

and as religion. The first two sections are excellent: Old Testament is shown in the setting of the surrounding peoples as revealed by recent archaeology, and its compilatory character as mid-way between the annalistic method of Babylon and Assyria and the greater technical perfection of the Greek historians, though superior to the latter in its content as holy history. It is a pity, however, to explain the sources of the Pentateuch and their dates on the old Wellhausen basis just when this is being called in question. Considering the New Testament the author stigmatizes the Form Critical method as over-sophisticated and unreal. He develops the literary character and composition of the Bible, comparing the historical styles of Assyrian, Hebrew and Greek by setting out the interesting parallel accounts of Sennacherib's invasion of Palestine given by the Cylinder of Sennacherib, 2 Kings, and Herodotus. He denies any religious character to the Song of Songs—strangely, in view of the use of the same type of love imagery by Isaiah, Jeremiah, Ezechiel, and especially Hosea; and it is surprising that so eminent an archaeologist does not use 'Danel the wise judge' of the Phœnician Ras Shamra texts to explain Ezechiel's puzzling reference to the 'wise Daniel.'

The chapter on reading the Bible as religion, with which may be taken the introductory first chapter, is unsatisfactory. While rightly emphasizing the human element in inspiration and so driven to reject the narrow Protestant view of 'verbal inspiration,' the author fails to provide any adequate substitute by his suggestion of 'continual readjustment' to be tested by criticism. He seems unaware of any Catholic view of inspiration which safeguards both human and divine elements, while his summary of pre-Reformation Christian exegesis is inaccurate, dwelling too much on the abuse of allegory, too little on the equally constant tradition of literal interpretation. The Vulgate has never been a 'verbally inspired and immutable Bible' for the Roman Church, but an authorized translation for public use in the Western Church (its partial incorrectness is recognised in the preface to the Sixto-Clementine edition) of the Sacred Books whose *original* text alone the Church regards as inspired. For Catholics therefore the value of this book lies in its extremely useful account of the historical background and literary analysis of the Bible.

BRUNO DONOVAN, O.S.B.

THE INSPIRATION OF GOD. By Roger Lloyd. (Centenary Press; 5s.)

Canon Lloyd has written an extremely interesting and, from some points of view, valuable book, though the reviewer must confess that it fails in some respects through lack of accuracy in terminology. It does not seem possible to attribute the word Inspiration to such diverse actions as the establishment of the Inquisition, the choice of a political policy, the patriotic fervour of Churchill and a communal effort to disseminate Christian principles in the B.B.C. without meaning something very different from Divine Inspiration. It does

not seem possible that anyone could seriously think that Plato and Isaiah were equally divinely inspired or that the only difference between them was the consciousness or the lack of consciousness of divine inspiration. Such ambiguity in the employment of terms leads to false reasoning. There are, however, in spite of such defects, many useful ideas and much that will appeal to those innocent of all philosophical training. One cannot but admire the apostolic spirit and ideals which has prompted the author to bring religion into every sphere of life and to make the Church the chief source of inspiration in the reconstruction of the new world. But since he allows that the Church is fallible and that she is the chief vehicle of inspiration, what guarantee is there that the inspiration is authentic? It almost seems that there is an imperative need for an infallible guide. Canon Lloyd does not provide one and this is a weakness that must make some of his readers rather dubious about the working of his inspired and inspiring Church.

H.T.

MYSTICI CORPORIS.

The current number of the *Grail Magazine* (32 Field End Road, Eastcote, Middlesex) contains a complete, simplified version of the Encyclical on the Mystical Body of Christ, *Mystici Corporis*. The Grail has already done great work in this way with Pope Pius XI's encyclicals on Marriage, Social Justice and Communism, but the simplifiers met with a much more formidable task in this deeply theological treatise, with its compressed and formal style. The result has received the *Nihil Obstat* of the C.T.S. translator himself, Canon Smith; it is indeed worthy of its predecessors, accurate, clear and readable—a direct answer to Fr. Gerald Vann's appeal, in the May issue of BLACKFRIARS, for a more popular presentation of this important encyclical. The Grail is publishing this version in booklet form.

BLACKFRIARS

(with which is incorporated *The Catholic Review*).

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