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CHRONICLE

OLD TESTAMENT CHRONICLE

D. W. THOMAS *The Recovery of the Ancient Hebrew Language* (pp. 43, C.U.P. 1939). The inaugural lecture of the Cambridge Regius Professor of Hebrew is symptomatic of the present state of Hebrew studies; it is also programmatic, as an indication of certain lines of research along which he himself has already made some notable contributions. The Old Testament is only a fraction of a much larger body of material which was deeply influenced by surrounding Semitic and non-Semitic languages. Consequently the horizon of the Hebraist has been considerably, not to say alarmingly, enlarged, and to Prof. Thomas's list of relevant tongues (Sumerian, Egyptian, Persian, Greek, Hittite, and Hurrian) one may easily add Cretan or some 'Philistine' dialect. We are gaining, as he points out, new conceptions of the problems of Hebrew grammar; and the dialect of Ugarit (Ras Shamra) alone shews that our ordinary categories of Semitic require reconsideration. The light directly or indirectly thrown by the LXX on Massoretic Hebrew, the relation between Islamic and pre-Islamic Arabic, even the reappearance in post-biblical Hebrew of rare words—not to mention the actual appearance of new ones—combine to complicate the work of the Hebraist or Semitist of to-day. As in the field of folk-lore or comparative religion it becomes possible to 'prove', or rather to illustrate, any theory. Meanwhile the mass of material has inculcated a more conservative attitude to the Hebrew text, though to be sure corrupt passages still abound; and though the LXX itself has sometimes retained a correct tradition, it still happens that the meaning of certain words (e.g. *ēthān*) was evidently entirely forgotten. Not only was the vocabulary of Hebrew once much larger—how difficult the Old Testament can become when once we get outside the simple passages!—but it is tempting to assume that there had been a parent proto-Semitic stock and a common grammar, portions of which have been so distributed that, e.g., Hebrew or Phoenician and Ethiopic will share certain elements, not through any borrowing but by reason of their original common ancestry (pp. 11, 20, 22). None the less we clearly need to test this hypothesis in the light of Romance or of Indo-European languages to see the 'sort of thing' that has happened elsewhere. And while Hebrew is indubitably a 'mixed' language we want to know about other mixed tongues—and for the same reason. In general, Hebrew is, in a certain sense, in the melting-pot, in that the field has been immensely enlarged and has become

extremely complex. The same can be said of the Old Testament itself; in either case there are or will be changes, problems take a new form, and both Hebrew and the Old Testament have to be taught in such a way that the special studies and the general background are adjusted to one another. It is the general background of human life and thought that is being changed to-day. In this the background of the Bible is of unique significance, and the more recent developments in our knowledge of Hebrew itself justify the words at the beginning of this notice, namely, that the Regius Professor's inaugural lecture is both symptomatic and programmatic.

Dr Peter Thomsen *Die Palästina-Literatur* vol. v, part 4 (Hinrichs, Leipzig, 1938). The fifth volume, now complete, extends to nearly 1,000 pages, 140 of which consist of 420 columns of index containing nearly 17,000 headings. The period covered is 1925-34; and the literature ranges over all sorts of topics, excluding the Bible and versions, which of course are dealt with in other publications, and the Jewish and Zionist literature, for which reference can be made to the Jewish journal *Kirjath Sepher*. Of special value are the references to reviews of special works—would that this practice were more general—and the helpful index, where we can find such headings as Congresses, Ethnology, Hellenism, Ivory, Mosaics, Nemesis. Dr Thomsen is to be warmly thanked for having undertaken so stupendous a bibliography. It is one that could only be prepared through willing collaboration. (Dr Thomsen's present address is Eisenacher Strasse 29 II, Dresden A. 21).

Dr Carl Clemen *Die phönikische Religion nach Philo von Byblos* (77 pp., Hinrichs, Leipzig). The Ras Shamra tablets have vindicated those scholars who concluded that the material derived by Philo (about A.D. 100) from one Sanchuniathon at least went back to good sources. The Greek text is here edited with a translation, introduction, and discussion; and the brochure will be as indispensable as the series of studies on the subject by Eissfeldt. But, while Philo has preserved some authentic elements, the general atmosphere is not ancient; indeed one has only to consider Josephus, the Book of Jubilees and the evidence of Palestinian coins to find a perfect fusion of the ancient and modern. What the late archaeological and other evidence tells us of Europa and the bull, of Marnas and Crete, of Gaza, Io and Hercules—not to mention other details—indicates that the 'erudition' and the rash etymologies are much more recent than, e.g., many of the names. Jubilees is especially interesting since the 'watchers', to which Dr Clemen refers (pp. 34, 37), occur here as well as in 'Enoch', and Jubilees enables us to amplify the tradition of the floating pillars (pp. 22, 60), and points to a persistent interrelation between Israel and Phoenicia,

recalling that between Israel and Egypt (viz. Manetho). All the late evidence, in fact, represents a late but not unmodified persistence of features which are in striking contrast to the real development within Israel and the Bible. It may be added here that the 'Ammunean' (*ἀμμουνέων*) script in which Philo's source was written (Clemen p. 10) is commonly connected with the *hammānim* or temple-pillars; but Eissfeldt (*Ras Shamra*, p. 10 sq.) connects both the name of the script and the familiar Baal of Hamman with the Amanus mountains, thus supplementing G. A. Cooke *N.-Semitic Inscriptions* p. 50, and Halévy cited by Lagrange (*Études sur les rel. sémit.* p. 86 sq.). Eissfeldt has further suggested that this script was that of Ras Shamra, and he takes Eisirios, the brother of Khna (i.e. Canaan), who was said to have discovered three letters, and by an easy emendation ('-g-r. for '-s-r) conjectures that the name represents the eponym of Ugar(it), i.e. Ras Shamra (pp. 58 sqq., Clemen p. 13). At all events, it may be noticed that even the tradition of the development of the Hebrew script likewise introduces problematical terms. The later, or square character, is called *r'-s* or *d'-s* (the *decession* of Epiphanius) or 'Assyrian' (i.e. Syrian), while the earlier is *lebōna'ah*, which has been doubtfully associated with the word for 'brick' (i.e. a lapidary script), or with the place Lebonah, near Shiloh. It would require some courage to conjecture a corruption, not of Amanus, but of Lebanon, and to associate 'Assyrian' with the Eisirios of Philo; but the traditions of the origins of the various scripts might well be re-investigated.

The Rev. C. C. Dobson *The Mystery of the Fate of the Ark of the Covenant* (illustrated, 96 pp., Williams & Norgate). The story of a cypher in Ezekiel, or perhaps in Jeremiah or, as the author thinks, in Deuteronomy, a novel by William le Queux, a couple of occult works, and the Parker Expedition to Jerusalem in 1909-1911, also the tradition in 2 Maccabees that the ark was hidden by Jeremiah in Mt. Nebo—the Samaritans preferred Mt. Gerizim—are supplemented by old Irish traditions of the journey to Ireland of Ollam Fodhla (i.e. Jeremiah) accompanied by Simon Brug (i.e. Baruch) and Tea (or Tamar) Tephi, the daughter of Zedekiah. Ollam Fodhla 'has a Hebrew derivation and means Holy Prophet' (p. 76), the name of the lady means 'beautiful wanderer', and so on (p. 65). The book hardly lends itself to criticism, but may be said to shew how in modern as in ancient times there can be a perfect blend of data old and new, of precarious combinations and hasty etymologies.

Prof. H. H. Rowley *Israel's Mission to the World* (pp. 136, S. C. M.). These four lectures on the historical development of Jewish and Christian ideas of mission are a popular but thoroughly thoughtful contribution well worth the serious attention of those who take note of

the present-day self-conscious and often utterly uncompromising feelings of national destiny. The first lecture ('The Wider Vision') gives a useful survey of the 'servant'-idea and its extension. The second ('Particularism and Proselytism') includes some comments on the purpose of the book of Ruth—Ruth, it is remarked, was already a proselyte before she married Boaz. The third ('Aggression through Christianity') explains that particularism and exclusivism preserved Judaism; but as thought developed the shell burst, 'it was charged with a life it could no longer hold'. So Christianity became the heir of Judaism, and especially the heir of its world-wide mission; and the fourth lecture ('Israel's enduring contribution to the world'), completing the survey, concludes with the recognition that 'the mission of Israel to the Gentiles, claimed and appropriated by the Church, is yet incompletely fulfilled'. Prof. Rowley is at pains to be fair to Judaism; he observes that its exclusivism was both legitimate and timely: it served a real purpose and, if the methods of Nehemiah and Ezra were harsh, 'it is only fair to them to realize that they were dealing with a real disease' (pp. 48 sqq., 71). God speaks to men through national and individual experience (p. 113): this is the verdict of the students of the Bible; but surely we have yet to explain how our interpretation of the Bible bears upon the national and international problems of the day; failing that 'la Trahison des Clercs' can become a scandal.

Prof. Adolphe Lods *La Religion d'Israël* (256 pp., Hachette, Paris). An extremely handy and compact little volume, one of the series 'Histoire des Religions'. It covers the ground from the earliest pre-Mosaic religion to the meeting of Judaism and the Greco-Roman civilization. It is on the lines of the author's now well-known books on Israel and the Prophets, hence the absence of footnotes and indexes is not so much felt; on the other hand, there is a useful bibliography drawn up especially for French readers. One can safely say that there is no other book so well suited to give a complete *aperçu* of the subject, although of course there are many important points over which there are and no doubt always will be different opinions.

Prof. J. Weingreen *A Practical Grammar for Classical Hebrew* (pp. xii + 316, Clarendon Press, Oxford). The author has aimed at providing a grammar that shall be more simple and direct than most, one that shall make the study more attractive and avoid undue minuteness. In this he has succeeded; he has taken care to give full exercises, arranged to introduce the student as quickly as possible to a working knowledge of the Hebrew Bible. He throws out several useful hints (e.g. the advisability of first translating English into terms of Hebrew thought and then turning this into Hebrew), and the tables are all that is needed. Students will find the book a good introduction

to their 'Gesenius', but Davidson's Grammar will always have its lovers, if only for the admirable 'key' which is much more than the name suggests. Arising out of my own experience I may be allowed to add the following:—The particles before 'ēlōhim are explained on pp. 28 (5), 30 (5), but on p. 29 beginners might be warned to avoid the common pitfall *mē'lōhim* for *mē'ēlōhim*. The suffixes to the 3 fem. sing. perf. are duly set forth, but at the foot of p. 125 it might be explained that *-āthek* is as mechanical as *-ātham* for the otherwise impossible *-āthēk* and *-āthām*. The use of the Infinitive construct with a pronoun or with a noun can be simplified by translating (e.g.) 'as his remembering' and 'as the king's remembering', or 'in her being burned' and 'in the city's being burned' (p. 132 sq.). As regards the 'special type' of *pē yōd* verbs (p. 192) it should be noticed that *pē yōd* and *pē nūn* forms can interchange, e.g. *yāṣab* and *nāṣab*, *nāthan* and (in Phoenician) *yāthan*. It seems a pity to treat nouns of the form *lēbāb* and 'ōyēb together (pp. 47, 280); Davidson's separation, in this case, into a First and a Third 'Declension' is easier for beginners. Misprints are few: 'ēm with a *maqṣēph*, p. 152 l. 5 from end; the imperf. 3 and 2 pl. fem. on p. 197 (correct on p. 270); the omission of the *dāghesh* in *mimmennū* (p. 228, l. 7, also p. 296 *mimmennū*); the form *hikkāthi* (for *-ēthi*) p. 228 l. 12, and the double accent in the next line. For the twofold 'ēth (p. 84), the *locus classicus* should surely be Gen. xxxi 25 which every teacher should try on his class.

Dr Julius H. Greenstone *Numbers* (pp. xxxviii + 374; Philadelphia). The volume is the third of the series undertaken by the Jewish Publication Society, see *J.T.S.* xxxix p. 102 sq. The translation is a fresh one and the introduction and notes have in view the needs of both students and interested readers. The general standpoint is conservative: 'the authorship of the Torah is to be traced to the dominant personality of Moses, admitting at the same time that accretions and alterations crept into it in later times' (p. xxiii). The 'difficulties' adduced by modern scholars are not ignored, even though the explanations are not adopted; and of Petrie's ingenious explanation of the huge numbers of Israel (viz that *elep*, 'thousand' = household or tent) the author remarks that though attractive it does not remove all the difficulties, but indeed creates new ones. Many readers will find the references to Jewish authorities novel and interesting (e.g. on xxiii 3); and on the whole the commentary is in touch with recent work, e.g. *Kadesh* (p. 210), and the explorations in Trans-Jordan (p. 273). There are two maps.

Prof. Georg Beer *Exodus* (pp. 180; Mohr, Tübingen). This veteran's commentary, which belongs to the series *Handbuch z. A.T.*, has several features of its own. The preface tilts both at the drastic

negative criticism of an Ed. Meyer, and at those sceptical attitudes towards literary criticism which are ignorant of Tatian's *Diatessaron*. One notes many useful excursuses, e.g. on the divine name (pp. 29 sqq.; an Aryan origin is suggested), the Passover (p. 64 sq.) and Exod. xv as a Passover hymn (p. 84). The Book of the Covenant is contemporary with Lysurgus (p. 125), but the Decalogue is exilic (p. 103). There is an interesting Arabic citation: there is no prophet who has not been a shepherd (p. 33). True religion, remarks Beer, is the gift of God, and he rightly observes that the bonds of religion are stronger than those of blood (pp. 70, 157). There is much else that calls for comment (the etymologies of Joseph, *mekérah* and *heréb* pp. 31, 44); and it must suffice to add that Prof. Kurt Galling is responsible for chh. xxv-xxxi, xxxv-xl, where his expert archaeological knowledge adds to the utility of the book.

The remaining books in this Chronicle are Roman Catholic. Father Lattey's *The First Book of Psalms* (pp. xxxviii + 147) belongs to the Westminster Version of the Sacred Scriptures (already noticed in the *J.T.S.* xl 108), of which he himself is the editor. The introduction and notes are for the ordinary reader, and there and in the translation the best is made of a text of which it can be said, in the words of Father Knabenbauer (p. xxxiv), 'fairly often it is simply unintelligible'. Quoting Prof. G. R. Driver's 'profession of faith' (p. xxxv sq.), he follows him in several passages (e.g. vi 7, xxxi 11, xxxviii 8). In ii 12 he adopts the familiar emendation 'kiss ye his feet', in xl 2 he reads 'the pit of the underworld (Sheol)'. He points out that 'the later rabbis were extremely careful in preserving the text which they had selected, but the mischief had already been done' (p. xxxiv). There are cases where the versions represent an earlier and purer text, these are 'mostly the official texts of the Catholic Church' (p. xxxv); but not rarely all tradition of the original has died out (e.g. the heading which he renders 'the Conductor's [collection]'); and the failure to preserve the original alphabetical character of Pss. ix, x goes back before the versions and 'betrays an amazing obtuseness'. Special attention is paid throughout to the religious ideas (particular reference is made to the work of Father Calès), and strophic and metrical questions are carefully considered.

Father Andreas Fernández *Commentarius in Librum Josue* (pp. xviii + 275; Lethielleux, Paris, 1938). This work, by a professor at the Biblical Institute at Jerusalem, devotes considerable attention to Palestinian archaeology and topography, and includes a useful map with a good inset of Jericho and neighbourhood. Thanks to this and to Noth's commentary (see *J.T.S.* xl 108) the results of research in Palestinian topography and geography are now made more generally

accessible, and the strength of this commentary may be found to lie here rather than in some other sections of the work. The textual notes are full and there are excursuses on the contemporary historical situation, on the capture of Jericho, the altar on Mt. Ebal, the treatment of the Canaanites, and other familiar questions. Some portions (e.g. chh. xxii-xxiv) seem unduly brief, but the commentary as a whole contains much interesting material, and the exposition of the Roman Catholic standpoint (e.g. on the treatment of the Canaanites, Joshua's miracle) is useful for reference.

Giov. M. Rinaldi *Il Libro di Ioele* (pp. 98; Rapallo, 1938). A concise treatment consisting of introduction, translation, and commentary. The prophetic writings can be regarded as anthologies (p. 8), and the book of Joel itself falls into two portions, both of early post-exilic date, to judge from the attitude to the temple and other criteria. The chief problems are (a) the interpretation of the locusts in chh. i and ii, and (b) the rise of Hebrew apocalyptic writings. The author tentatively places both in the second half of the fifth century B.C., and regards chh. i and ii as one or two decades earlier than chh. iii and iv where the eschatology is more explicit. The textual notes are judicious (with a few misprints in the Hebrew, pp. 52 sq., 60, 70, 95); we observe among them that the divine name Shaddai is conjecturally associated with *shēd* 'demon' (p. 50).

The Rev. Dr E. J. Kissane *Job* (pp. lxiv + 298; Browne and Nolan, Dublin). This is a translation from 'a critically revised Hebrew text', of which unfortunately owing to expense only a few notes could be printed. There is an adequate introduction, and the commentary is full and readable; and while the general style of the book fits it for the ordinary reader, advanced students will find throughout much that is suggestive. Dr Kissane considers that the Prologue and Epilogue belong to the original book of Job, and that the original draft did not contain the Elihu speeches (which might have been added later by the author). The date of the book is post-exilic. The versions can be used only with caution, e.g. the Vulgate is of inestimable value as a guide to the interpretation of Job, but for the reconstruction of the text can rarely be followed unless supported by other evidence (p. xlvi). In xl 16 he argues for the unusual translation, 'his strength which is in his loins'. xli 25 (Heb. v. 17) is inserted after xl 18, so that in xl 19 it is the mighty who call for God to bring near His sword. And there is much else that might be noted.

The Oracles of Jacob and Balaam, by the late Eric Burrows, S.J., edited by E. F. Sutcliffe (pp. xi + 115; Burns, Oates, and Washbourne, London). A tragic motor accident in June 1938 led to the untimely death of one whose attractive personality and acute Assyriological work

had won the esteem of all who knew him. This volume alone bears testimony to his wide studies and keen intellect, and contains much that gives it more than ordinary interest. In the first place it deals primarily with the zodiacal interpretation of the Blessing of Jacob in Gen. xlix. It is generally agreed (e.g. by Skinner) that the zodiacal theory has to be reckoned with, and so much has been learnt of the early history of the zodiac that the Babylonian material down to and of about 1000 B.C. should be studied rather than the later zodiacs (p. 3). A discussion of this constitutes the major part of the book. The author then goes on to deal with the influence of Gen. xlix upon the oracles of Balaam and the influence of both on subsequent Messianic prophecy. His standpoint, it will be seen, is a conservative one, and opinions will differ as to the value of the points of contact upon which he relies. Throughout there is much interesting matter (e.g. on Virgo in Christian documents, pp. 101 sqq.), but Father Burrows opens up one line of thought in particular to which the attention of Old Testament students should be drawn. He suggested that Gen. xxxvii sq. should precede xxxiv sq. and that the lacuna after xxxv 12 should be filled by xlix (cf. the oracles on Canaan, &c., in ix 24 sq.). Reuben is condemned, and in xlix 10 the Judaeon Shiloh refers (as Hummelauer and W. H. Bennett had conjectured) to the Judaeon clan of Shelah (pp. 16 sqq., 51 sqq.). He finds several points of contact between Judaeon clans in Gen. xxxviii, 1 Chron. ii and iv, Micah the Morashtite, and the book of Ruth. They point to an interest in the Davidic dynasty, such as we find in Chronicles; but certainly an interest much later than that admitted by Father Burrows. But why did the compiler of Genesis ever choose to insert such chapters as xxxiv (Simeon and Levi) and especially xxxviii (Judah, Tamar and the Judaeon clans), and what lies behind the points of contact between Tamar and Ruth which are duly noted (pp. 57 sqq.)? Here it seems we must go beyond Father Burrows. Tamar, as Skinner recognizes (p. 455), is admired for her heroic conduct; the daughters of Lot were not necessarily held up to contempt (Skinner p. 314, Ryle 221); even as the heroism of Judith—a serious stumbling-block to medieval theology—was praised. In Ruth iv 11 sq. some parallel is expressly indicated between Judah, Tamar and the Judaeon Perez on the one hand and Boaz and Ruth and their house on the other, and whether or no the story of Ruth, the incident at the threshing-floor, the present, and other details, originally told of some stratagem, which could be as readily accepted as that told of Tamar, in either case the woman takes the initiative.

Dr E. F. Siegman *The False Prophets of the Old Testament* (95 pp., Washington). A summary of a dissertation for the doctorate submitted to the Catholic University of America. Of its three chapters, the

first, on the relevant texts and their interpretation, and the last, on the criteria of prophecy, are in fact summaries, while the second, the historical origin of false prophetism, is printed in full (50 pp.). This middle chapter discusses the factors contributing to the rise of false prophets and in particular rejects the theory of the Canaanite origin of Hebrew prophetism. The monograph as a whole is apologetic, but it is a distinct advantage to have in convenient form a Roman Catholic treatment of the subject. In general no criterion by itself is held to be sufficient. The true prophets lived holy and moral lives, they could truly predict and could work miracles; they were without the empty formalism of their opponents, and they entirely repudiated the false notion of an unconditioned Divine protection or of an indissoluble bond between Yahweh and Israel. Since the men of old readily saw the 'supernatural' everywhere, 'even in matters which we should consider trivial', we must not over-emphasize 'supernaturalistic' phraseology, and become 'more orthodox than the Bible itself', nor must we go to the other extreme and see in the phenomena something 'not only merely natural, but even not strictly providential' (pp. 70 sqq.). A distinction has to be drawn somehow between ordinary Divine Providence and true prophetism. Perhaps the most effective criterion is that 'true prophecy must agree with previously revealed truth' (p. 83), that is, there is a sort of continuity and from time to time older 'truth' is being reindorsed and developed. The issue then will be more precisely the nature and extent of the development. In any case two points stand out clearly. (a) 'It is significant that the activities of false prophets were most marked in the years preceding the exile' (p. 7 sq.). To this it must be added that the Exilic age was one of upheaval, the frame of the state was being shattered. Hence it is not fortuitous that the Exilic period is, as Davidson said (*Prophecy* p. 424 sq.), 'theologically the profoundest part of the Old Testament, and the authors of this age the true heralds of the new dispensation'. Indeed we of to-day can readily appreciate the difficulty of finding criteria for severing our 'prophets' true and false. But (b) there comes the time when standards have been re-established and criteria have an objectivity previously wanting. So, the post-exilic age has its standards and the Christian Church in its turn has to distinguish between the subjective claims of the 'false' prophets and the objective fact 'that the true were actually supernaturally inspired' (pp. 16, 22, 24 sq., 74 sq., 84). Thus the problem of the 'true' and the 'false' is of living interest, and belongs to every transition from one system (or system of systems) through a period of uncertainty to the establishment of another.

The Old Testament: Cambridge Catholic Summer School Lectures, ed. by Father C. Lattey (pp. xiv + 333, Burns, Oates, and Washbourne,

London). This series of 14 papers by 13 well-known Roman Catholic authorities covers a pretty wide field: canon, text and versions, history, religion, prophets, psalmists, and 'Wisdom', morality, and liturgy. They are essentially popular and edifying and for an audience familiar with such forms as Jabel the Cinite, Emath, Jemla, &c. The popular character of the audience will account for certain exaggerated remarks concerning Biblical criticism and an implicit or explicit polemic (pp. x sq., 38 sq., 40, 228). There are some inconsistencies of names and dates (pp. 131, 134); but the unusual date for the Hyksos invasion of Egypt, viz. 2371 B.C., seems to be intentional (p. 115 sq.). Father Pope's paper deals in an interesting way with the English versions; *inter alia* he considers the use of italics (to signify that a word is not in the original) to be most misleading and unnecessary (p. 103). The Ras Shamra tablets and the Psalms are handled by Father Lattey; his observation that Old Testament religion must be regarded as something developed and adapted from a common Semitic culture (p. 36) tempers any tendency to treat Hebrew morality as something transcendent (e.g. p. 287). Papers on the historical problems of the Old Testament and the morality of the Hebrews by the Rev. Richard Foster and by the Rev. John Garvin respectively handle some fundamental principles. Thus, in reference to Jael and Sisera, 'many actions in themselves reprehensible may deserve praise from one point or another' (p. 308). If the 'unchaste venture' of Judith belongs to romance, the question of her moral behaviour does not arise (p. 310); and in the case of the lies and deceptions of the patriarchs we should distinguish between their formal culpability and their subjective innocence (*ib.*). We should remember that the old figures were men and women of their age; the free literary methods are those of the past (p. 69), and we should consider, where necessary, whether a writer intended to write history or employed the historical form to teach religious truths (p. 62 sq.). We must be guided by our views of a writer's intentions and the dogmatic teaching of an Infallible Church (p. 67 sq.). It seems not out of place to draw attention, however summarily, to the principles involved and all their implications, since the Editor with good reason laments the scepticism, irreligion and anti-religion of the day, and the sufferings of the Church (pp. x 228).

S. A. COOK.