

REVIEWS AND NOTICES OF PUBLICATIONS.

Sketches of Caesarea (Palestinae), Biblical—Mediaeval—Modern: from Earliest Caesar to Latest Sultan. By Archdeacon Dowling. (S.P.C.K., 1912. 1s. 6d.)

THIS is a booklet of some fifty small pages, in twelve chapters; and inasmuch as these contain a considerable amount of solid information, it is evident that no words are wasted. Beginning with Caesarea's foundation by Herod I, 13–22 B.C., the author tabulates the events which there occurred during the first century of our era, with references to their mention in Scripture or elsewhere. The early Bishops are given, and a list of thirty-six dioceses which had Caesarea as centre or chief. The three Early Councils of the Church held there are briefly sketched, as well as some of the martyrs who suffered there during the persecutions. The fact that Origen, Eusebius, and the historian Procopius dwelt in Caesarea is noted; then the coming of the Saracens, and finally the Crusades.

The Archdeacon has, in fact, condensed into his few pages the chief matters of interest which make the history of Caesarea, and he sums up that history thus—

A Christian City for 600 years,
Under the Moslems, 500 years.
A Crusading Stronghold, 150 years.

Then, in 1265, came its utter destruction by the Sultan Baibars. Thenceforward "Caesarea" has been a name only; its ruins—a quarry for its neighbours—an uninhabited desolation.

J. D. C.

Exploring in New Testament Fields. By Ada R. Habershon. (London, Morgan and Scott, 1912. 1s. 6d. net.)

It is but a year or two ago since we had occasion to notice an excellent and useful little work by Miss Habershon, "The Bible and the British Museum." The present little book is written with a similar object—that of placing before the reader who is interested, but not strictly speaking a student, the many facts which have been gathered by scientific research, in a brief and popular form. This

Miss Habershon does in clear and simple language which loses nothing by the undereurrent of unaffected piety which is clearly her inspiring motive power.

She recognizes the immense value to the Bible reader of the laborious undertakings of the Palestine Exploration Fund and of similar societies; and in gathering up from such researches those evidences which assist her own object, she does in fact render an important service not only to her readers but to the Societies of whose researches she makes use.

For them, the gathering and publication of elaborate detail is essential to scientific accuracy, but this is apt to be wearisome to the general reader and does not tend to popularity. The ordinary reader does not recognize the importance of detail in arriving at results. Miss Habershon has the gift of seizing on such results as she can turn to account and laying them before her readers with a charming lucidity.

J. D. C.

The Jerusalem Catalogue of Palestine Plants, 3rd edition, revised, compiled by the Botanical Department of the American Colony, has just been published by Fr. Vester and Co., Jerusalem. (Paper covers, 45 pp., price 1s.)

The work is based upon Dinsmore and Dalman's "Die Pflanzen Palästinas" in the *Zeitschrift des Deutschen Palästina-Vereins*, 1911, but has been re-arranged and increased.

"The Flora of Palestine is exceedingly rich, considering the small size of the country (about 10,000 sq. miles, or 26,000 sq. km.), on account of the great variety of climate existing on its elevated hill-country, its low plains, and in the sub-tropical Jordan Valley. Four distinct zones of vegetation are found in Palestine: the maritime, the highland, the Jordan Valley, and the desert on the east and south. The word Palestine is often used indefinitely to cover a large portion of Syria, but in this catalogue it is restricted to the Bible definition 'from Dan to Beersheba.'

An attempt is here made to give a complete list of the native and naturalized plants found in Palestine, and to indicate their geographical distribution by letters and marks. For this purpose the country is divided into eight districts.

. . . The total number of species, excluding varieties as given in the Catalogue, is 2,165, disposed in 735 genera and 120 families.

New species are continually being discovered, and a supplemental leaf will be added to the Catalogue as occasion requires.

A careful selection of the most useful synonyms is given, especially of those given in other lists of Palestine plants, but not found in the *Flora Orientalis* of Boissier.

. . . Since the *Flora Orientalis* is indisputably the standard work for the botany of South-western Asia, the arrangement of species follows the order of that work, but the families and sub-families are arranged according to *Engler's Syllabus*, 6th edition."

NOTES AND QUERIES.

1. *A Novel Theory of the Holy Sepulchre.*—The Rev. D. Lee Pitcairn, when quoting in the *Quarterly Statement* of October last the Rev. Malcolm McColl's article in the *Contemporary Review* of February, 1893, omits to mention that this article shows that the Canon was just as ready to accept as correct the traditional account of the discovery of the true cross, as of that of the Holy Sepulchre; he in fact adopted the Roman view, and cannot therefore be deemed a very reliable authority on the subject. However, assuming for the sake of argument that Canon McColl accurately puts forward the narrative of Eusebius, it proves nothing more than that 200 years previous to the time Eusebius wrote, the Emperor Hadrian ordered a temple to Venus to be erected on the site of the Holy Sepulchre. The Emperor was not a person to be trifled with, and if he gave an order that a thing was to be done it was the safer course for whoever received the order to say he had carried it out than to raise any question on the subject.

Now seventy years previous to the giving of that order, if it was ever given, Jerusalem had been absolutely destroyed, and to prove the pedigree, so to speak, of what is known as the Holy Sepulchre it would be necessary to show that the knowledge of its site was known from A.D. 33 until the time of the building of the temple of Venus, and without this knowledge Canon McColl's article leaves the matter exactly as at present. It is very easy to form theories, but I, for my part, can see no reason to suppose that the position of the tomb of Our Lord was ever kept in remembrance. His disciples would naturally view it with feelings of horror, and the revulsion of feeling caused by the resurrection of Our Lord only assist in obliterating from their minds their recollection of it. As a matter of course the Jewish party had every reason to wish that the position might be forgotten.