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In his sixth chapter Dr. Wendland tears Lucius to shreds, and in his seventh enters a *caveat* against the assumption that we have so complete a knowledge of Jewish communities of the first century and of all the varieties of their religious life and developments as to say that this or that was impossible.

Prof. Schürer has already criticized this penetrating work of Dr. Wendland in the *Theol. Litt. Ztg.* He is still not convinced that the *Vita Contemplativa* is a work of Philo's; but he admits that Clement and Origen had it in their hands. He began by disbelieving its authenticity on the somewhat shallow grounds advanced by Lucius. My own work, and still more this of Dr. Wendland's, have dissipated these grounds *tenuis in auras*, and the premises on which Schürer based his conclusion are gone all but a very meagre remnant. I sincerely hope that before long he will see good reason for sending his conclusion after the premises upon which it rested.

F. C. CONYBEARE.

#### “THE MESSIAH-IDEAL.”

*The Messiah-Ideal. Comparative Religions, Legislation, Doctrines, and Forms unfolding Ideal.* 2 vols. By MAURICE FLUEGEL. (Baltimore, 1896.)

THE author of this study of comparative religion is known to the readers of our QUARTERLY by the review which we devoted to the *Spirit of the Biblical Legislation* (*J. Q. R.* VI, 580). The present work (in two volumes) was long planned by the author. He says, at the beginning of his introduction: “It was about ten years ago, at the University Library of Leipzig, Germany, that I conceived the idea of writing a series of treatises on the several religions and legislations of the foremost nations of history. I was then, for the first time, deeply engrossed by the study of the hoary Persian religion, with its sacred books and their leading idea, doctrines, and rites. I felt struck with the revelation of the great parallel lines and the affinity of the Zend-Avesta with the Bible, the Gospel, and the Koran. Gradually the far-reaching and cheering idea of the unity of religions dawned upon my horizon, like an illuminating flash of lightning in midnight darkness.” The result was as the author felt “akin almost to Plato's doctrine that our ideas are primordial and not acquired. Long ago that idea has been foreshadowed in my early biblical reading. It was that sacred legend then, from hoary times, that man had worshipped but *Yahweh*, that the *Yahweh-cult* had been firmly established during the Adamic era of civilization, and

that far later, strife, corruption, and war, natural and human catastrophies, the 'deluge of Noah, and the ambition of Nimrod,' the Tower of Babel, and the violence of revolutions had disintegrated and scattered mankind, had brought about the differentiation of the race and the breaking up the *Yahweh-cult* into many hostile peoples and opposing creeds." Following this idea, Mr. Fluegel, after speaking of "Religion and Ethics," treats in detail "the religions, forms and seasons, Spring holidays and their evolution," and follows this up with a chapter on "The Messiah-ideal, its origin, and Jesus aspirations." Next comes a chapter on "Biblical Parallels and Evolution," in which a full analysis of the Messiah ideal is given as inferred from the Sermon on the Mount, with parallel passages from the *Talmud* and *Midrashim*. We regret that our author has not given dates to these latter parallels. This is a primary necessity if we are to compare religious ideas. Such are the contents of half of the author's first volume.

The second volume is more original and more attractive. It begins with a comparison of Jesus, Mohammed, Buddha, and Zoroaster. We read: "Zoroaster, no doubt, was a shining pattern of Eastern humanity. The Zend-Avesta contains many fine pearls of ethics and wisdom, but it can hold no comparison with the telling and salient Sermon on the Mount, the many fine ethical and social parables and the wise teaching of Nazareth available for human improvement . . . Buddha was, no doubt, a great and good man, and perhaps as self-sacrificing as Jesus was. But, unfortunately, he was a sceptic, without God-ideal, nor any great ideal: he posited nothing, he denied and negated, and his doctrine was despair; his very goodness was from sheer despair, not from hope; and hence he miscarried. He abrogated the Hindoo mythology, and left but negation, cold and barren negation! But people need something positive to go by, some faith." Next comes the work of Jesus, and the author puts Mohammed on the stage. He says: "Mohammed was a great man. He was essentially a good man too. But he had not the stamina to remain so always; nor was his goodness universal, cosmopolitan. He liberated his country, not the world. He was essentially an Arabian." It is a pity that the author did not give a sketch of the theology of Zoroaster and Buddha, and that he has omitted to mention the views of the regretted M. Darmesteter on Zoroastrianism, for he regards the Zend literature as a basis of Christianity. After having explained the idea of the kingdom of heaven, Mr. Fluegel returns to Christ, and discusses his ultimate objects and claims. Then follows a chapter on the analysis of the Gospels, which may be considered the best part of the book. Next comes an analysis of the book of Acts, and the Pauline writings. The next chapter has for its object the "History of the

Messiah-ideal from the Bible, the Roman writers, the Rabbis, the Apocrypha, and Philo." Next comes a chapter on the Messiah in the Syrian and the Roman epochs. These pages are full of information and are worth reading, although the matter is not quite new; we would specially draw attention to the passages on Rabbinic literature. Here the chronological arrangement of the documents is treated rather loosely, and there are many misprints in the Hebrew quotations. At the end the author gives passages in the two Talmuds which relate to Christ, and were expunged by the ecclesiastical authorities. Of course they have no claim to be historical, and still less the late book, in bad Hebrew, which bears the title of תולדות ישוע "the story of Jesus," which was not written before the fourteenth century, in various recensions, and even in the Jewish-German dialect. The final chapter of Mr. Fluegel's work treats of Mohammed, Islam, and Alkoran, a chapter which cannot claim originality, but the matter of it is well put together, though no recent authorities, such as Krämer, Sprenger, and Muir, are quoted. In a learned account of religions we should expect to find previous pioneers made use of. It seems that our author felt that there are considerable lacunae in his exposition of the various theological systems; for he promises to fill up the gaps at a later time, and concludes with the following words: "Circumstances allowing, we shall later consider some further trials at realizing the Messianic age, some more exemplars and versions of those highest aspirations and hopes of history. Continuing, we shall study the legislation of Zoroaster and the mystic doctrines of the Qabbalah, the bibles of ancient Parseeism and of later mysticism; the Zend-Avesta and the Sohar." We hope that our author does not mean that this last book is of the third century, as the orthodox Rabbis in the middle ages held. If the Zohar was fabricated in the thirteenth century, as the critics declare, what use is there in comparing it with Parseeism?

We miss again an index, which is a *sine qua non* in a book which treats of so many subjects.

A. NEUBAUER.

#### WIENER'S "BIBLIOTHECA FRIEDLANDIANA."

קהלת משה. *Bibliotheca Friedlandiana*. Catalogus librorum impressorum hebraeorum in Museo Asiatico imperialis Academiae Scientiarum Petropolitanae asservatorum. Opera et Studio SAMUELIS WIENER. Fasc. I (א), II (ב). (Petropoli, 1893-1895.)

A complete Hebrew Bibliography unfortunately still belongs to the things to be desired. The standard work of Steinschneider, the