

The Rev. Edward Day, of Springfield, Mass., in an article on "The Promulgation of Deuteronomy," which appeared in the December number of the *Journal of Biblical Literature*, expresses the view that the whole story known as the reformation of Josiah and found in 2 Kings xxii. 3-xxiii. 27 and in 2 Chronicles xxxiv. 3-xxxv. 19, must be regarded as a late Deuteronomic invention. Not only is the story itself, even aside from the passages considered doubtful by critics, purely Deuteronomic in spirit, but also the language and the phraseology belong to the same period. The Rev. Day calls attention to the contradictions between the two reports of the story and also to the intrinsic improbabilities that a suzerain king of Assyria should have carried a drastic reform movement even into the domains of countries not subject to his scepter. But Josiah is idealised as the hero of the Deuteronomist playing the part of a most ardent iconoclast. Sword and fire and putrefying bones and unclean ashes and refuse were freely used, and he became a saint and the greatest king after David in the whole history of Judah. "Never after him arose there any like him" (2 Kings v. 25). The purging of Jerusalem and of Bethel by this sweeping reform must have been a gratifying idea to the zealous monotheist.

Accordingly, the Rev. Day regards the whole story as a pious fiction of the Deuteronomist. He says: "At some time during the three centuries which followed the fall of Jerusalem the more pious Jews, the Zionists of their day, who straggled back to Jerusalem by twos and threes and by dozens and scores, rather than by thousands, began as ardent Deuteronomists to better things at home. They wrote Deuteronomy and promulgated it; and they redacted the historical books. Then it was, apparently to give credence to their law-book and to advance their reform movement, that they seized upon Josiah, who had fallen at Megiddo, as a Jewish patriot, and, idealising him, invented and circulated this story of his promulgation of Deuteronomy and of a reformation of which he was the pious instrument."

We may add that the Rev. Day regards a large part of the prophetic literature also as Deuteronomic,—a conception which gains in probability and is now shared by several good authorities among modern critics.

NOTES.

Prof. Frederick Hirth, the head of the Chinese department of Columbia University, New York City, announces for the year 1902-1903 a series of lectures on Chinese art and history,—some of them adapted to beginners in Chinese and others for the general public, and finally courses for advanced students, being studies of selected works in Chinese literature and analyses of historical documents.

The fifth session of the Harvard Summer School of Theology will be held in Cambridge, Mass., from July 7 to July 23 of this year. The object of the school is "to provide a place where clergymen and students of theology may gather for the study of objects which have intrinsic and current theological interest, and where they may feel the inspiration which comes from direct contact with the best and most recent results of modern scholarship." The subject for the present session is "Principles of Education in the Work of the Church." The libraries and other collections of Harvard University, including the Semitic Museum, will be open to students of the Summer School. Letters of inquiry should be addressed to the Rev. Robert S. Morison, Divinity Library, Cambridge, Mass.