

I cannot summarize the present state of the question better than by Dr. Strassmaier's own words to me :

'Professor Schiaparelli has certainly taken the right step in classifying all my dates, and his conclusions cannot be but right. I don't believe that the Babylonians kept the Sabbath by cessation from servile work, and the dates of commercial deeds on the 7th, 14th, 21st, and 28th days of the month seem to me to prove it very conclusively, even if such deeds should principally refer to transactions in the temples. My impression is that many refer to civil actions in court and before civil judges. . . . My general impression is that there is nothing in Babylonia like the Jewish Sabbath.'

It is necessary to add that, even if it were proved to the hilt that the Babylonians did observe either the 19th, or the 7th, 14th, 21st, or 28th days of the month as days of rest, it would by no means justify Delitzsch's statement. All civilized nations, from the very necessity of the case, have had, in their year, days of rest, invested either with a religious or political sanction, or regarded as ill-omened, or suggested by the natural course of agricultural labours. But to keep every seventh day as a day of complete rest and of divine

worship is quite a different matter, and this it is which Delitzsch, without a tittle of evidence, has claimed to be of Babylonian origin.

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London, S.E.

### Madness in Animals.

IN the narrative of the Gadarene miracle, it is stated that *the unclean spirits entered into the swine* (Mk 5<sup>13</sup>), who rushed down a steep place into the sea and perished. There is a parallel to this view in ancient mythology. The delirious madness occasioned by Pan (cf. Eurip. *Hippolytus*, 141 f.) affected animals also, according to the primitive conception (cf. Roscher in *Ephialtes*, 1900, pp. 80 f.); they, too, were subject to a madness (*μανία*) whose paroxysms and delusions were often fatal. The story of the exorcising of the Gadarene and the panic-stricken rush of the swine down the *κρημνός* is, in fact, illustrated by a passage like that of Theocr. v. 14 f: *ἡ κατὰ τήνας τὰς πέτρας, ὄνθρωπε, μανείσ εἰς Κρᾶθιν ἀλοίμαν*, on which the scholiast observes—*εἰ ἐπιροκίην, ἄνωθεν ἀπὸ τῆς πέτρας . . . εἰς μανίαν ἐμπεσὼν εἰς Κρᾶθιν πηδῆσαιμι . . . εἰώθασι γὰρ ἐκ πτοίας τινες ἡ μανίας κατακρημνίζεν ἑαυτοῦς.* JAMES MOFFATT.

Dundonald.

## Entre Nous.

PROFESSOR ORR's article, being somewhat longer than was reckoned on, has had to be kept over till next month.

The next issue will also contain a short article by Professor Schmiedel, of Zurich, in which he hopes to make clearer his purpose in writing the article 'Gospels' in the *Encyclopædia Biblica*.

**The Great Text Commentary.**—The best illustration this month has been sent by the Rev. J. Pitchford, 90 Andover Street, Sheffield, to whom a copy of Moulton's *Grammar of New Testament Greek* has been sent.

Illustrations of the Great Text for December must be received by the 4th of November. The Text is Lk 5<sup>8</sup>.

The Great Text for January is Lk 6<sup>12</sup>—'And it came to pass in those days, that he went out into the mountain to pray; and he continued all night in prayer to God.' A copy of an volume of

'The International Critical Commentary' or 'The International Theological Library' will be given for the best illustration. Illustrations must be received by the 4th of December.

The Great Text for February is Lk 7<sup>47</sup>—'Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.' A copy of Patrick's *James, the Lord's Brother*, or of Dawson Walker's *Gift of Tongues*, or of Moulton's *Grammar*, will be given for the best illustration. Illustrations must be received by the 4th of January.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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