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Babylon and Egypt. Mr. Schroff would explain all these things by the theory that Ezekiel is in reality talking of Babylon all the time and using Tyre as a camouflage of his real theme. Tyre commercially represented Babylon, but Babylon found herself without a satisfactory share of the profits, which she was resolved to possess for herself alone. This will explain the readiness with which Ezekiel used the symbol of the good ship "Tyre" as representing the whole commercial structure of the Babylonians, and how, in prophesying from his residence upon the Chebar waterway the obviously impending doom of the city of Tyre, he was able at the same time to prophesy the approaching doom of Babylon herself."

In support of this interpretation Mr. Schroff cites the fact that the picture of the commerce of Tyre contains imports, but no exports and that the list of imports is only partial and coincides with the materials that went into the making of the temple and its equipment. "The ship 'Tyre' is a symbol of Chaldea; her cargo is a symbol of the institutions of the priesthood and principedom of Judea which Babylon had profaned; and her doom is the doom of Babylon herself."

This interpretation, which is certainly ingenious and supported by a good deal of research into the details of the ship's cargo is wrecked, as it seems to me, upon the great jutting rock represented in the fact that the downfall of Tyre is predicted by Ezekiel as coming at the hands of Nebuchadrezzar of Babylon. If Tyre is Babylon, it is surely strange that Babylon should deliberately set out to overthrow herself. The allegorical method of interpretation has always been alluring to Jewish minds but it is full of dangers. Mr. Schroff's treatment of algum wood, apes, and peacocks would gain much by reference to an article by Prof. Walter E. Clark in the *American Journal of Semitic Languages and Literatures* for January, 1920, which appeared too late to be used in this book.

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J. M. POWIS SMITH

### THE CHARACTER OF EARLY JUDAISM<sup>1</sup>

The study of Hebrew thought during the period extending from the latter part of the Exile to the close of the Persian period is of prime significance for the understanding of Judaism because this period saw the formation and development of the distinctively Judaistic type of religion. A new book upon this period is more than welcome. The new sources of information found during recent years and the various

<sup>1</sup> *Early Judaism*. By Lawrence E. Browne. Cambridge: The University Press, 1920. xiv+234 pages.

contributions of scholarship at different points have made necessary a new writing of the religious history of this period. Mr. Browne has done a good piece of critically constructive work. The identity of the authorship of the Servant Songs and the rest of Isaiah, chapters 40-55, is made clear by a convincing citation of parallel passages showing unity of thought and identical phraseology. This is important for the history of religion since it puts the missionary conception of Israel's task as early at least as the latter part of the sixth century B.C. In this connection a suggestion more ingenious than convincing is made, that the difficulty of the servant Israel saving the nation Israel is solved by making the two represent the Israel of pure stock as saving the half-blooded Israel that had mingled itself with non-Hebrew peoples. It is better, however, to remove the problem entirely by a different translation of 49:6. Haggai's parable of the clean and unclean is made to refer to the participation of the Samaritans in the building of the temple which rendered the whole enterprise unclean. Isaiah, chapter 64, is interpreted as a sermon by a Samaritan prophet. In this connection, Mr. Browne's question as to the improbability of a Hebrew prophet laying the blame upon Yahweh for leading Israel astray, as is done in Isa. 63:17, is easily countered by a reference to Ezekiel where precisely that charge is made. The building of the Samaritan temple and the final schism between Jerusalem and Samaria are rightly brought down to Alexander's time. The claim that Ezra's law was Deuteronomy only does not quite fit the facts. It has long seemed to me that Ezra's reform was based upon some earlier form of the Priestly Code than that which we now have.

The proofreading is good, but a few errors have crept in. It is not quite accurate to cite Driver as dating Daniel in 300 B.C. (p. 37); see Driver's *Introduction* (1914), page 509. On page 37, "try and find" should yield place to "try to find." On pages xiii and 43, *Bibliothek* is misspelled, and on page 55, *ceiled*.

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### POPULAR INTERPRETATIONS OF OLD TESTAMENT THOUGHT

Mr. Cohu has written with the distinct aim of reaching the general public. The title of his book<sup>1</sup> is a bit misleading, since it confines itself to the Old Testament. But the point of view is genuinely historical and the method of treatment is such as to hold the interest

<sup>1</sup> *The Bible and Modern Thought*. By J. R. Cohu. New York: Dutton, 1920. xii+341 pages. \$6.00.