

boats of the Pacific fleet with wireless telephone apparatus on the De Forest system, one may note that stations have been working successfully on the Fessenden system over a distance of 200 miles (more than half over land).

A very full descriptive account of the experimental work which has been carried out on wireless telephony is to be found in Prof. Ruhmer's book. The volume is not confined to telephony by means of Hertzian waves, the particular branch which now occupies the most important and the most promising position. In fact, nearly one-third of the volume is devoted to wireless telephony by means of light, in which a speaking arc is utilised as transmitter and a sensitive selenium cell as receiver. This method, which owes much of its development to Prof. Ruhmer, has attained considerable success, fair distances having been bridged over both water and land. The volume is profusely illustrated by both photographs and drawings, and should prove a useful reference work for those directly or indirectly interested in the subject.

There can be no question that the successful solution of the problem of wireless telephony will mark a very considerable advance in the art of wireless communication. It is true that the difficulties of interference and lack of secrecy have to be met with telephony as with telegraphy, but there are, at any rate, the same compensating advantages which are to be found in ordinary telephony over telegraphy. It is to be remarked also that efforts to establish long-distance wireless telephony, across the Atlantic, for example, are not open to the same objection as applies to the attempts to establish Transatlantic wireless telegraphy, since in this case the field is not already occupied by cables performing the same service more efficiently.

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THE TABERNACLE AND THE TEMPLE.

The Tabernacle: its History and Structure. By the Rev. W. Shaw Caldecott. Pp. xxii+236. Second Edition. (London: Religious Tract Society, 1906.) Price 5s.

Solomon's Temple: its History and Structure. By the Rev. W. Shaw Caldecott. Pp. xiii+358. (London: Religious Tract Society, 1907.) Price 6s.

THE interest which Anglo-American Protestantism has always taken in the præ-Christian Biblical books, and in the land of Canaan, in which the events of ancient Israelitish history, traditionally described in them, took place, has again been exemplified in yet another addition to the long list of pious speculations as to the appearance of the Israelitish Tabernacle and of the Temple of Yahweh at Jerusalem. Mr. Caldecott is an enthusiast, like his forerunners, for none but an enthusiast would be bold enough to explain the meaning of doubtful cuneiform signs to cuneiform scholars, or to invite prefaces from a master of cuneiform science, Prof. Sayce, in which the ingenuous author of the book is publicly told that, however nice and interesting his discussion of the Tabernacle and the Temple may be, his cuneiform cannot be accepted.

Mr. Caldecott's *naïveté* in thus rushing in where those who know the root of the matter fear to tread, necessarily vitiates the credibility of the remainder of his speculations in the mind of the scientific reader.

Nevertheless, Mr. Caldecott is more critical than most of his predecessors, which is an encouraging symptom. His sketch of the history of the Jewish Kingdom is very readable, and, though conservative, contains little at which a moderate "higher critic" might cavil, though no doubt a Jerahmeelite might consider it a sufficiently benighted performance. The views of the Jerahmeelites do not, however, any longer count among scientific archaeologists in England, although the Germans, swayed by their quaint national delusion that no really valuable work in archæology or Biblical criticism can possibly be done by anybody but Germans (or non-Germans taught to perform the scientific *Parademarsch* by German drill-instructors), no doubt still believe in the wild "North-Arabian" theories of Winckler in which Cheyne found support for the Jerahmeel-cryptogram.

We are glad that Mr. Caldecott has not adopted the legend of the "second Musri," and that for him Esarhaddon's "Sib'e, the *Tartannu* of Pir'u King of Muşri," is, as he is to every sane critic, "So (Seve) the general of Pharaoh King of Egypt," *i.e.* the King Shabak understood as an officer of the Ethiopian king, probably Kashta, who ruled in Upper Egypt. But we think that Mr. Caldecott, in his note on Sib'e ("Temple," p. 139), should have referred to Winckler's Muşri-theory, and given his reasons for not accepting it. This would have been the scientific way of doing things. As it is, he lays himself open to the suspicion of not having known anything about an important theory, very germane to his subject, which archaeologists and "higher critics" have been debating for years. And this possibility again makes one doubt the real value of this sort of work, despite the kind words of encouragement bestowed by Prof. Sayce upon the present author in respect of everything but his cuneiform. Whether, as he thinks, Mr. Caldecott's speculations will excite new interest in excavations in Palestine is doubtful; unluckily, these excavations have not always produced such "pat" results as seem generally to be expected from them. Those of the Austrians at Taanach seem to be the most interesting hitherto.

The identification of the modern Rāmet el-Khaḥīl with the ancient Ramah near Jerusalem, where the Tabernacle was set up, is, as Mr. Caldecott points out, due to the late Edward Robinson, who proposed it in 1838. The latter calls it quite correctly "er-Rameh"; Mr. Caldecott should be careful not to go on calling it, as he continually does, "Ramet" when he does not add the suffix "el-Khaḥīl"; the name of the place is Rameh or Rāma (usually with the definite article prefixed), which becomes "Rāmet" in the *construct state*, as "Ramet el-Khaḥīl."

In conclusion, we would advise our author, before he publishes new editions of his books, to consult the articles "Tabernacle" and "Temple," by Dr. Benzinger, in the "Encyclopædia Biblica"; they may give him some novel information on certain points.