the relation of conceptions current within a single religion at different periods in its history.'[4]

It is plain, therefore, that this science has a function to fulfil vastly different from—and infinitely higher than—that which some of its critics assign to it.[5] Happily a saner judgement is now finding expression on every hand. It is beginning to be recognized that Comparative Religion and Apologetics are studies which stand entirely apart from each other.[6] The former branch of research never seeks to exalt unduly either Jesus Christ or any other religious teacher of men; neither does it seek to shadow the glory rightly belonging either to one leader or to another. Accordingly, the modern spirit of inquiry finds immediate and congenial fellowship amongst investigators who, while striving to solve the fundamental problems of religion, are seeking to solve

[1] *Cf.* Joseph H. Oldham in *The International Review of Missions*, vol. ii, p. 805: *vide supra*, pp. 479 f.

[2] *Vide supra*, pp. 512 f. It is no evidence of antithesis or ill-will if Comparative Religion, again and again, has disclosed the indebtedness of Christianity to numerous non-Christian faiths: *vide supra*, pp. 78–9, 120, etc.

[3] *Vide supra*, pp. 331 f.

[4] *Cf.* Jordan, *Comparative Religion: Its Genesis and Growth*, p. 65. Edinburgh, 1905.

[5] *Vide supra*, pp. 372–3.

[6] *Vide supra*, pp. 372–3, 512 f., etc.

them quite independently of their local and traditional bearings, and (not less) of their subtle yet potent interactions. As a consequence, a new conception of religion—of its universality, of its essential unity, of its wondrous variety, of that Infinite and Supreme Power that stands behind it all—has everywhere raised strange and pregnant questionings among thoughtful men.

It is no part of the duty of Comparative Religion to assume the rôle of a prophet. It has nothing to say concerning the future. Accordingly it has absolutely nothing to say concerning the probable future of Christianity, or of any other faith; those teachers who actually *make* such pronouncements have no real right to speak in its name.[1] It is quite as permissible to affirm that *all* religions lead to God as it is to declare that only *one* of them enjoys that distinction. None can find fault with a scholar who, feeling constrained to record his convictions, publicly affirms that a given religion is superior to all others,—or even, perhaps, that it is the absolute and final religion for all mankind. But when any such investigator claims to be a comparativist, he is in duty bound to make it clear that, in voicing the opinion in question, he is *speaking merely for himself*, and not with the authority of a science which (over and over again) has repudiated its responsibility for statements of this kind. The legitimate scope of Comparative Religion is restricted to the past and to the present. It would be a more popular science if, utilizing for purely secondary purposes the vast stores of material it has accumulated, it gave itself rein in the framing of attractive hypotheses, the creation of fanciful analogies, the undue straining of actual likenesses, etc. etc. But neither guesses nor exaggerations possess any scientific value. The mysteries of religion will *continue* to make their mute appeal to every serious student; and; as long as these mysteries persist, it is man's duty to adhere to his resolve to master and unravel them.

[1] *Cf.*, as an illustration of this defect, a recent work by Dr. Tisdall: *vide supra*, p. 396.

The real aim of Comparative Religion is to investigate and expound, through the competent comparison of data collected from the most diverse sources, the meaning and value of the several faiths of mankind. It seeks to give a coherent and consistent account of the result of the operation of those laws which underlie man's religious development, that development being studied *as a whole* and not merely as a series of *unrelated eruptions*. It is hardly likely to prove a universal solvent of differences in religion,[1] but it has at least demonstrated the wondrous solidarity of the race in its religious needs and aspirations. It detects, and seeks to interpret,[2] the resemblances which are characteristic of the whole array of human faiths; but it recognizes, also, the existence of divergencies for which meanwhile it is wholly unable to account.[3] It is strongly of opinion that these differences, which temporarily set religions more or less widely apart, rest upon a foundation of universally diffused constituent elements which unite all faiths indissolubly together; yet it does not presume to frame or pronounce any verdict in the premisses. It is convinced that the soundest basis for confidence in the claims made by *any* faith is to be found in a scientific examination of the facts and principles which it defends, and which account for its (more or less progressive) vitality.

Before any new advance in this department of inquiry can be secured, a vast amount of *regional* and *intensive* study will have to be faced. The collection of necessary data is not yet complete. A sufficiently close examination of already available data has not yet been made. The final processes, connected with the sifting and classification of data, will not probably be accomplished for many years to come. Factors which, in one form or another, are bound to enter ultimately into the texture of this science will need to be more accurately determined than has been possible

[1] *Cf.* C. Stanley G. Mylrea's article on 'Points of Contact and of Contrast' in *The Moslem World*, vol. iii, p. 402. London, 1913.

[2] *Vide supra*, pp. 209 f.

[3] *Vide supra*, pp. 359 f.

hitherto. Meanwhile, however, this task has been begun. Many of the returns hitherto tabulated, though compiled with scrupulous care, have proved to be unreliable. Unfortunately they have had the effect of spreading erroneous opinions, and of bringing discredit upon the science which they were meant to promote; but, their untrustworthiness having been discovered, they have already been revised. Yet further, the comparativist of to-day is cheerfully subjecting himself to a long course of close and exacting study. 'Comparative Religion must no longer be given over to the tender mercies of well-meaning but often very poorly qualified exponents. It must be delivered from the reproach which rested so heavily for a time upon the History of Religions, viz. the mischievous intermeddling of the dilettante scholar. The competency and ease with which the genuine expert in such work confronts and accomplishes his task is very different from the uncertain advances and withdrawals of those to whom such investigations are admittedly unfamiliar. A certain dexterity is essential; and it can be acquired, like skill of other kinds, only by careful training under capable masters.'[1] The comparativist of to-day fully realizes that, in his study of religion, he must be one who—to adopt words recently used in another connexion—has 'immersed his mind in the matter with which he has to deal, and who has learned in the process . . . what methods of treatment are appropriate to the matter in question'.[2] Mere amateurish *inferences* are inadmissible; for while such guesses may prove 'happy hits', they are in reality more or less vagrant conjectures. Mere amateurish *comparisons* are equally inadmissible. The qualities really demanded are the keenness and doggedness of the sleuth-hound, which refuses to be baulked of its prey. The comparativist knows that the difficulties which await him are numerous and grave.

[1] *Vide supra*, pp. 333 f. *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, pp. 12–13. London, 1908.

[2] *Cf. The British Weekly*, p. 497. London, January 22, 1914. *Vide supra*, p. 9.

He has no longer any illusions in this connexion ; he is quite prepared to comply with the demand for whatever patience may be needed during years of laborious research. For, at last, he is persuaded that it is only through the fruitage of *such* discipline that he can hope to frame and justify hypotheses which—constructed, 'not by random guess-work but by the trained imagination of a man of science, or by the true divination of genius—will enlarge the horizon'[1] of human knowledge, and (in particular) impart to the study of Comparative Religion that definiteness and restriction-of-range which are essential to its vigorous growth.[2]

Accordingly, while a considerable amount of pioneer work still remains to be overtaken, an amazing change—a practical revolution—has been wrought in current opinion touching the legitimate scope of this science. 'It is not very long', remarks Dr. Hastings, 'since a book on Comparative Religion would have been refused by the publishers, however well written and authoritative.'[3] Such an offer, if backed by some real achievement, would certainly not be refused by any publisher to-day! Comparative Religion is already in being, but at many points its aim and field are still somewhat obscure. The present volume represents a genuine attempt to lessen that obscurity. Two other publications, already alluded to,[4] seek to carry the process of elucidation a couple of stages further on its way.

Comparative Religion is already a science, although some of its ultimate prerogatives cannot be foreseen. Experts are considering indeed the advisability of subdividing this study into a number of subordinate departments.[5] Meanwhile, it is growing daily through a judicious employment

[1] *Cf.* R. Bosworth Smith, *Mohammed and Mohammedanism*, p. 2. London, 1874. [3rd edition, 1889.]

[2] *Cf.* Jordan, *Comparative Religion: Its Method and Scope*, pp. 13–15.

[3] *Cf.* James Hastings, *The Expository Times*, vol. xxv, p. 323: *vide supra*, pp. 477–8.

[4] *Vide supra*, foot-note, p. 509.

[5] *Cf.* Jordan, *Comparative Religion: A Survey of its Recent Literature*, vol. ii, p. v f.: *vide supra*, foot-note, p. 509.

of the methods of observation and experiment. It is not alarmed, or ashamed, because it has itself sometimes been labelled 'an experiment'. The designation is not inapt. In harmony with the experience of all living and developing instrumentalities, Comparative Religion will always *remain* an experiment. Nevertheless, because of the sturdy and continuous expansion of this study, competent guidance is essential. Its advances must be made under the control of leaders who are experienced, prudent, and courageous. They must be masters of their craft, and must be immune from the usual effects of unforeseen delays and irretrievable disasters. With such leadership, reinforced by the endowments of patience and openness of mind, it is not too much to affirm that there does not exist to-day—in the entire circle of progressive human inquiry—a domain more needy, more fruitful, or more inviting than the definitely-restricted area assigned to Comparative Religion.

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[1] Alternative spellings, found in this volume, include 'Muhammedanism' (*vide supra*, pp. 288, 299, 438, etc.), and 'Muhammadanism' (*vide supra*, pp. 289, 292 *n*, 300, 439 *n*, etc.). The former orthography is favoured by *The Expository Times*; the latter is *in part* supported by entries in the *General Catalogue* of the British Museum.

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