

the Council confesses him *ἐνα καὶ τὸν αὐτὸν Χριστὸν, Υἱὸν, Κύριον*. About the clause directed against Eutyches there is some doubt. 'The Greek text, as it stands in the record of the Council, is *ἐκ δύο φύσεων*,' but it need hardly be pointed out that Eutyches could have accepted that phrase. The text generally adopted is *ἐν δύο φύσεσιν*, words which assert the permanence of the two natures. 'Dr. Routh conjectures that the original was *ἐκ δύο φύσεων καὶ ἐν δύο φύσεσιν*, which certainly is more in keeping with the mind of the Council.' The adverbs *ἀσυγχύτως, ἀτρέπτως* (without confusion, with conversion) are against Eutyches, the adverbs *ἀδιαίρετως, ἀχωρίστως* (without division, never to be separated) against Nestorius.

3. Into the subsequent history of the Christological controversy it is not necessary for our purpose here to enter. Nestorianism was driven beyond the borders of the Roman Empire. The bishop and others who would not accept the condemnation of Nestorius, fled to Persia, and built up the Syrian Church, 'which, in numbers and learning and missionary zeal combined,

surpassed all others and was till the fourteenth century the Church of the East *par excellence*, reaching far into India and China' (*Nestorius and his Teaching*, by Bethune-Baker). The recent discovery of a work of Nestorius, *The Bazaar of Heraclides*, proves that neither Nestorius nor his followers denied, or intended to deny, the unity of the person of Christ, and that he was the victim of the unscrupulous ambition, rivalry, and hostility of Cyril of Alexandria, whose own doctrine was consistently developed by Eutyches. His *monophysitism* was not crushed out by the Council of Chalcedon, and it survives in the Coptic Church in Egypt, in Abyssinia, in the Jacobite Church of Syria, and in a measure in Armenia (Adeney, *The Greek and Eastern Churches*, p. 568). If we further remember that Arian missionaries carried the gospel to the Germanic peoples, we shall be justified in concluding that, while we may approve the decisions of these successive Councils in principle generally, yet we cannot recognize so absolute an identity of these creeds with the common Christian faith as to regard them above examination and criticism.

## In the Study.

### THE HOME UNIVERSITY LIBRARY.

EVERY trade and every country should make progress; but no country or trade should make progress by revolution. In the trade of book-selling there has been a revolution in our day; and it is due especially to two causes, the increase of circulating libraries and the issue of reprints. Revolution is bad; from the revolution in book-selling authors and booksellers have suffered together. Now many things may be said in favour of circulating libraries and cheap reprints; but this always remains, that no man or woman likely to derive benefit from the reading of a book will ever fail to find a book to read, and no one will derive lasting good from any book that has cost him nothing. The circulating library is with us and will remain. Can nothing be done to get rid of the cheap reprint?

The best thing to do is to publish original books

of as much worth at as little money. The publishers have begun to do that. Some time ago Messrs. Williams & Norgate announced the preparation of a series of volumes of something like 250 pages each, to be published in cloth at one shilling net, every one of which should be original. They have now issued forty of these volumes. Let us attempt to appreciate their worth, and consider the probability of their taking the place of the objectionable reprint.

In a singularly clear and straightforward statement the publishers say (1) that every volume is new and written specially for the series; (2) that every subject is of living and permanent interest, and that the books are written for the general reader as well as the student; (3) that each volume is complete and independent, but that the series has been planned so as to form a comprehensive survey of modern knowledge; (4) that every volume is written by a recognized authority on its

subject, and that the *Home University Library of Modern Knowledge* is edited by Professor Gilbert Murray and Mr. H. A. L. Fisher of Oxford, Professor J. Arthur Thomson of Aberdeen, and Professor W. T. Brewster of Columbia University, New York.

The volumes are of three kinds.

First there is the volume which offers a bird's-eye view of knowledge over some large field. In this class we place Professor J. Arthur Thomson's *Introduction to Science*; *The History of England*, by Professor A. F. Pollard; *Rome*, by Mr. W. Warde Fowler; Dr. W. S. Bruce's *Polar Exploration*; and *Landmarks in French Literature*, by Mr. G. L. Strachan.

Next there is the volume which takes up a more limited subject and gives a fuller account of it. This class includes those which handle new sciences. On such a subject we look for a fairly complete history and a clear indication of the lines on which the study is likely to make progress. A good example is Mr. R. R. Marett's book on *Anthropology*. This book is quite sufficient for the purpose of showing what that new science is, what are its objects and limits, and what is to be gained by a study of it. Mr. Marett writes with clearness and force. He never forgets that his book has to be intelligible to the unlearned and yet to pass the scrutiny of the scholar. And he finishes it off with a well-selected bibliography and an index. Anthropology touches Religion on one side and marches with Psychology on another; and the students of both these sciences will find Mr. Marett's book illustrative. Take this paragraph:

'Public safety is construed by the ruder type of man not so much in terms of freedom from physical danger—unless such a danger, the onset of another tribe, for instance, is actually imminent—as in terms of freedom from spiritual, or mystic, danger. The fear of ill-luck, in other words, is the bogey that haunts him night and day. Hence his life is enmeshed, as Dr. Frazer puts it, in a network of taboos. A taboo is anything that one must not do lest ill-luck befall. And ill-luck is catching, like an infectious disease. If my next-door neighbour breaks a taboo, and brings down a visitation on himself, depend upon it some of its unpleasant consequences will be passed on to me and mine. Hence, if some one has committed an act that is not merely a crime but a sin, it is every one's

concern to wipe out that sin; which is usually done by wiping out the sinner. Mobbish feeling always inclines to violence. In the mob, as a French psychologist has said, ideas neutralize each other, but emotions aggrandize each other. Now war-feeling is a mobbish experience that, I dare say, some of my readers have tasted; and we have seen how it leads the unorganized levy of a savage tribe to make short work of the coward and traitor. But war-fever is a mild variety of mobbish experience as compared with panic in any form, and with superstitious panic most of all. Being attacked in the dark, as it were, causes the strongest to lose their heads.'

In this second class we should place *Climate and Weather*, by Professor H. N. Dickson; *The Science of Wealth*, by Mr. J. A. Hobson; *Psychical Research*, by Mr. W. F. Barrett; and *The Socialist Movement*, by Mr. J. Ramsay Macdonald.

But there is a third class. The editors have had the courage to recommend that some subjects of quite limited extent but wide interest should be included in the Library. Thus, besides the general survey of the history of Philosophy, there is a volume by the Hon. Bertrand Russell on *The Problems of Philosophy*; there is a complete volume by Professor J. J. Findlay on *The School*, one by Mr. F. W. Hirst on *The Stock Exchange*, and one by Professor L. T. Hobhouse on *Liberalism*. But the clearest example of this type of volume is Mr. John Masefield's *Shakespeare*. For it is not a biography of Shakespeare or a criticism of Shakespeare's work. It is an argument for the proper production of Shakespeare's plays on the modern stage. With this object ever in view Mr. Masefield says not a little about the psychology and ethics of the plays, and something even of the life of their author. But the book is really a monograph on a very limited subject. And we should be glad to see the Library contain many more such monographs.

In these days every man has to be both a specialist and a universalist. If any man reads one of these volumes and follows it up with the reading of the volumes recommended in its bibliography, he will in time become a specialist in that subject. If he reads all the volumes he will be a universalist. And this is the demand that is made on us—we must know something of everything, and we must know everything of something.

## DESERT CATHAY.

'Not far from Tun-huang, the chief oasis still surviving within this western extremity of the ancient "Great Wall," lies the sacred site of the "Thousand Buddhas." Buddhist piety of early times has here honey-combed the rock walls of a true Thebais with hundreds of cave temples, once richly decorated with frescoes and stucco sculptures, and still objects of worship. Here I had the good fortune in the spring of 1907 to gain access to a great deposit of ancient manuscripts and art relics which had lain hidden and perfectly protected in a walled-up rock chapel for about nine hundred years. The story how I secured here twenty-four cases heavy with manuscript treasures rescued from that strange place of hiding, and five more filled with paintings, embroideries, and similar remains of Buddhist art, has been characterized by a competent observer as a particularly dramatic and fruitful incident in the history of archæological discovery. Faithful reproductions in colour of some of the fine paintings here recovered make it easy to appreciate the artistic value of these "finds," and to recognize how the influence of Græco-Buddhist models victoriously spread itself to the Far East. A new chapter may be said to have been opened in the history of Eastern art; but it will take long years of study before all its problems can be elucidated, and probably longer still before all that is of historical and philological interest can be extracted from those thousands of manuscripts in Chinese, Sanskrit, Uigur, Tibetan, "unknown" Central-Asian languages, and the rest.'

Thus Mr. Aurel Stein announces the great discovery which he made in the course of that famous journey which is described in *Ruins of Desert Cathay* (Macmillan; 2 vols., 42s. net). Let us hear the story as he tells it in the second volume.

'I had scarcely returned to the shelter of Tun-huang from the fascinations and trials of the ancient desert border when my eyes began to turn eagerly towards the cave temples of the "Thousand Buddhas" at the foot of the barren dune-covered hills to the south-east. It was the thought of their sculptures and frescoes which had first drawn me to this region. But since my visit to the site in March, and the information then gathered about the great collection of ancient manuscripts discovered in one of the temples, the antiquarian attraction of the sacred caves had, of course,

vastly increased. Eager as I was to commence operations at once, I had to contain myself in patience.

'Just after my return to Tun-huang the annual pilgrimage to the shrines commenced, and it did not need the polite hints of my Amban friends to convince me that this was not the best time for a move to the site. The great fête, a sort of religious fair, was said to have drawn thither fully ten thousand of the pious Tun-huang people, and from the endless string of carts I saw a few days later returning laden with peasants and their gaily-decked women-folk, this estimate of the popular concourse seemed scarcely exaggerated. I knew enough of Indian Tirthas to realize that such an occasion was better for studying modern humanity than for searching out things of the past. So my start had to be postponed for five days.

'At last, accompanied only by Chiang, I went to the Temple. The priest summoned up courage to open before me the rough door closing the narrow entrance which led from the side of the broad front passage into the rock-carved recess, on a level of about four feet above the floor of the former. The sight of the small room disclosed was one to make my eyes open wide. Heaped up in layers, but without any order, there appeared in the dim light of the priest's little lamp a solid mass of manuscript bundles rising to a height of nearly ten feet, and filling, as subsequent measurement showed, close on 500 cubic feet. The area left clear within the room was just sufficient for two people to stand in. It was manifest that in this "black hole" no examination of the manuscripts would be possible, and also that the digging out of all its contents would cost a good deal of physical labour.

'The first bundles which emerged from that "black hole" consisted of thick rolls of paper about one foot high, evidently containing portions of canonical Buddhist texts in Chinese translations. All were in excellent preservation and yet showed in paper, arrangement, and other details, unmistakable signs of great age. The jointed strips of strongly made and remarkably tough and smooth yellowish paper, often ten yards or more long, were neatly rolled up, after the fashion of Greek papyri, over small sticks of hard wood sometimes having carved or inlaid end knobs. All showed signs of having been much read and handled; often the protecting outer fold, with the silk tape

which had served for tying up the roll, had got torn off. Where these covering folds were intact it was easy for the Ssü-yeh to read off the title of the Sutra, the chapter number, etc.

Mixed up with the Chinese bundles there came to light Tibetan texts also written in roll form, though with clearly marked sections, as convenience of reading required in the case of a writing running in horizontal lines, not in vertical columns like Chinese. I could not doubt that they contained portions of the great canonical collections now known as the Tanjur and Kanjur. In the first rapid examination Chiang failed to discover colophons giving exact dates of the writing in any of the Chinese rolls, and owing to their length a complete unfolding would have required much time. So I had reason to feel doubly elated when, on the reverse of a Chinese roll, I first lighted upon a text written in that cursive form of Indian Brahmī script with which the finds of ancient Buddhist texts at sites of the Khotan region had rendered me familiar. Here was indisputable proof that the bulk of the manuscripts deposited went back to the time when Indian writing and some knowledge of Sanskrit still prevailed in Central-Asian Buddhism. With such evidence clearly showing the connection which once existed between these religious establishments and Buddhist learning as transplanted to the Tarim Basin, my hopes rose greatly for finds of direct importance to Indian and western research.

'All the manuscripts seemed to be preserved exactly in the same condition they were in when deposited. Some of the bundles were carelessly fastened with only rough cords and without an outer cloth wrapper; but even this had failed to injure the paper. Nowhere could I trace the slightest effect of moisture. And, in fact, what better place for preserving such relics could be imagined than a chamber carved in the live rock of these terribly barren hills, and hermetically shut off from what moisture, if any, the atmosphere of this desert valley ever contained? Not in the driest soil could relics of a ruined site have so completely escaped injury as they had here in a carefully selected rock chamber where, hidden behind a brick wall and protected by accumulated drift sand, these masses of manuscripts had lain undisturbed for centuries.'

That is enough to whet the appetite. Mr. Stein has a leisurely way of telling his story. But so all

good story-tellers have. And no one will grudge waiting for him. For the story he tells in these two magnificent volumes is great beyond belief, and it has never been told before. What we have quoted is a mere episode. It is the most startling episode perhaps, and the episode which will give the journey its undying interest. But the journey itself is great. New regions are made accessible to the reader (not yet to the traveller, unless he has Mr. Stein's resource), and they are regions worth adding to one's knowledge.

The volumes, we have said, are magnificent. Even Messrs. Macmillan, easily first in the publication of travel, never surpassed this in workmanship. The illustrations are quite countless, and a very large number of them are printed in the most exquisite colours. The maps also are finished in a way that would have been impossible a few years ago. In human interest, in scientific worth, in artistic beauty, it will be difficult indeed to find a book surpassing this.

#### AMONG THE ESKIMOS.

*Among the Eskimos of Labrador*, by Mr. S. K. Hutton, M.B. (Seeley, Service & Co.; 16s. net), gives us a picture of the ways and thoughts of that wonderful folk which is not inferior in sympathetic insight to anything that has been written by Dr. Grenfell. The Eskimos have shared the glamour which falls round Arctic Exploration. But they have a fascination of their own. Every man who comes into living contact with them, however he may at first feel repulsion, at the last succumbs to their kind-heartedness, and henceforth lives to speak their praises.

Nor is it necessary to spend a winter among snow and ice in order to love the Eskimos. It is enough to read so simply fresh and attractive a book as this. Every detail of the daily life of this primitive people is told, and every detail bears telling. The book is well furnished with vivid pictures, but they are not necessary: Mr. Hutton's pen is better than his camera.

And it is not the daily life of the Eskimos only that we find described. There are adventures enough to satisfy the appetite of a schoolboy. Is not the author something of a schoolboy himself? How otherwise could he throw his whole soul into the description of a sweeping tornado or a successful walrus hunt?

## GREECE AND BABYLON.

The progress made by the study of Religion is one of the most striking features of the first decade of the twentieth century. It is more than striking; it is astounding. Right on to the end of the nineteenth century the comparative study of Religion was regarded with dislike. It was not that there was any fear of Christianity being found unworthy of comparison; it was that a certain reverence for the things of Christ made men unwilling to place Christianity in comparison with other religions of the world, or even sometimes to admit that the other religions were in any proper sense worth calling religions. It seemed to not a few as if it were an attempt to reduce Christ to the level of Confucius. But, in spite of that dislike, the study of Religion made progress. And now there is no science that can claim to produce a more abundant literature.

There are two ways of approaching this study. One way is to select a book, written by one who is conversant with the science as a whole, but who has made some particular department his own. Such a book is Dr. J. A. MacCulloch's *Religion of the Celts*. The mastery of the Celtic Religion will give confidence. It is the experience of students of the Bible that the thorough study of one book, however small, forms a good basis from which to proceed to the study of the whole Bible. The other way is to make at once a comparison between one religion and another. And for this method no better book will be found than Dr. Farnell's *Greece and Babylon* (T. & T. Clark; 7s. 6d.).

Whatever method of approach is adopted, the important thing is not to learn what will have to be unlearned. On no subject has more been written that is loose and unreliable. Dr. Farnell is altogether trustworthy. And his trustworthiness is due not entirely to the range and severity of his knowledge, but also to his caution and his candour. Where the evidence will not endure conviction, he says so; when he is convinced, the conviction is likely to stand.

It is only two or at most three months since Dr. James Lindsay published a volume of 'New Essays, Literary and Philosophical.' This month he has published a volume of *Literary Essays* (Blackwood; 3s. 6d. net). The topics are Goethe

as Philosopher, the Poetry of Lowell, Hamlet as Thinker, Milton on the Nativity, and Biographical Literature. The last seems to have the keenest interest at the moment. And Dr. Lindsay does not disdain to tell us what are the best biographies in the language. But his chief object is to estimate the value of biographical writing for instruction in the making of character.

Under the editorship of Mr. Oliphant Smeaton, Messrs. Dent are publishing a series of volumes with the general title of 'The Channels of English Literature.' One of the volumes has been written by Professor James Seth. Its title is *English Philosophers and Schools of Philosophy* (5s. net).

It is a volume which will attract the attention of the serious student of English literature by its very appearance, for the page is broad, the type is close, and the printing is clear. It is evident at first sight that there is a good deal in it, and it seems to say that ours will be the fault if we do not take something out of it.

The distinguishing feature of the book, the feature which distinguishes it from other histories of English philosophy, is that in it English philosophy is treated as a form of English literature. But what does that mean? Does it mean that only those philosophers are included who wrote in such a way that their writing is called literature? Evidently it does not mean that, for all the philosophers are here: not only Bacon, but also Bentham; not only Hume, but also Ferrier. Does it mean, then, that certain writers are included who are literary men first and only philosophers afterwards? It does not mean that either, for Carlyle and Matthew Arnold are kept out. What it means is this: in the opinion of Professor Seth, English philosophy is entitled to be called literature from the beginning of it to the present time, for the English philosophers have qualities of style which entitle them to rank among the masters of English prose. In short, Professor Seth treats the philosophers as writers of English as well as of philosophy, and, while he counts it his business to describe their philosophy, he sends his volume to be included in this series because they wrote their philosophy in a good English style. This double interest has affected the book very pleasantly. It has reminded Professor Seth that he is a philosopher himself, and that he must write good English.

Messrs. Duckworth have published a new edition of *Science and Religion in Contemporary Philosophy*, by Professor Boutroux. They have included it in their handsome 'Crown Library' (5s. net). It is a book of merit enough to give that Library distinction; and that is necessary, for there are now at least three different series of books issued from different publishing houses which go by the name of the Crown Library.

Messrs. Duckworth are also about to publish in their 'Crown Library' Leslie Stephen's *The English Utilitarians*. The first volume is ready (5s. net).

In spite of the crowd of books which have been written recently on the Social Question, in spite of the crowd that have been written on the Ethics of our Lord, there is room for Professor Henry C. Vedder's book on *Socialism and the Ethics of Jesus* (Macmillan; 6s. 6d. net), and that for the simple reason that there is always room at the top. There is an atmosphere of quietness and confidence throughout. Professor Vedder is no novice in the study of Christ's ethics, no novice in the knowledge of contemporary socialism. He brings the one to bear upon the other with the effect of clearing up both marvellously. He knows that he can do nothing to improve the teaching of Jesus on social life, but he can do something to bring out its emphasis. For the social suggestions of our day he can do much, and he does much, clearing away crudities of thought, revealing selfishnesses of intent, and showing how it is possible to bring everything into captivity to the obedience of Christ.

There is no war on our hands at present. Now, therefore, is the time to preach against war. When the war fever is raging it is useless and even damaging. The Vicar of Cobham in Surrey, the Rev. William Leighton Grane, has been preaching against war to his parishioners, and, more than that, he has written an essay against war, an essay that runs to 260 large octavo pages, and is in perfect temper throughout. He calls it *The Passing of War* (Macmillan; 7s. 6d. net).

One thing which has been seen and is earnestly advocated by Mr. Grane is this. The day is past when the argument for war could be used that nations would always go in for war when they found it to their own advantage to do so. Men do not always act so; and nations are men. The time has come in which a great principle, at work from

the beginning of the Christian era, is recognized as in active operation. It is the principle that sacrifice of our own interests is to be made to the good of the community. 'The "ideal citizen," who profits nothing by the reform he sets himself to carry out, not only exists but is becoming an increasing force in the State.' With these words, quoted from a speech of the Chancellor of the Exchequer, Mr. Grane is heartily in agreement. And as the 'ideal citizen' increases and makes his presence felt, war and all other things that are evils, but supposed to be necessary evils, will come to an end.

Messrs. Putnam have published another volume by Dr. Horatio W. Dresser. Its title is *Human Efficiency* (5s. net). Dr. Dresser is a man with a mission. Having a mission he concentrates. Though this title is so wide, you may depend upon it that the author of the book will not carry you over all the earth in search of feeble examples to support superficial ideas. He tells you that efficiency is yours simply if you make use of your talents. The world is your tool; you are yourself the artist of your life. There is no secret to learn, except the secret of self-control. Take yourself in hand, keep yourself well in hand, use your faculties sincerely, and efficiency will come.

Does Dr. Dresser mean success, then? Yes, he means worldly success. By efficiency he means the power to bring the world to your feet. He does not rise higher than that, not because he sees no further, but because he has dealt with the things of the Spirit in another book.

Thus the book recalls the works of the late Samuel Smiles—'Duty,' 'Character,' and the rest. But Dr. Dresser sees things in heaven and earth that never entered into that popular writer's philosophy.

Mr. David Balsillie has written a book on Bergson, and has given Bergson as severe a handling as he has yet received. Not that Mr. Balsillie means to handle him mercilessly. He enters on what he calls *An Examination of Professor Bergson's Philosophy* (Williams & Norgate; 5s. net) without the slightest intention of showing it up. For a time you think he is all on Bergson's side, and he evidently thinks so himself. But he finds that the philosophy will not hang together. The criticism becomes something like an exposure.

And as Mr. Balsillie has a free use of his pen, the impression left on us is that the most popular of our modern philosophers is not likely to keep his popularity long.

The curators of the Hibbert Trust have resumed the Hibbert lectureship. The first lectures of the second series have been delivered by Dr. L. R. Farnell. Their subject is *The Higher Aspects of Greek Religion* (Williams & Norgate; 6s. net).

Dr. Farnell is the leading authority of the day on the religion of Greece, and he is a lecturer. The first part of that statement is proved by his great book on *The Cults of the Greek States*, the second by his recent book on *Greece and Babylon*. The latter book has come to most of us as a revelation comes, opening our eyes to a new world, and most pleasantly; it is the first volume of lectures under the Wilde foundation.

In the new book Dr. Farnell limits himself to Greece, and to intellectual Greece. We have had the *literature* of Greece so long before us that we read most refreshingly now any reliable account of the religion of the *people*; but this book does not forget the people altogether. At every step the author asks whether such and such a belief was confined to speculation or entered into practical life. There is, for example, the idea of 'pity.' In the 'Oedipus Coloneus' we read, 'Pity sits by the throne of Zeus, his peer in power over all the deeds of men.' As soon as Dr. Farnell has quoted the sentence he asks how far this spiritual idea was reflected in the actual worship. He can scarcely find it there.

### Virginibus Puerisque.

#### The Three Wise Monkeys.

THE National Council of Evangelical Free Churches has issued a little volume of talks to boys and girls by various authors, with the title of *The Children's Corner*. One of the writers is the Rev. J. D. Jones, M.A., B.D., whose talk is on 'The Three Wise Monkeys.' 'The other day a friend showed me a most curious ornament which he had bought at Los Angeles, in California. It consisted of the figures of three monkeys set back to back, and one monkey had his hands over his mouth, and the second had his hands over his ears, and the third had his hands over his eyes. And my friend told me it was supposed to be a copy of a carved

group in one of the Japanese temples, and was familiarly spoken of as "The Three Wise Monkeys," for the one monkey would not speak evil, and the second would not listen to evil, and the third would not look on evil. And as he explained the curious ornament to me, I could not help feeling that wise boys and girls would do well to imitate these three wise monkeys.

'1. First of all, the wise child will keep his *hand over his mouth*. He will never speak an evil thing. "Set a watch, O Lord, before my mouth," prayed the Psalmist; "keep the door of my lips." He knew how easily and quickly rude and bitter words are spoken, and what mischief they cause. So he asked God to help him to keep his hand over his mouth! And if we are wise we shall do the same thing! Boys, beware of foul language! Never use words you would be ashamed of using before your father or mother! "Let no filthy communication proceed out of your mouths." Girls, beware of spiteful talk! Remember Jesus in whose mouth no guile was ever found! When tempted to angry, ugly speech, put your hand on your mouth, that you sin not with your tongue.

'2. Then, in the second place, the wise child will keep his *hands over his ears*. He will decline to listen to evil things. "Take heed," said Jesus, "what ye hear." If we sit and listen to evil talk, our hearts and minds will become unclean. So if ever you hear people indulging in unseemly talk close your ears against it. Of Colonel Hutchinson, the great Puritan, his wife said that "though he took pleasure in wit and mirth, yet that which was mixed with impurity he never could endure, and scurrilous discourses amongst men he abhorred." There is a story told of Bishop Hannington—that brave man who laid down his life for Christ in Uganda—that when he was a schoolboy he rowed in the school boat. Now, some of the boys in the boat were in the habit of using foul language. It was more than young Hannington could stand. He bravely told his companions he would leave the boat sooner than listen to their profane and filthy speech. And we, if we are wise, shall refuse to listen to evil things. That is the mark of the true gentleman and the real lady—"to speak no slander, no, nor listen to it!"

'3. And, thirdly, the wise child will keep his *hand over his eyes*. He will refuse to look at evil things. There are some things in the world we had better never see. Our safety consists in not looking at

them. "Look not," says the Scripture, "at the wine when it is red." When Christian and Faithful passed through Vanity Fair the traffickers in the Fair spread all sorts of tempting wares before their eyes. But Christian and Faithful refused even to look at them. They looked upwards, "signifying that their trade and traffic was in heaven," and cried, "Turn away mine eyes from beholding Vanity." And so exactly we shall refuse even to look at foul and base things.

'John Bunyan, in his *Holy War*, says that the city of Man-Soul (which really means your heart and mine) has five gates which he calls Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feet-gate. But of these five gates Ear-gate, Eye-gate, and Mouth-gate are far the most important. And if we keep these gates secure, if we speak no evil, listen to no evil, look upon no evil, we shall keep our hearts unharmed, we shall keep Man-Soul for Jesus Christ.'

## The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Document.

BY THE REV. G. MARGOLIOUTH, M.A., BRITISH MUSEUM, LONDON.

THE present article is intended to be strictly non-controversial, both in essence and in form. Readers interested in the discussions that have arisen about the tendency and date of the documents published by Dr. Schechter towards the end of 1910 through the Cambridge University Press may, for example, turn to *The Athenæum* for November 26, 1910, *The Jewish Chronicle* for December 9, 1910, *Revue des Études Juives* for April 1911, *The American Journal of Theology* for July 1911, *Bibliotheca Sacra* for the same month, and *The Expositor* for December 1911 and March 1912. But the sole object of the present contribution is to show as clearly as possible what the documents in question teach on the topics indicated in the heading. It is indeed likely that the results thus obtained may constitute a very substantial aid in any future attempt at finally demonstrating the affinities of the writing under consideration and the age (whether, e.g., second century B.C.,<sup>1</sup> or first century B.C.,<sup>2</sup> or between 70 and 80 A.D.<sup>3</sup>) in which it was composed. But for the moment only facts relating to the topics named will be set down and discussed, and no attempt will be made to draw any inferences as to what may be termed the 'higher critical' bearing of the problem; or if any mention should perforce have to be made to one particular view or another, it will be done without the least

prejudice, and merely in the form of an unavoidable reference.

### I. THE CALENDAR.

On reading the documents<sup>4</sup> cursorily for the first time, one may receive the impression that there is nothing in them to show what kind of Calendar the body of people from whom they emanated followed. But there can hardly be a doubt that on this point the position taken in the Introduction<sup>5</sup> to Dr. Schechter's edition is fully justified. The learned editor, or one of his collaborators, was struck with the close similarity that exists between the following two passages, the first being taken from p. 3, ll. 12-16, of document A, and the second representing the Book of Jubilees, 6<sup>34</sup>.

'But with them who held fast the commandments of God, that were left among them, God confirmed His covenant with Israel for ever, for the purpose of making known to them the hidden things in which all Israel had gone astray: His

<sup>4</sup> The documents as recovered by Dr. Schechter from the Cairo Genizah consist of (i.) a historical and admonitory part, and (ii.) a special legalistic part. The former occupies pp. 1-8, and is completed (with partial overlapping) by pp. 19-20, which represent a different recension of the text. The latter (legalistic) part, which occupies pp. 9-16 of the edition, is very fragmentary. The document consisting of pp. 1-16 (A) was probably copied in the tenth century, and pp. 19-20 (B) belong to the eleventh or twelfth century.

<sup>5</sup> pp. xvi, xix-xx.

<sup>1</sup> Professor G. F. Moore.

<sup>2</sup> Professor K. Kohler.

<sup>3</sup> Professor Bacher and others.