

Quiet Talks on Home Ideals. By S. D. Gordon and Mary Kilgore Gordon, New York. 1909. Fleming H. Revell Company. Pages 268. Price 75 cents net.

Mr. Gordon has made too many "quiet talks"—this is the seventh volume—and to too many people—toward half a million of his books have been bought—for it to be needful to introduce him. "These are the quietest talks of all," he tells us in the preface, entering the holy of holies of life, and are to be read only "by those whose hearts are sympathetic, and only at such times as the heart mood is dominant". It is delicately fitting, perhaps absolutely needful, that in this treatise the other realizer of "home ideals" should be associated with Mr. Gordon. Only one knit of twain could know the words to say on these themes, and here the two speak as one of the unit of life love's best earth achievement, the home realizing love's ideals. Here are the topics, without their explanatory sub-topics: "Ideals", "The Finest Friendship", "Home", "The Finest Friendship's Finest Fruit," "Father-Mother", "The Babe", "Heredity", "Training". The discussion moves in an atmosphere of the deepest reverence and the highest aspiration. Word picture, story, metaphor, allegory, logic and poetry all play a part in the sacred task of urging the reader to undertake the duty of achieving practical idealism in the holy bonds of home life.

It is to be regretted that the author's sentences are sometimes carelessly constructed and occasionally violate simple syntax, as also that the proof-reader is guilty of many oversights.

W. O. CARVER.

Wie wurden die Juden das Volk des Gesetzes? Von Lic. Dr. I. Benzinger. J. C. B. Mohr (Paul Siebeck), Tübingen. 1908. S. 48.

The critical scholars of Germany are issuing little popular monographs designed to commend the results of recent scholarship to the plain reader. The present little treatise belongs to the series entitled "Religionsgeschichtliche Volksbücher".

Dr. Benzinger of Jerusalem writes in a popular and pleasing style. He first compares the laws in the Pentateuch with the

Code of Hammurabi, and aligns himself with the scholars who attribute most of the Hebrew culture to the influence of Babylonia on the civilization of Western Asia. He then follows the usual radical treatment of Deuteronomy, Ezekiel and the priestly laws.

JOHN R. SAMPEY.

Discoveries in Hebrew, Gaelic, Gothic, Anglo-Saxon, Latin, Basque and Other Caucasic Languages. By Allison Emery Drake, Sc. M. M.D., Ph.D. The Herrick Book & Stationery Company, Denver. 1907. Three-quarters Morocco; red edges; 9x6 inches. Pages vi+402. Price \$6.30 net.

Dr. Drake has expended time and money in the production of a learned work written to show that the Semitic and the Aryan languages are akin. In the Semitic group he uses Hebrew chiefly, though he shows acquaintance with Arabic and the other Semitic languages. For comparison with the Hebrew he adduces most frequently Gaelic, Basque, Gothic, Anglo-Saxon and Sanskrit, with none of which the reviewer has sufficient acquaintance to test the author's accuracy in the comparison. The reviewer is more at home in the Semitic languages, and in Greek, Latin, German, French, Italian and English. The general impression made by a careful examination of the book is that the author has made the comparison of the Semitic and the Aryan tongues less of a philosophical heresy than it was before he entered the arena. An original and independent mind is often needed to lift scholars out of the ruts and Dr. Drake is certainly original and courageous. He does not hesitate to bring forward new theories of kinship in the case of words in the Greek and Latin field, which has been thoroughly worked over by some of the greatest of modern philologists. Dr. Drake is fair enough, however, to let the uninitiated student know when he is preaching philological heresy. The timid can then retreat to cover, if they so desire.

It would not greatly surprise the reviewer to see a revival of interest in the study of comparative philology with a wider inclusion of languages than has been common in recent years. If a man could but live to a patriarchal age, he might hope to