

schism until the advent of Isaias and Micheas during the last years of the Northern Kingdom, from the collapse of which they were able to draw such powerful lessons for their own people.

This book has already been found by the present writer to be most valuable for the preparation of classes on this period of Old Testament history.

SEBASTIAN BULLOUGH, O.P.

THE LITERATURE OF THE OLD TESTAMENT. By G. F. Moore, revised by L. H. Brockington. (Cumberlege; Oxford University Press; 5s.)

This recent addition to the Home University series is a revision of a work first published in 1913. It treats the Old Testament writings from the point of view of their literary history and the development of their religious ideas rather than from that of the political history of Israel. Its aim is to present the results of the critical literary study of the Old Testament to the ordinary educated reader; and from the standpoint of the independent critic it has done so with great success. After introductory chapters on the Canon and on the Old Testament as a national literature, the Pentateuch is treated rather fully, as its importance deserves. Its main sources are dated from the ninth century (J) to the Persian period (P); the terms 'myth' and 'legend' are freely used of the older narratives; miracle is explained away. The other books or groups of books have each a chapter. To the Prophets there is a short general introduction. The whole of Daniel is assigned to the second century. (It is a pity the printers have misplaced a line on page 167). Jonah is put with Esther and Ruth among the 'Story Books'. The Wisdom Writers also have a special introduction by the reviser of this edition. There is a rather limited bibliography and a sufficient index. Since the book is clearly written and most readable, it is likely to be widely read by the ordinary public; and its conclusions and still more its assumptions, will probably be accepted as those of Biblical literary criticism in general. Although, in an early chapter, Church authority, the consent of tradition and the witness of the New Testament to the Old are mentioned as of weight with many Christians, yet in the body of the book these factors are ignored. To Catholics, therefore, many of its conclusions will be suspect, as neglecting essential elements in the Biblical problem. But this work is no doubt representative of the bulk of more or less popular writing on the Holy Scriptures in English. Catholic writers have still the task of capturing popular opinion in this as in other fields; there is no need for them to let the case for their own more traditional but equally critical presentation go by default.

DOM J. HIGGENS.

HOW TO READ THE BIBLE. By Edgar J. Goodspeed. (Cumberlege, Oxford University Press; 7s. 6d.)

This book was published in America in 1946 and the author is