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attention of the proofreaders should be called to a particular typographical error four times repeated in the citation of authorities (pp. 277, 298, 325; *Landmarks*, p. 20), the promise of a bibliography (p. 81) to appear at the end of the volume is not fulfilled, and apparently the sub-heading on page 171 should be carried into the margin. But all in all the volume is a delight to the eye.

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JUDAISM, CHRISTIANITY, AND MOHAMMEDANISM

With the appearance of the second volume¹ George Foot Moore's *History of Religions* is now complete. The promise of the first volume is more than fulfilled. To speak in superlatives about a book which one enjoys greatly is a strong temptation, but to yield to the temptation in this instance would appear to the reviewer to be a distinct weakness. It is one of those rare productions of the restless modern press, a masterly book; its pages are replete with evidences of many years of keen and diligent labors; it exhibits especially in its first two sections which are of greatest interest to us in that they are powerful factors in our own little corner of the world, a fullness and security of grasp rarely attained.

He who seeks fundamental information about the rise and growth of the great forces called Judaism and Christianity, from dim antiquity down to the confusing complex of the most modern world, cannot do better than to begin with this book. Packed with information, as every page is, the reading is nevertheless smooth and of unflagging interest throughout. The space at the author's disposal restricted him necessarily to clear and concise statement of essentials only, and he has never once yielded to the dangerous, if scholarly, temptation to stray into alluring bypaths. In other words, to the reviewer's mind most of what is essential is here found and little or nothing that is not essential.

Not much that is new is said on the earlier phases of Hebrew religion and Judaism, but what could safely be placed in such a compendium has for the most part found its place. Luckenbill's "On Israel's Origins," (*American Journal of Theology*, XXII [1918], 24-53) and J. M. P. Smith's "Southern Influences upon Hebrew Prophecy," (*American Journal of Semitic Languages*, XXXV [1918], 1-19) probably appeared too late for use; otherwise the coming to maturity of a new

¹ *History of Religions*. II. Judaism, Christianity, Mohammedanism. By George Foot Moore. New York: Scribner, 1919. (International Theological Library). xvi+552 pages. \$3.00.

trend in investigation succeeding the Wellhausen schema would probably have been signaled in this portion of the book. On the other hand the ease and mastery with which the author threads his way through the intricate mazes of medieval and modern Jewish thought and feeling in a scant 26 pages (81-106) is admirable (why is Husik's *History of Medieval Jewish Philosophy* not mentioned?).

The high point of art and mastery to the reviewer's mind is reached in the chapter on the apostolic age of Christianity (chap. v, pp. 107-59). The reviewer knows no other similar statement, which sets forth so clearly and succinctly the manner in which Christianity emerged from the Judaism and Hellenism of its time. And thence through no less thorny paths than in the case of Judaism, with unerring mastery George Foot Moore leads us to our own time. Just one note of rather sardonic criticism of one of the most modern trends of Christianity jars a bit (p. 379, last paragraph); what is said there has in it more than a modicum of truth, but the saying of it with the same cool, even-handed sobriety which elsewhere rules throughout the volume might have been more helpful.

The section on Mohammedanism is good, very good, indeed. But here, after all, the fact, that the author is not so completely on his own ground as in the previous sections tells, however slightly. Space forbids a full statement of the reviewer's differences with the book at this point. Just a few examples can be adduced. Jewish slaves *do* seem to have been rare in Mecca (p. 389). Was Ali really an early believer (p. 391)? Can Islam be said to have made real progress at Medina before Mohammed's advent (p. 392)? A fair number of similar questions might be asked in regard to the earliest history of Mohammedanism. Not all of these could safely be answered in a sense contrary to that of the author. The fact is that many of them have not yet been sufficiently examined to make any statement quite safe. George Foot Moore's statements do, however, appear to the reviewer frequently to lean not only to the safe, but rather distinctly to the over-conservative side at this point. In the case of Ghazali, it seems to the reviewer, that his place in the history of philosophy is not brought out quite clearly enough. But with it all, for this section as well as for the others the reviewer stands by his judgment. This is a masterly book, which deserves and will deserve for a long time to come, careful attention at the hands of every interested amateur and professional student of religion and religions.

M. SPRENGLING