

Recent Foreign Theology.

Adonis und Esmun.

THIS is the title which Count Baudissin has given to his monograph on the 'Resurrection Gods and the Gods of Healing' (Leipzig: Hinrichs; M.24). It is a subject of the last and greatest difficulty. And in consequence the literature upon it, especially the German literature, is enormous. Graf von Baudissin is acquainted with the most of the literature, good and bad. We say the most of it, not the whole of it. For we find no reference to the relevant articles in the *Encyclopædia of Religion and Ethics*. This might be no great surprise, if the *Encyclopædia* were little known or little thought of in Germany. But nowhere in the world has it attained a larger proportionate circulation. And nowhere has it been spoken of with higher praise. Several of Graf von Baudissin's colleagues in Berlin could have told him that the articles upon his subject in the *Encyclopædia of Religion and Ethics* are more relevant to his purpose, as well as more recent, than the articles to which he does make reference in *The Dictionary of the Bible*, *The Encyclopædia Biblica*, and *The Jewish Encyclopedia*.

That, however, is the only important omission that we have detected. And after all, the important thing is not whether the author is aware of all the literature on his subject, but what use he makes of the literature of which he is aware. Now, it may be said at once that Graf von Baudissin is too great a man summarily to reject everything that has been written by everybody who ever wrote before him. There is evidence in every page, not only of intimate knowledge of other men's work, but also of sympathetic and conscientious consideration of it. Our author is well aware that a vast deal has been written on his subject that is purely speculative and of practically no value; he is well aware that some of the most fantastic notions ever expressed in the language are to be found in such writings. But out of the infinite deal of nothing he laboriously sifts the grain of observation or of sound reasoning. With this great book in hand it now seems possible to relieve our shelves. Within its own limited but highly important field, it is not only the latest work, but it supersedes nearly all that has been said before it.

And yet the chief value of the book does not lie in its treatment of the literature. Above all else it is a book of original investigation. The knowledge of this subject has to be gathered in large measure from obscure or minor writings, and from inscriptions both published and unpublished. All this material Graf von Baudissin has worked over for himself, and some of it is accessible to scarcely anybody besides himself.

It is well to add that the volume has been prepared with the utmost care and evidently at very great expense. The ten plates at the end are not easily accessible elsewhere, and they are not produced in a more artistic manner anywhere.

A New History of Ancient Christian Literature.

PROFESSOR HERMANN JORDAN is the author of the latest *Geschichte der altchristlichen Literatur* (Leipzig: Quelle & Meyer; M.16). It is a handsome volume, well printed on good paper, and runs to 522 large octavo pages.

Professor Jordan's great idea is to deal with the literature of the ancient Church in its development. The history of Christian literature has been too much a description of individual writings; and the students' manuals have been little more than a catalogue of these writings. Professor Jordan believes that it is possible to show that one man's work largely determined another man's work, and that every man's work arose out of the circumstances and needs of his time. He determined to show in his book that Christian literature, like all other literature, has its causes and its effects.

To carry out this idea was not easy. To make it too dominant would have been disastrous. Professor Jordan has both ability and industry. He has produced a book that will greatly delight the modern appetite for the scientific treatment of every subject. The full references to sources given in the footnotes will charm the undaunted student. And the unusual readableness of a manual of this size will delight everybody.

To the 'Texte und Untersuchungen' of Harnack and Schmidt a volume has been contributed by Alfred Schmittke under the title of *Neue Fragmente und Untersuchungen zu den Judenchristlichen Evangelien* (Leipzig: Hinrichs; M.10). It is more than a collection of materials, it is a criticism and commentary of them. Such a volume was bound to come sooner or later; it was bound to come from Germany. And here it is as thorough, critical, and complete as could be desired.

'We have seen his star in the East.' What star did they see? And when did they see it? These are the questions which Professor Voigt of Halle sets out to answer in a volume entitled *Die Geschichte Jesu und die Astrologie* (Hinrichs; M.5). It takes him the space of 220 pages to answer them. For he has resolved that he will make his book the most thorough investigation of the subject ever published, and if possible final. The two threads he follows through the labyrinth are religion and chronology.

The most popular study in the sphere of religion in Germany at the present time is that which is described by the double adjective 'mythologico-historical.' And an excellent example of its results is a volume by Martin Gemoll entitled *Die Indogermanen im alten Orient* (Hinrichs; M. 3.60). The titles of its chapters are interesting and eloquent—

- I. Tamūrā-Tahmūra-Takhmo urupa.
- II. Attis-Adad.
- III. Ahura-Arthur-Abram.
- IV. Gideon-Gwydion und Gilead-Galaad.
- V. Zum Gilgamešepos.
- VI. Die Ḥatti-Mitani und ihre Verwandten.

There was nothing in the excavations at Gezer, conducted by Mr. Macalister, which caught the popular mind more than the light that was thrown on the religion of the ancient Canaanites. And it is possible that there was nothing in all the discoveries of greater value to religion and to learning. All that we now know of the religion of the Canaanites, and of the relation of the Canaanites to Israel, will be found in Dr. Franz Böhl's *Kanaanäer und Hebräer* (Hinrichs; M. 3.20). It is the latest issue of Professor Rudolf Kittel's *Beiträge zur Wissenschaft vom alten Testament*.

Messrs. Williams & Norgate (for J. C. B. Mohr of Tübingen) have issued the second instalment of Julicher and Bauer's new edition of Holtzmann's *Lehrbuch der Neutestamentlichen Theologie* (M. 3.50).

The latest issues of Professor Bardenhewer's 'Biblische Studien' are *Die Dauer der Lehrtätigkeit Jesu nach dem Evangelium des Johannes*, by Joannes Maria Pfättisch, O.S.B.; and *Die Altsyrischen Evangelien in ihrem Verhältnis zu Tatians Diatessaron*, by Heinrich Joseph Vogels (Herder; 5s. each).

Two new parts have been issued of H. Appel's *Kurzgefasste Kirchengeschichte für Studierende*. These two parts form the third volume, which deals with the modern Church (Leipzig: Deichert; M. 3 each).

Messrs. Beauchesne of Paris have published in their series of 'Études de Théologie Historique' a volume called *Bellarmin et la Bible Sixto-Clémentine*, by Fr. Xavier-Marie Le Bachelet, S.J. (Fr.5). Nearly half of the volume is occupied with hitherto unpublished documents, including the dissertation 'De Editione Latina Vulgata.' Here is also now to be found the fragmentary Preface to the Bible, entitled 'Biblia Sacra Vulgatae editionis Sixti V. Pont. Max. jussu recognita atque edita. Romae, 1592. Prefatio ad lectorem.' There is also a useful table of the variants between the Sixtine (1592) and the Clementine (1590) Bibles.

The same publishers issue *La Dévotion au Sacré-Cœur de Jésus*, by Professor Bainvel of the Catholic Institute of Paris, in its third edition, considerably enlarged (Fr.4); and *La Première Communion*, by Dr. Louis Andrieux of Rheims Cathedral (Fr.3.50). In the introduction Dr. Andrieux gives first of all a list of sources 'Sur la Communion des petits enfants avant l'âge de raison,' and he names sixty-two; then a list of works on the subject which he himself has consulted, and he names no fewer than sixteen, all dealing directly, and most of them exclusively, with it.

At the Librairie Lecoffre (J. Gabalda et C^{ie}) there is published a short but competent and useful guide to that difficult subject *Jésus-Christ et l'Étude comparée des Religions*. The author is Professor Albert Valensin of Lyons.