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RECENT BOOKS ON COMPARATIVE RELIGIONS AND SOCIOLOGY

Materialien zur Volksreligion Israels. Von Lic. theol. Dr. ANTON JIRKU, Privatdozent an der Universität Kiel. Leipzig: A. DEICHERT'SCHE Verlagsbuchhandlung—Werner Scholl, 1914. pp. viii + 150.

Erdbestattung oder Feuerbestattung. Der biblische Brauch auf ethnologischem Hintergrund. Von Prof. D. Dr. WILH. CASPARI, Erlangen. (Biblische Zeit- und Streitfragen, ix. Ser., 10. Heft. Herausgegeben von Prof. D. Kropatschek.) Berlin-Lichterfelde: Verlag von EDWIN RUNGE, 1914. pp. 48.

Das Ehe- und Familienrecht der Hebräer. Mit Rücksicht auf die ethnologische Forschung dargestellt. Von Dr. ANDREAS EBERHARTER, Universitätsprofessor in Salzburg. (Alttestamentliche Abhandlungen. Herausgegeben von Prof. Dr. J. Nikel. Breslau. V. Band, 1.-2. Heft.) Münster i. W.: ASCHENDORFF'SCHE Verlagsbuchhandlung, 1914. pp. x + 205.

Die hippokratische Schrift von der Siebenzahl in ihrer vierfachen Überlieferung zum erstenmal herausgegeben und erläutert. Von W. H. ROSCHER, Dr. phil. h. c. der Universität Athen. (Studien zur Geschichte und Kultur des Altertums. VI. Band, 3.-4. Heft.) Paderborn: Druck und Verlag von FERDINAND SCHÖNINGH, 1913. pp. xii + 175.

'MAGIC elements in the Old Testament' would be a more informing description of the contents of the first book on the list than its present title. It does not contribute materials to the unknown quantity of a 'folkreligion' of Israel, but attributes

a magical import and background to some passages and episodes in the Old Testament. The author's standpoint is that in the revealed religion of the Old Testament there are still discernible the rudiments of a folk religion in which Israel shared with other peoples the belief in wonder-working objects and actions by which man could achieve results not attainable by natural ways and means. These magical potencies are accordingly represented in the Old Testament (1) as working through concrete objects, viz., the wonder working staff (of Moses, Elijah, Elisha); salt; plants and fruits, especially the almond tree; and (2) as emanating from the human body, due to the 'body-soul' (*Körperseele*) dwelling in it, namely, the hands, the spittle; *sanwerim* (Gen. 19. 11, 2 Kings 6. 18, explained as a confusion of the eyesight effected by a certain species of spirits); raising of the dead; rain-making; observation of omina; ordeal; ecstatic states derived from running waters, and interpretation of dreams. Professor Jirku seems to have made the exploration of what may be comprised under the general term of animism or occultism in the Old Testament his special field, for two other books on subjects correlated to that of the present work stand to his credit, *Die Dämonen und ihre Abwehr im Alten Testament* (1912) and *Mantik in Altisrael* (1913). Now specialists in the still vague fields of anthropology, folk-lore, or comparative religions are liable to become preternaturally sharp-sighted, so that they see the object of their search everywhere and in everything, and succumb to the temptation of making hasty generalizations and indiscriminate application of analogy, unmindful of the saying: *Duo cum faciunt* (and still more so, *cum dicunt*) *idem non est idem*. A few examples may illustrate the author's *modus procedendi*. The Sumerians, Egyptians, and Arabians attributed to spittle magical forces. Hence the spittle of one who has a 'running issue' causes defilement (Lev. 15. 8), because destructive powers are hidden in it. This is expanded to the theory that the mouth from which the spittle issues can convey supernatural effects, hence kissing may not only transmit the terrible microbes, as the modern bacteriologists warn us, but also transfer spiritual

forces. This was the import of Samuel's kissing Saul, when he anointed him king (1 Sam. 10. 11). As an instance of miraculous rain-making is quoted 2 Kings 18. 41 ff., in which Elijah is made to take an active part in bringing about the rain, not merely predicting its coming, as the average reader would infer from the text. This feat is then accounted for by the fact that according to Isa. 5, 6: 'I will command the clouds that they rain not', the clouds are living beings which God can command, and this is further explained from a Babylonian incantation in which the clouds are conceived as demons rioting about the heavens, which a magician can command, direct and control. If in this instance a metaphorical expression is 'ridden to the ground', in the next, which shall be the last referred to here, a word-play is overridden. In Jer. 1. 11 f. the vision of the almond tree is not in order to impress the near approach of the catastrophe by reason of the resemblance of its name to the verb for hasten (שָׁרַד שָׂרַד) as the text explains, and because this tree 'hastens' to sprout and blossom before all other trees, but because it is inhabited by demons. Hence in the allegory Eccles. 12. 5, the white blossoms of the almond tree do not symbolize the hoary hair of old age, but presage terror, and their employment in the making of the *menorah* (Exod. 25. 33) was not meant for mere decoration, but to inspire fear.

Professor Caspari's brochure offers much more than its title would indicate. It is, in fact, a concise survey of all that relates to the dead: the modes of their disposal, as by burial, cremation, exposing, sinking into the water, dismemberment; the various receptacles for the corpse and tomb structure; the beliefs and rites connected with the removing of the dead; the tombstones, monuments, &c., accompanied with acute and profound philosophical and psychological comments and reflections. Israel, the author observes, by reason of its conception of God and its spirit resulting from its faith, could carry along and tolerate customs and usages foreign to it just because they had no relation to, and therefore did not affect, their innermost life. 'Because sure of its own spirit Israel could be tolerant.' Interesting is what

Professor Caspari says in explanation of the modern agitation for cremation. Cremation, he thinks, satisfies in a crude way the desire of both the dying and the surviving for the preservation of a remnant which interment as at present practised ignores. And this desire is connected with the concealed belief that the dead still continue to live in the world of the living and to participate in their lives. The substance of the dead preserved by cremation is therefore craved as a concrete substratum for this belief. Hygienic and economic considerations play but a specious and superficial part in this agitation.

The pamphlet is written in a rather compressed style, so that it is not easy reading; but a careful and close study of it will be amply rewarded.

Dr. Eberharters monograph is a defence of the traditional view of the marriage institution and the family organization of the Hebrews against the various theories of the evolutionists.

In the introduction the author defends the historicity of the patriarchs and the origin of the Hebrew people from one family against the view that it coalesced at the time of David from a conglomerate of scattered clans. The subject proper of the book is treated in six chapters. Chapter I undertakes to prove that there is no causal nexus between promiscuity, polyandry, temple prostitution and matriarchy, and that none of them had been a generally prevailing stage, much less the starting point of social development. Nor did monogamy develop from and succeed to polygamy. Chapter II states that the three forms of contracting marriage: by rape, by purchase, and by consent, do not necessarily mark successive steps; the last may have been the primitive form and the first two later degenerations. In Israel, moreover, purchase was excluded by the high position of the wife. Chapter III treats of the hindrances of marriage, viz.: consanguinity, affinity, and differences of nationality and religion; and Chapter IV of the wooing or selecting of a bride and by whom it was done. In Chapter V, on marriage and divorce, is noticed the absence of reference to the religious character given to marriage and married life in the Old Testament, though the whole conception of the

institution of marriage in the Pentateuch presupposes its existence. Chapter VI finally treats of the legal relations between the family members, namely, between husband and wife, parents and children, and masters and slaves.

The author shows a thorough acquaintance with the extensive literature on the subject, which he discusses on a broad ethnological basis, with especial reference to the parallel customs and laws of the cognate peoples of Arabia and Babylonia. The arguing is throughout fair and objective; the opponents are allowed to state their case fully and freely. As it is in the nature of the subject treated here the conclusion of the argument is often a mere *non probatum*.

On page 78 read Gen. 21. 10 instead of 22. 6.

Dr. Roscher has placed students interested in the works which pass under the name of Hippocrates under great obligation by bringing out a handy, critical, and complete edition, as far as this is possible at present, of the work on the significance of the number seven (*περὶ ἑβδομάδων*). The work, though by general consent spurious, is of much interest for the knowledge of the ancient cosmological system and pathological theories. The present edition gives in parallel columns the Greek text of the MS. of the Bibliothèque Nationale of Paris, the two Latin translations of the *Codex Ambrosianus* and *Codex Parisinus* respectively, and Harder's German translation of the pseudo-Galen Arabic commentary to chapters 1-17 of the work. In a second part Dr. Roscher has brought together the recently discovered fragments of the *Hebdomads*, indicating their respective places in the text of the Paris MS., while the third part is devoted to a history of the work and the critical estimates of it by various writers from Plato to the present. An appendix adds the important passages from the more accurate and literal German rendering by Bergsträsser of pseudo-Galen's commentary, and an analytical table of contents and indexes of subjects and quotations brings this *editio princeps* of the *Hebdomads* to a close.

The Psychology of Religion. By GEORGE ALBERT COE, Professor in the Union Theological Seminary, New York City. THE UNIVERSITY OF CHICAGO PRESS, Chicago, Illinois. [1916] pp. xv + 365. \$1.50 net.

PSYCHOLOGY of religion is the investigation and analysis of the data, processes and conditions of religious experiences, or, as the author pithily puts it, 'the study of the human naturalness of religion'. It is comparatively a new science. Professor Coe was one of the pioneers in this most important and fascinating branch of the 'study of man', his first work on the subject, *The Spiritual Life*, having appeared in 1900. Since then many investigators, Ames, James, King, Leuba, Pratt, Starbuck, Stratton—to name but a few—have entered the field, and quite an extensive literature, discussing the various aspects and phases of religious manifestations on the human side, has grown up. In the present work the subject is discussed in nineteen chapters, viz., (i) Religion as an object of psychological study; (ii) The psychology of mental mechanism and the psychology of persons; (iii) The data, and how they are ascertained; (iv) Preliminary analysis of religious consciousness; (v) Racial beginnings in religion; (vi) The genesis of the idea of God; (vii) Religion and religions; (viii) Religion as group conduct; (ix) Religion as individual conduct; (x) Conversion; (xi) Mental traits of religious leaders; (xii) Religion and the subconscious; (xiii) The religious evaluation of values; (xiv) Religion as discovery; (xv) Religion as social immediacy; (xvi) Mysticism; (xvii) The future life as a psychological problem; (xviii) Prayer; (xix) The religious nature of man.

What now is the *fons et origo* of the religious experience? Professor Coe disavows any endowment of man with some innate religious instinct or perception. 'There is no evidence that a religious intuition ever occurs. . . There is no religious instinct. . . No specific attitude to the divine or human can be attributed to all individuals' (p. 323). The religious consciousness or attitude is the result of experience and of the way of organizing experience

in terms of ideal values. What then are the values after which the devotee strives? It is the unification, reintegration and completion of his desires and wants in terms of personal-social self-realization. This *motif* of ethical 'sociality', or of 'social valuations', which finds its culmination and completion in the 'love' taught by Jesus and Paul, is the thread on which all the phenomena and expressions of the religious consciousness are strung. 'Religion organizes life's values and seeks them socially' (p. 91). 'Religion is an impulse to live, to live well, to live a diversified yet organized life, and especially to live socially' (p. 108). 'Religion is a discovery of persons' (p. 240). 'Man is fundamentally social, and religion is, all in all, his most considerable attempt to express this side of his nature' (p. 213). So also prayer 'fulfils the function of self-renewal largely by making one's experience consciously social', and 'has value in that it develops the essentially social form of personal self realization' (pp. 315, 317). Even the problem of future life 'will have its seat just where the general problem of being a person meets us in the present existence, namely, in social enterprise with its give and take, its self-seeking and self-sacrifice' (p. 292), that is, it is a question of continued social activity between the embodied and disembodied.

It seems to me that the emphasis which Professor Coe in the motivation of the religious consciousness and experience, and in the development of religion, lays on the personal self-realization in society, or ethical sociality, or 'love to his brother whom he has seen' is, to say the least, one-sided, and may be due in part to the suggestive influence of the modern 'humanitarian' movements and agitations with their much worked slogans of 'social service', 'altruism', 'brotherhood of man', in which at present religion is frequently being absorbed or rather evaporated, in part, to his aversion against any kind of 'mysticism'. It is very well to 'look for the center of gravity of religion in the moral will' (Preface, p. xiii f.). But it is here treated in a jejune, one would almost say in a pragmatist manner, untouched by emotion. In fact, the query of the hypothetical objector which the author

adduces (p. 229): 'When you make the essence of this experience, attitude-taking, enterprise, values, you make it appear that the reality of any object—divine beings, for example—is a matter of religious indifference, whereas interest in the objectively real lies at the heart of religion', seems to me not adequately answered. But man seeks and finds in religion something more than personal self-realization as a member of a benevolent fraternity with God as *socius* or President. Certainly the world around man, the everlasting miracle of the universe, the earth below with its mountains, trees, traversing seas, the sky above with its stars, the rushing clouds, discharging now fire, now rain, combined with man's fragmentariness and transitoriness of life point him to a power above, and impel him to attach his being to an Infinite and Eternal, to the 'Rock of Ages', while the world within man, the longings and passions of the heart, its grave sufferings and noble joys, contribute to develop and ennoble his religious consciousness.

The table of contents and the few extracts quoted above by no means convey an adequate idea of the riches of instructive and stimulating matter contained in the book. Especially illuminating are the chapters of 'Mental traits of religious leaders', 'Religion and the subconscious', 'Mysticism', and 'Prayer'.

A comprehensive index enables the reader to refer to any topic in which he may be particularly interested, and alphabetical and topical bibliographies 'provide convenient apparatus for following up problems, and especially for setting them in a scientific perspective'.

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