

revealed a much larger common stratum underlying the Jewish and all Semitic systems of worship than was formerly supposed. Thus, for example, the ritual of Israel is, we are told, 'full of exact analogies to the ritual of Semitic sanctuaries from Cyprus to Southern Arabia. The sacrifice of certain animals at certain seasons of the year, the smearing of lintels and other objects with blood; the anointing of pillars in honour of the Deity; the presence of human sacrifices with as much infrequency and sense of the awful crisis that demands them as elsewhere in the Semitic world; the worship of images by Jacob's family, by David's, and at the sanctuaries of the Northern Kingdom; the discovery of the Deity's will through dreams, in ecstasy, or by lot; the attestation of the divine word by physical signs accompanying it; circumcision; the law of blood-revenge and its mitigation by the rights of sanctuary; the sacrifice of the spoil of war to the Deity,—all these things have not only for the most part the same names as in other Semitic languages, but they are the same as among other Semites in intention and details