

Pseudo-Clementine Homilies. In those writings, attributed to a philosophically educated Roman, and being a mixture of Stoic pantheism and Jewish theism, combined with an eclecticism, taking up Jewish, Christian and Gnostic elements and dating in their present form from the 3d century (according to Harnack) that saying, as far as I know, occurs for the first time. It is given exactly as in Luke and attributed to Jesus on the cross. The passage occurs Hom. XI, 22. In Hom. III, 19 we also read: "And yet he loved even those who hated him and wept over the unbelieving and blessed those who slandered him and prayed for those who were in enmity against him." On the other hand, though the words in Luke xxiii may have been superadded by patterning after the words of the martyr Stephen, Acts vii. 60: "Lord, lay not this sin to their charge."

A. KAMPMEIER.

THE DIVINE CHILD IN THE MANGER.

BY EB. NESTLE.

To the reasons adduced in the December *Open Court* (p. 707) for the view that the Christian tradition that Christ was cradled in a manger, is a recollection of a very ancient pre-Christian belief, a reference to the Old Testament may be added.

The Christian painters always add ox and ass to the manger, not only because we read in Is. i. 3: *Cognovit bos possessorem suum et asinus præsepe domini sui*, but because the Greek and Old Latin translation of Habakkuk iii. 2 is: *In medio duorum animalium cognosceris*, where our Bibles give: "Revive thy work in the midst of the years." In its old form (*in medio duorum animalium cognosceris*) the passage is read in the mass of the Roman church on New Year's day (*festum circumcisionis*).

[In this connection compare the editorial articles on "The Nativity," XIII, 710, and "The Ox and Ass in Illustrations of the Nativity," XIV, 46.]

BOOK REVIEWS AND NOTES.

LIGHTS AND SHADOWS OF LIFE ON THE PACIFIC COAST. By S. D. Woods. New York: Funk & Wagnalls, 1910. Pp. 474. Price, \$1.20 net.

This is a volume of reminiscences of a self-made man who has become one of the first citizens of California. Since the fame of the author has hitherto been more or less confined to the Pacific Coast, which he represented for many years in Congress, the general reader may feel somewhat introduced to him by the dedication which inscribes this book to "Edwin Markham—my beloved pupil of long ago—he and I can never forget the little schoolhouse in the sunny Suisun hills, where we together found our lives." The book has historical interest in its local color and account of western pioneer life, and the development of our far western states and cities.

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A new German periodical has made its appearance in Leipsic with the beginning of the new year. It bears the name *Der Vortrupp* and is published by Georg Wigand and edited by Dr. Hermann M. Popert and Hans Paasche, the former an ex-judge of the Hamburg court, the other a retired lieutenant

of the German navy. The name of the periodical means "Advance Guard" or "The Van," and it is devoted to progress and reform. We have no doubt that *Der Vortrupp* will have hard work to swim against the stream, for though Germany is making great progress in industrial and other lines, she is like other nations in following the present tendency of a certain looseness among all lines of intellectual life, in art, in philosophy and also in the views of social life.

Judge Popert has made himself a name as the leader in the German temperance movement, and here we must say that Germany has greatly changed for the better. Even at the universities beer drinking has been reduced, and there are total abstinence fraternities at German universities which are no longer exposed to the ridicule of their fellow students. This means much and indicates a change that would have been deemed impossible even so short a time as twenty or thirty years ago.

The leading article on "*Realpolitik*" is a condemnation of that method in statesmanship which is bent on success irrespective of the means employed, losing sight even of the ideals of honesty and justice. Like Jeremiah Dr. Popert defines the meaning of "real" as interpreted by the admirers of "real politics" thus: "Real is the dead thing and thrice real the thing of things, money; unreal, however, is the living man. Real are the powers of yesterday and perhaps also of to-day, but unreal is the power that will come to-morrow. Business is real, and civilization unreal; real the partisan quarrel and unreal the community of the people. One thing more: ten times unreal is every community of interest between two peoples, even though they are nearest of kin and most closely allied, and unreal every faith that may exist between them; whereas, that the nations of the world are beasts of prey, and that unbridled anarchy must govern their relations with each other to the very end of things, is the highest and most profound article of faith in the catechism of *Realpolitik*." κ

The appearance of a new volume of the Funk & Wagnalls *Schaff-Herzog Encyclopædia of Religious Knowledge* is always an event of interest. The present volume is the 11th and carries the work from "Son of Man" to "Tremellius." The importance of the material contributed by this volume is fully estimated if one thinks over carefully the many important and varied themes that fall between these letters. They include the article on "Sorcery," a history of the Sorbonne at Paris, a critical discussion of theology, and sixteen columns devoted to the Talmud, including a two-page reproduction of a page from the Tractate Shabbat of the Roman edition of the Babylonian Talmud, published at Wilna in 1886. ρ

In a recent number of the French liberal journal *La Raison*, edited by Victor Charbonnel, there appeared a very unusual and interesting study on the devils and witchcraft of Morocco. This was written by Dr. Mauchamp who was assassinated at Marrakech by Mohammedan soldiers because of their faith in demons and their evil works. The studious physician was of course one to exert his influence against these superstitions. Another article in the same number by Dr. Legrain explains how insanity follows from these mystic credulities. ρ

1 Child in the manger, infant of Mary; outcast and stranger, Lord of all; Child who inherits all our transgressions, all our demerits on Him fall. 2 Once the most holy Child of salvation gently and lowly lived below; now, as our glorious mighty Redeemer, see Him victorious o'er each foe. 3 Prophets foretold Him, infant of wonder; angels behold Him on His throne; worthy our Savior of all our praises; happy forever are His own.