

discoveries' (p. 133). This freedom is also the privilege of Mr Flusser, a Jewish scholar, whom Wilson vividly depicts and from whom he quotes this exclamation: 'For the doctrine of Election we have now a new genealogy: the Teacher of Righteousness, Paul, Spinoza, Calvin, Hegel, Marx—one of the most disastrous of human ideas, the doctrine of predestination!' (p. 106). The author himself ends a long speculation on anti-semitism with these lines: 'it would seem an immense advantage for cultural and social intercourse—that is, for civilization—that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation. The study of the Dead Sea scrolls—with the direction it is now taking—cannot fail, one would think, to conduce to this' (p. 142).

Such a rather old-fashioned statement betrays a complete ignorance of modern theology in general and of many serious studies on the scrolls in particular. Nevertheless, in spite of this weakness and of a number of minor inaccuracies, this essay may be recommended as a pleasing stimulus to more serious and reliable books on the subject.

LUC GROLLENBERG, O.P.

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. Illustrated by Marjorie Quennell. (Batsford; 15s.)

HEBREW MAN. By Ludwig Köhler. (S.C.M. Press; 12s. 6d.)

These two books, the one more popular and the second more scholarly, differ very much in their content and presentation. Yet both are born of a real desire to know more about the Hebrews, about the ordinary and even the un-ordinary people whom we read about in the Old Testament. We would like to know more of how they felt about things, how they lived and loved, and cooked and traded, and fought and hated, and the thousand and one material details that go with human living at any age or time. Knowing more about the Hebrews will in turn enable us to appreciate the Old Testament texts all the better. And though it is these very texts that tell us much about the Hebrews, still we are not arguing in a circle, for there is a mass of anthropological and historical data to be correlated.

*Everyday Life in Old Testament Times* is beautifully produced, as befits a Batsford book. It does not claim to be more than a popular presentation of the facts of everyday life, in so far as these can be known. The whole book is pleasantly written with a certain happy familiarity of style, and there are many homely touches which should make for popular appeal, as also a certain Englishness which stands amazed at the Hebrews' indifference to breakfast. Yet the ancient

Greeks had no breakfast, and most Europeans nowadays have very little.

The book is well illustrated both by photographs and by Mrs Marjorie Quennell's line drawings. A great part of the illustration is from Assyrian or Egyptian monuments. Inevitably we see the Hebrews very much from their enemies' point of view—as captive prisoners.

We are not convinced by Canon Heaton's reasons for stopping short at 586 B.C. Captivity and Exile were a great turning point and a beginning rather than an end. In more senses than one Hebrew history runs on into the New Testament. There are also some minor lapses in the book, as, e.g., when speaking of sacrificial meals, 'we have no means of knowing, however, what happened to those open-air picnics when it was pouring with rain'. (p. 217.) Those who have lived in Palestine know that it is quite easy to avoid the torrential rains of winter with but the very slightest weather-lore. And after the Kh. Qumran finds, it is hardly necessary to say that 'we possess no ancient MSS. of the Old Testament' (p. 181).

*Hebrew Man* is made up of a number of lectures given at the University of Tübingen together with a rectorial address given at the foundation of the University of Zürich in 1931. Our author's purpose is 'quite simply to present the Hebrew in all the various aspects of his physical and spiritual life' and he modestly presents it as 'only a preliminary sketch'. Nevertheless this small book is packed with valuable matter, and is a good example of biblical archaeology one degree removed from the actual 'digs' and yet no less valuable, for in biblical archaeology too we can miss the wood for the trees. There are echoes of Pedersen's work, but our author proceeds very much in his own way, in a spirit of synthesis and concisely, to speak of a Hebrew's physical characteristics, of how he reacted in sickness and in health, and how he lived and how he thought (significantly in that order).

The S.C.M. have done good service to students of the Old Testament in this country by producing an able translation of a great and thoughtful little book.

ROLAND POTTER, O.P.

MARY. *Doctrine for Everyman*. By George Dwyer and Thomas Holland. (Paternoster Publications; 3s. 6d.)

This book explains, for Everyman, why Catholics venerate the Mother of Christ, the Mother of God. The authors are experienced priests of the Catholic Missionary Society, and are and show themselves to be qualified theologians. These chapters have appeared before in the *Catholic Gazette* and the last chapter on the Litany of