

and thou shalt know that that Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice and shall see the plummet in the hand of Zerubbabel, even the seven which are the eyes of the Lord; they run to and fro through the whole earth. And I answered and said, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? . . . What be these two olive branches which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? . . . These are the two sons of oil, that stand by the Lord of the whole earth."

This is obviously symbolical language. But every Christian realises that it is "Not by might, nor by power, but by My Spirit" that peace is brought to the disordered soul. The name Zerubbabel has the meaning of "the dispersor of confusion" and he appears to stand for that principle in man. He is that principle in us which lays the "foundation of this house" in the tabernacle of our bodies which are the temple of the Holy Spirit. Hitherto the endocrine glands which are "small things" have been despised, but now "they shall rejoice and shall see the plummet in the hand of Zerubbabel." The pineal gland is shaped like a plummet, and has always been regarded as the vestige of a third eye, but in ancient times it was known as the Eye of the Seer. The sympathetic nervous system, here symbolised as the "two olive branches that empty the golden oil out of themselves," is the means by which all outward sensations reach our inner consciousness. And our inner consciousness is very truly the "Lord of the whole earth" of our bodies.

This fourth chapter of Zechariah is perhaps the simplest illustration of how modern psycho-physiology seems to be unveiling some of the mysteries of our spiritual nature. But a deep study of the Book of Revelation of St. John, with its messages to the seven Churches is Asia, the opening of the seven seals, the sounding of the seven trumpets, the seven-fold harvest, and the seven scourges; and finishing with the sacred "Marriage of the Lamb," or the union of

the human soul with the Christ of God yields even more startling results, which, of course, cannot be entered into now. But it is safe to say that the psychotherapist of the future will come to realise more and more that the only real cure for the ills of man lies in the holy Sacraments of the Church. All forms of neurosis, and even immorality and crime, are being traced by the psychologist to "complexes," "dispositions" and "impulses" which are deep-hidden in the unconscious mind of man. The cure of such ills can only be brought about by bringing these deep-hidden diseases of the innermost soul to the surface, or in plain Christian language, by open confession, following upon the most carefully self-examination. But this is made difficult, and sometimes almost impossible because the cause of the disease is so deeply buried in the soil of the unconscious mind. This soil can only be made friable by the influence of the Sacraments with their wonderful powers of suggestion, by prayer, and by what may very literally be called the Light of the Holy Spirit. Religion alone can uplift fallen humanity. Religion alone can so educate him that the God in him is "lead out" to the surface, and given the power of self-expression. More and more we are learning the absolute necessity in these modern times of rush and bustle of training men and women to "be still and know that I am God."

### ABRAHAM.

(Continued from last month)

It is true that Sir Leonard builds up what his publishers justly describes as "an extraordinarily convincing case" for the view that the traditional story of Abraham is an accurate, though simplified, account of what actually happened; but he adds to the picture such a wealth of details, and sets the Patriarch in such a vivid background of urban civilisation and culture, that the reader feels a new kinship with him.

Abraham now emerges a very different person from the Arab sheik of the Old Testament; and beneath the Bedouin cloak Sir Leonard enables us to see the civilised offspring of a great city. "Instead of being an unexplained phenomenon, the be-

getter of a nation, but himself without roots in the past, he takes his place in the rational process of evolution."

Sir Leonard is largely concerned with the religious inheritance of Abraham, with a view to accounting for his conversion. That he underwent a definite process of conversion cannot be doubted. Ur appears as a city of the grossest polytheism—no fewer than five thousand names of gods have come to light—in which every house had its private chapel despite the high value of land in the overcrowded city of a quarter of a million inhabitants. Sir Leonard implies that an intellectual revolt from the religion of his fathers was the beginning of his new conception of the one God, albeit a very imperfect conception.

Elsewhere, Sir Leonard has described the environment of Abraham's youth. The system of law was that of the famous and enlightened code of Hammurabi; in the schools there were text-books dealing with astronomy, history, medicine and mathematics, and in the last-named subjects the students were set problems in the extraction of cube-root. They read the Akkadian classics as boys to-day study those of Greece and Rome.

Not least, the people of Ur in Abraham's days had behind them a tradition of artistic achievement and craftsmanship which in some respects has never been surpassed. In the Babylonian galleries and in the Museum at Baghdad are to be seen some of the exquisite objects unearthed in the course of Sir Leonard's successive expeditions.

In particular, the goldsmiths knew everything that is at present known of the craft, except such part of it as employs chemical action.

In his book on the development of Sumerian art, also published by Messrs. Faber and Faber, Sir Leonard described very fully the evidence for a high cultural development in the fourth millennium B.C. in the ancient city of Ur. The point of interest it has in relation to his new book, which contains no illustrations, is that such abundance of finely designed and exquisitely wrought objects should belong to a period more than a thousand years before the traditional date of the birth of Abraham round about the year 2000 B.C.