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Book Reviews

HERESY IN THE LATER MIDDLE AGES

Gordon Leff. Manchester University Press. 2 volumes, 800 pp. Together, 90s.

He who would understand the Reformation must of necessity grasp the background of later mediaeval Christendom. It is true that the Renaissance and the theological thrust of the Reformers was something essentially new. It is true also that the old Tractarian myths that the Reformers merely protested against late mediaeval abuses and misunderstandings, and that somehow the English Reformation was wholly different in kind from the continental one, are now increasingly known to be myths. But there remains the question of what happened to the continuing stream of mediaeval dissent, heterodoxy and heresy. Dr. Leff notes that Wyclif, Hus and the Lollards live on into the Reformation era, but the other streams he discusses, the mystics, those concerned for poverty, etc., also find their continuity in the Anabaptists. Dr. Leff covers the period roughly from 1250 to 1450. He sees heresy as inextricably mixed up with social protest, and in itself often a fluid and changing thing. Heresy requires a certain amount of money to sustain heretical communities, and hence it tends to appear in the more populous areas. He sees it as taking sound Christian tenets and constructing its own alternative Christian life and scheme of things. Here it is more appropriately termed dissent. The papal volte-face over poverty illustrates this. Saint Francis is canonised, his championing of apostolic poverty recognised as virtuous, yet his followers are condemned by Pope John XXII. The original protests of evangelical poverty had become heresy, and the struggle then became one of authority and obedience. The second main group Dr. Leff surveys are the mystics, who dominated mediaeval piety with their individualistic desire to draw away from the world and seek God. This meant a turning away from natural theology to personal experience. The mysticism of Eckhart and his forebears opened the door for deviations. From such mysticism came the heresy of the Free Spirit, a curious and changing amalgam, not without links with later Anabaptists, which influenced the Beguine and Beghard communities, though not all of them. Sometimes it led to pantheism and sometimes to libertinism.

In the second volume Dr. Leff turns to those more directly linked with the Reformation. Wyclif and Hus are the best known protestors against the state of the church as it then existed, but they are by no means isolated. Wyclif demanded virtually the total condemnation of the existing church, and the consequences—disendowment, disestablishment, anti-sacerdotalism, etc.—were terrifying to the church leaders. His metaphysics apart, Wyclif was in the Reformation Augustinian and biblical tradition. From this twin base he mounted his theological attack on church abuses, and yet paradoxically his practical solution was to entrust the cleansing of the papal church to the king of England. Leff's study of Wyclif is important especially in the light of the recent McFarlane attack and the riposte from de

Vooght. The story is then taken through to Wyclif's successors the Lollards, a movement of artisans together with poorer priests. Finally he concludes with the Hussite reformation, an independent movement which was at the same time influenced by Wyclif. Dr. Leff sees their significance as the first group who managed to challenge Rome's authority without being destroyed or turned out. The book finishes with two appendices of Latin texts and an excellent bibliography. These volumes constitute an extremely valuable study, of interest well beyond mediaeval historians as we have tried to show.

G. E. DUFFIELD

MAN AND ENVIRONMENT: CRISIS AND THE STRATEGY OF CHOICE
Robert Arvill. Original Pelican paperback. 332 pp. 8s. 6d.

THE ACCIDENTAL CENTURY
Michael Harrington. Pelican. 257 pp. 6s. (paperback).

A SOCIOLOGY OF ENGLISH RELIGION
David Martin. SCM & Heinemann. 158 pp. 12s. 6d.

Robert Arvill has produced an elaborately documented sociological tract for the times; he has brought to bear expert skill and wide knowledge to pose the question, which applies particularly to Britain's tightly packed space, 'What sort of environment are we producing for ourselves in the fore-seeable future?' There is much talk of planning, especially Town and Country Planning, but this book raises one awkward question after another as to the way urban sprawl, water conservation, country and wild-life preservation, air pollution, provision for leisure in a growing population are not properly harnessed to a careful programme of developing the whole country as a place fit to live in. This is a book that will be read with fresh interest in the light of the Stansted scandal (among others); and it needs noting by Christian clergy and laymen who recognise their calling as citizens, and their responsibility to play an informed and intelligent part in this kind of welfare work, just as our predecessors acted in other directions in voluntary welfare in the past. Beyond this local study of human ecology, *The Accidental Century* looks at a limited period of social history, the twentieth century. Michael Harrington looks at Europe and America from the standpoint of a member of the American Socialist party with a Roman Catholic background. It is instructive to compare his book with Harvey Cox' *Secular City* on the one hand and Raymond Williams' *Culture and Society 1780-1950* on the other; it shares Cox's view that a vast and far-reaching social change is affecting modern man in the developing nations, but interprets that change differently, and with a greater insight into the determinative influences at work; while at the same time he lacks the supremely competent handling of material and the penetrating assessments and thought-out programme of the later. Harrington traces a process of decadence, or of a dying order; not to bemoan it but to point out hopes of new life. In this he admits that he does not use the term 'decadence' precisely—certainly

not in the way C. E. M. Joad did in his book under that title. But he stands Cox's thesis on its head by roughly implying by it 'the destruction of the human community by the inhuman city'. His book is a mixture of analyses of modern literature—Mann, Sartre, Camus, Orwell, Proust as well as Nietzsche and Dostoievsky, and at the same time the tracing the processes of modern political, economic and social change in which he shows the self-destruction of capitalism, the phasing out of the old social conditions of poverty behind revolutionary socialism, the loss of religious impetus (or anti-religious) in the sterility of modern urbanisation and the pointlessness of modern art. He is concerned with the production of a new, aimless, passive mass society of those who become a sludge out of the educational sieving process, especially when the growth of automation may well overtake even the usefulness of the moderately educated and competent. What kind of future again is in view; what will increased leisure provide, and require? His last chapter 'A Hope' has not the informed precision of Arvill in *Man and Environment* nor the discriminating programme of Williams: but the book will give a good understanding of the literary and politico-economic commentary on our times. From all this, one is brought into a different world by David Martin's *A Sociology of English Religion* (it should have been 'British' for he refers to Scotland and Wales). Mr. Martin is a true sociologist, and this book is a careful digest of surveys conducted since the last war, with background study and specialist theses, to which an impressive bibliography bears witness. The preface warns us that he is no friend to the popular 'secularisation thesis'—he had made that clear in the *Penguin Survey of the Social Sciences* in 1965—and with suitable bowings in the direction of Cox and the Bishop of Woolwich, he affirms the need for realism in the 'self-deluding linguistic camouflage' of theological discussion. After an historical chapter, investigating nineteenth century dissent and abstention from church membership, he assesses present practice at different levels of 'belonging', which bears interesting comparison with the Paul Report; but it ends with the astonishing conclusion that in one year half the population has been once to an ordinary church service, while one quarter is in church once a month. A chapter on 'Attitudes, Beliefs and Opinions' is illuminating, discussing evangelicals, progressives, 'Catholics' and the unchurched, as well as superstition, which, apparently, has been little reduced by 'the scientific age'. In 'Structures and Patterns', the models of church and sect have in addition, denomination with fairly well established types of response; but he explores further the differentia provided by use of hymn, carol or chorus, and again the link between church and political affiliation. The final chapters, 'Explanations' and 'Prospectives for Research' need close study by all who are concerned with recent reforming reports before the Church of England, from the Paul Report onwards; and indeed the whole book has much to say on matters of church restructuring in concern for reunion, in the light of intense factual study. One quotation, to conclude, illuminates its relevance: 'If you save resources by assembling large units simply because there seems little local need, then the local need diminishes even further'. Pastoral reorganisers, note.

G. J. C. MARCHANT

JAMES, JUDE AND 2 PETER

E. M. Sidebottom. Nelson Century Bible. 130 pp. 25s.

LES EPITRES DE SAINT PIERRE

C. Spicq. Gabalda. 270 pp.

Mr. Sidebottom has followed Earle Ellis in producing an early number of the new series of Commentaries (on the RSV text) replacing the old Century Bible. While welcoming the appearance of a commentary like Professor Ellis's on Luke, where there has been a long standing need, one doubts the need for or the value of yet another whole series of rather slight commentaries, when we are already so liberally supplied. One's doubts are not allayed by Mr. Sidebottom's work. It is competent but has little fresh light to shed and is very dull. Dutifully he gives parallels to perfectly straightforward Old Testament concepts like 'the way of righteousness' in fourth century papyri at Oxhyrhyncus which have nothing to do with 2 Peter; but there is little joy in the book, little fellow feeling with the authors (he is most at home with James), little comment which shows the continuity in the writer's train of thought or penetrates into its meaning. The book is pleasantly produced and I started out with high hopes, but became increasingly disappointed. Inaccuracies in the quotation of the Latin *Assumption of Moses* are unfortunate; the idea that 2 Peter and Jude (both pseudepigraphs of AD 90-120) used Hesiod is fantastic! More important is the failure to stick to one background against which to interpret the epistles concerned. At one moment it is the Dead Sea Scrolls, at another the Gnostic writings of the third and fourth centuries. To write a commentary in this fashion is as unproductive as for a cricketer to bowl down the leg and off side indiscriminately. Mr. Sidebottom works in Yorkshire: Fred Trueman would not do that.

Père Spicq, O.P., has written a very different commentary. He is one of the most distinguished French Catholic commentators on the Bible, and produced a magnificent commentary on Hebrews some years ago. He is immensely learned; his familiarity with the literature of the subject is both encyclopaedic and thoroughly up to date. French and German, American and Italian contributions to the discussion are equally digested by him; he is as familiar with conservative as radical literature. If his judgment were as shrewd as his knowledge, and his exegesis as profound as his acquaintance with parallel passages, this Commentary would be a masterpiece. There is, unfortunately, a shortage of sops for the average reader: which is a pity, for he can do it when he likes. There is a swift and engaging dismissal of F. L. Cross's views on 1 Peter. There is a splendid passage where he compares the striving after effect of modern painters and modern theologians, and pours scorn on those who want to date St. John AD 150 when we already have a leaf of it dating from 130! This comes in a swashbuckling defence of the genuineness of 1 Peter. He regards 2 Peter as pseudonymous, written by a disciple around AD 90. The reasons he gives are not impressive: the old misunderstanding that 'since the fathers fell asleep' proves that the Epistle comes from the second Christian generation, the difference in emphasis from 1 Peter, and so on. He produces a new reason, too: he is shocked by

the idea that St. Peter should have found St. Paul's letters hard to understand! Having, it would seem, made up his mind on internal grounds that 2 Peter is a pseudepigraph, he goes on seriously to misrepresent the external evidence, unlike Chaine and Lagrange before him. Fortunately, however, Spicq is one of those who is more concerned with the Epistle than the Introduction, and his detailed comment is much the most enduring part of his work. From this one cannot but profit enormously, even when provoked to disagreement. It is a pity that in so useful a book he pays so little attention to textual matters: indeed the textual criticism would be better handled by many undergraduates. E. M. B. GREEN

OUR GUILTY SILENCE: THE CHURCH, THE GOSPEL AND THE WORLD

John Stott. Hodders. 125 pp. 5s.

By any standards this is a good book—well-organised, cogent and effectual, in the sense that I, for one, have become painfully aware of my 'guilty silence'. It is concerned with evangelism—its incentive (the glory of God), its message (the gospel of God), its agent (the Church of God), its dynamic (the Spirit of God). It has many important things to say which I have marked in my copy with an approbatory tick, for example 'the neglect of my neighbour's spiritual needs, on whatever pretext, is incompatible with the claim to love him' (p. 19); 'Monotheism remains the essential basis for mission. The supreme reason why God desires all men to be saved is that there is one God' (p. 23); 'Man come of age in a technological world is still man in sin and under judgment, man the slave of his passions and helpless to save himself' (p. 44); 'Our Lord, it would seem, was quite wrong to tell Peter to be a fisherman and catch men. He should have told him to don a frogman's suit and try to identify himself with the fish' (p. 68).

Amongst all the ticks, however, I have permitted myself one question mark and it stands against a phrase quoted with approval from the report 'Towards the Conversion of England'—'to preach the gospel means preaching Christian dogma' (p. 55). If this means simply that the Christ of the New Testament can only be seen through the eyes of those who already hold a certain dogma about him, then most of us would agree and we would have the weight of N.T. scholarship behind us. But if it means that we are committed to the use of dogmatic categories hallowed by Chalcedon or Anselm or Aquinas or Calvin, then I hesitate. The new theologians, so-called, are, I believe, at least right in this—that these categories are no longer useful tools for evangelism and that we have to discover not better illustrations or even a new language but a new intellectual framework. It matters at least as much what we say as the earnestness with which we say it. Turning the volume up will not guarantee more listeners. So, to take one example, how do we present to twentieth century men the stupendous dogma of the Incarnation or answer his version of the old, old question 'Who was looking after the Universe when God was in the manger?' We need, as the author says, to be 'alert to the felt needs of modern man'. One of the 'felt needs' of modern man is a paralysing perplexity about the meaning of life and its relation to ultimate reality. Is it

too much to ask that the dogma of the Incarnation should speak to it?

This is not a criticism of the book under review so much as an invitation to Mr. Stott to take a few weeks off in Pembrokeshire and write a sequel to it. Or perhaps I ought to say that it is an invitation to all of us who are concerned with evangelism not to be content with the old categories, however reassuring they may be, but to wrestle in heart and mind with the data of the Bible and to create categories of thought more consonant with them and more convincing to many in our own country who are genuinely seeking the truth about themselves and about God.

STUART LIVERPOOL

THE ESSENE HERITAGE

Martin A. Larson. Philosophical Library xviii & 237 pp. $4.95.

This work, which bears the sub-title 'or The Teacher of the Scrolls and Jesus Christ', is the latest attempt to establish the Essene basis of primitive Christianity. The author adopts a conservative attitude to the contents of the Synoptic Gospels, but considers that the religion which they attest was Hellenised by the Fourth Gospel and by Paul in such a way that 'its social, ethical, economic, eschatological, and political doctrines, derived from the Dead Sea Covenanters, were all deleted' (p. 211). If this were so, it would be difficult to account for the fact that it is in the Fourth Gospel, rather than in the Synoptics, that the closest affinities with the Dead Sea Scrolls have been detected. As for Paul, Dr. Larson himself affirms that the concepts of human depravity, absolute predestination and redemption for the elect alone, expressed so eloquently in the Thanksgiving Psalms from Qumran, are not only Zoroastrian in their origin but 'all-pervasive in the Pauline scheme of salvation' (p. 67), so Paul's Hellenisation of the gospel was not so thorough-going after all.

To relate the beginnings of Christianity to their historical setting, and more especially to contemporary religious movements, is a necessary exercise, and one which throws much welcome light on the New Testament. But when the ordinary reader finds some writers (including Dr. Larson) arguing that Jesus was an Essene, others that he was a Pharisee, and yet others that he was a Zealot, he may begin to suspect that, however much Jesus had in common with Essenes, Pharisees and Zealots, there was perhaps something about him and his ministry that cannot be adequately classified in any one known category of his day. Again, this exercise must start from well-established data. Hypotheses, however probable they are, cannot properly be used as foundations for other hypotheses. It is, for example, not proved that the Qumran Covenanters were Essenes, nor is there evidence to show how the Teacher of Righteousness died: the evidence of the Qumran commentary on Ps. 37 is that he was *not* delivered into his enemies' hands.

It is unscholarly to suggest that there is any sinister motive behind the slowness with which the Qumran texts are being published. The delay does try our patience, yet publication is going forward slowly but surely. In addition to the texts from Cave 1 published by the American

Schools and the Hebrew University, four volumes of the series *Discoveries in the Judaean Desert* have appeared and the volume of texts from Cave 4 entrusted to Mr. Allegro is in the press right now. When publication is at last complete, it will be possible to undertake an even more persuasive study of Dr. Larson's subject than is presented in this full and fascinating volume. F. F. BRUCE

THE JEWS FROM ALEXANDER TO HEROD: THE NEW CLARENDON BIBLE, OLD TESTAMENT, VOLUME V

D. S. Russell. OUP. 329 pp. 25s.

This is an excellent text-book by an acknowledged master. It presents a lucid, straightforward, and surprisingly full account of Judaism between Alexander and Herod—a period of Jewish history less familiar to the layman than most, and yet vitally important as setting the scene for the New Testament. Formerly Joint Principal of the Northern Baptist College, the author recently became General Secretary of the Baptist Union. He has also written the standard work on Jewish Apocalyptic, and his earlier work, *Between the Testaments* appeared a few years ago as an SCM Cheap Edition. Indeed, for the general reader who wants to fill this gap in his knowledge, this 7s. 6d. paperback will probably be more attractive than the present work, which, though considerably fuller in detail is also lavishly produced with a number of illustrations, and at 25s. may be more than he can afford. The book is divided into three sections. The first deals with the history of the period; the second gives an account of the religion of Judaism—its institutions, religious ideas and sects. The third and largest section gives some account of the literature of the period, both canonical and extra-canonical, with notes on selected writings and particular passages within them. Any selection from so vast a mass of material must be to some extent personal, but the range presented here is a good cross-section. The reviewer wonders whether the Qumran Psalms are the most interesting document to choose from that source, and whether in view of its ready accessibility in the Apocrypha II Esdras might not have been included in the Apocalyptic section (though considerations of date may have prevented this). The treatment of Daniel is particularly clear and full, the second-century dating being followed with most scholars. Such criticisms as come to mind arise mostly from the nature of the work, for which the author is not responsible. In particular there are some aspects of the Old Testament which are best studied as a whole without being too sharply divided into different historical periods. In this volume the treatment of both the Wisdom Literature and the Psalms appears necessarily somewhat truncated and distorted simply because material held to be earlier than Alexander has to be excluded. The division into three separate sections also leads to a certain amount of repetition. Again, while in a work of this kind controversial issues have to be oversimplified, many will disagree with the statement on p. 165 that 'it is virtually certain that the members of this (sc. Qumran) community are to be identified with the Essenes' referred to by Pliny. Finally, one or two details. The maps on pp. 9 and 44 would be improved by a scale. On p. 35 the word 'in' is omitted at the end of the last line but

two, and the last word on p. 258 should read 'cistern'. The reference on p. 103, 1.4 is surely to 'early *post*-exilic days', while p. 173, 1.8 seems to require the sense that the 'evidence of the Scrolls is once more *not* very clear'. But these are few and small blemishes in a first-class work.

A. GELSTON

THE LIVING GOD AND THE MODERN WORLD: A CHRISTIAN THEOLOGY BASED ON THE THOUGHT OF A. N. WHITEHEAD

Peter Hamilton. Hodder & Stoughton. 256 pp. 42s.

A RETURN TO NATURAL THEOLOGY

F. H. Cleobury. James Clarke. 246 pp. 30s.

PHILOSOPHY OF SPACE AND TIME

Michael Whiteman. Allen & Unwin. 436 pp. 75s.

Once the theologian moves beyond the acceptance of revelation or tradition to relate the claims of Christianity to man's general understanding of himself and his environment he is bound to take account of the methods and conclusions of philosophy. This is true whether he is investigating the relations between science and religion or the conflicting claims of various religions or the questions arising from the habitual ways of thought in a secularised, technological community. The first two of these books are deliberate attempts at Christian apologetic based respectively on the philosophies of A. N. Whitehead and of Berkleian Idealism. When so much continental theology has drawn upon existentialism it is a pleasant and stimulating change to find other approaches. Not that these writers are the first in their fields. Hamilton is taking up for an English audience (including the boys he taught at Marlborough College) the development of Whitehead's philosophy already made by Charles Hartshorne in America, while Cleobury is explicitly making a fresh attempt, aided by modern techniques, at a form of apologetic common to Tennant, Rashdall, Clement Webb and A. E. Taylor. Theology so closely related to philosophy can be assessed in two ways—by its congruence with Scripture and by the strength or weakness of the philosophy in itself. On the latter score both writers are ready to take on their linguistic or materialist critics, who have followed the lead of Bertrand Russell rather than Whitehead, his collaborator of earlier mathematical days. They certainly make a case for taking their philosophic mentors seriously.

Under the scrutiny of Scripture Cleobury is the safer, since he is trying to show what basic certainties remain even if we have to concede the field to the most radical of historical critics but he never implies that we actually need to make such a concession. Hamilton, on the other hand, uses Whitehead to reconstruct belief at points where he is unable to follow accepted orthodoxy; God himself he regards as being in some sense subject to the contingencies of history as well as influencing its course; life beyond death he reinterprets as the taking up of all that is valuable in our lives into the ongoing life of God. As he admits, all this may seem a lot less than many have been brought up to hope for, but it is also a lot more than many today either believe in

or expect. He also feels it is closer to biblical theology than the conventionally orthodox are ready to admit—and his argument here deserves to be read in full and judged carefully. The awareness encouraged by Hamilton and Cleobury that theology today must probe into the basic nature of our human experience and personality, may lead some of their readers to venture further, into the deeper waters explored by Dr. Whiteman, Associate Professor of Applied Mathematics at Cape Town University. His book is philosophy, not theology or apologetics: but it is the philosophy of a mathematician interested in parapsychology, comparative religion and mysticism. He is concerned to explore the complexities which underlie both our commonsense notions of space and time and the more sophisticated but not necessarily more precise notions employed by the various sciences. Without such fundamental study of the conceptual structure of human perception and thought there can be no development and purifying of the philosophical arguments that writers like Hamilton and Cleobury use in apologetic. To sum up, the reader with any knowledge of philosophy will do well to go through Cleobury and Hamilton to their sources and also to grapple with Whiteman. The general reader will find Whiteman very hard going but if he starts with the others he may find that he has to go on to Whiteman to explore further the questions the others raise for him. M. H. CRESSEY

EUROPE IN THE FOURTEENTH AND FIFTEENTH CENTURIES

Denys Hay. Longmans. 421 pp. 35s.

HENRY CHICHELE

E. F. Jacob. Nelson. 133 pp. 42s.

The appearance of a fresh survey of the later middle ages must claim particular importance. Apart from the contemporary scene, this period remains the thorniest tract of territory for the historian. As in the case of the twentieth century, those covered by Professor Hay mark the break up of a civilisation with clearly recognisable traditions and institutions, and the onset of a more expansive and fluid civilisation known as the period of the Renaissance. The breakdown of feudal society, the rise of towns and a money economy, the rise of the literate layman, and the expansive career of secular politics under emerging monarchies, all these trends herald the end of the old medieval Europe and beginnings of the Renaissance. Professor Hay records these trends in considerable detail. In his preface, the book is drawn together by the statement that the pursuit of political power remains the abiding motive for public action. What follows appears to demonstrate the poverty of this judgment, although it may go some way towards justifying the rather conventional accounts of political developments in the central chapters. Despite the intention to integrate England and the continent, the political account of W. Europe seems to suffer from an atrophy of detail which obscures the comparison. The treatment of South, Central and Eastern Europe (the second by the late Professor R. R. Betts), is far fresher and fast moving. In particular, the break up of the Greek Empire and the

impact of this upon Europe, is a masterly account which fills an important blank for both general readers and students. Equally important is Professor Hay's astringent corrective to traditional views of the Italian Renaissance. The achievement of the humanists was to forge a new morality which placed the active life on a par with the contemplative. They then provided Europe with a new educative system dedicated to the production of the citizen and the publicist. It is a pity that this key chapter on education, literature and art has to be the thirteenth, when it surely summarises much else that was taking place. In particular, society was crying out for a reform of the church under the pressure of an increasingly literate and devout laity. In stark contrast to this demand, the church had lost its Christocentric message in the pursuit of bureaucratic efficiency. Professor Hay provides the essential context of the reformations and revivals of the following century; the break up of Christendom into regional churches, and the questioning of the traditional views of church and authority. His rather bald statements on controversial topics are in the main to be applauded, as has been indicated, but are occasionally questionable. Such an occasion is the statement that later Lollady in England had negligible impact upon society. Professor Jacob's biography of the most outstanding primate of the English church in the years 1400 to 1532 indicates that the English heresy caused grave concern to convocation, and called for a stringent defence of orthodoxy both in the schools and outside them. Henry Chichele represents an outstanding cleric in a time of severe crisis for the institutional church. Professor Jacob gives a full account of this progeny of the Northampton bourgoise as civil servant, ecclesiastical administrator, and benefactor. There can be little doubt that the founder of All Souls was a moderate and devout man. However, can one see here the tragedy of the church? It is difficult to escape the conclusion that as far as evangelical truth is concerned, the archbishop was serving an institution which had largely forgotten the rock from which it was hewn. One of the primate's constitutions fitted the northern saint, John of Beverley, into the church's year since the saint's tomb had exuded holy oil on the day of Agincourt. J. F. DAVIS

THE GLORY OF MAN

David E. Jenkins. SCM. 117 pp. 18s.

The Reverend David Jenkins, Fellow and Chaplain of The Queen's College, Oxford, gives us in these Bampton Lectures for 1966 a piece of exciting christological thinking. His starting point is the juxtaposition of two 'givens', the data of our inescapable human concern with persons and the data of the historical life of Christ. The book is an extended attempt to work out the relationship between these two sets of data and to see what light their relationship sheds on the interrelationship of God, man, and the world. In the first five Christian centuries the creative impact of the life of Christ is to be seen in the bold thinking which recognised the universal significance of that life and confessed its universality by means of the titles of Messiah, Lord, and Logos. Against the essentially dualistic thinking of the Gnostics and the Arians, the Church asserted that the personal purposes of the

personal God were being worked out in the events of history and through the stuff of materiality, because in Jesus Christ God was seen to be involving himself personally in the created order. The Chalcedonian definition stands as a permanently valuable expression of the union in Jesus Christ of transcendent personalness and that dependent personalness which emerges out of the impersonal stuff of the universe. It is a standing witness to the certainty of the union of the distinct realities of God and of the derived universe. The implications of all this for the modern scientific enterprise are obvious to anyone who takes seriously the Lordship of Christ, but the Church is not without blame for the currency and strength of the notion that there is an antithesis between science and religion. The truly human person is to be seen only in Jesus Christ. In him we see perfect openness to God and man and to all the possibilities of the universe. But we also see in him the truth about God. Whatever else may be said about God, the actual historical life of Christ requires that we say that he is love, self-giving love which is not afraid to get to grips with the evil in the world, to experience suffering as a consequence (there is an interesting treatment of the divine impassibility in connection with this point), and hence to bring his personal purposes of love to fruition. Mr. Jenkins has given us little that is startlingly new in these chapters, but he has handled his material in a most arresting and refreshing way. His style is that of the lecture-room—in his case expansive, eloquent and lucid. Perhaps the chief virtue of the work as far as method is concerned is the way in which it proceeds along its chosen way step by step, by the accumulation of sound argument, not taking too much for granted, but proceeding like a first-class piece of apologetic from one established point to the next, from the known to the unknown. It will make excellent reading for anybody who wants to be stimulated into doing some *fresh* thinking about the cosmic perspectives of christology.

J. C. P. COCKERTON

MILTON'S EPIC POETRY: ESSAYS ON PARADISE LOST AND PARADISE REGAINED

Ed. C. A. Patrides. Penguin. 428 pp. 15s. (paperback).

MILTON AND THE CHRISTIAN TRADITION

C. A. Patrides. Clarendon Press. xvi & 302 pp. 42s.

MILTON AND THE RENAISSANCE HERO

J. M. Steadman. Clarendon Press. xx & 209 pp. 35s.

The reputation of England's greatest epic poet has been subject to great variation this century. In the 1920's and 1930's, when the poetry of John Donne was being rediscovered, Milton was pushed into the background. Now in the 1960's the pendulum has swung in the opposite direction and one expert has claimed that 'it is Milton not Donne who is the poet of our time, who speaks in our idiom'. These three fine books on Milton (with others) published within one year clearly demonstrate the current interest, as also does the long 'Bibliography of Milton' in E. G. Léonard's *History of Protestantism*, Vol. II. pp. 455ff. Milton is one of the most fascinating characters of the

seventeenth century. Not only was he a great poet but also a Puritan scholar (yet not an orthodox high Calvinist), a regicide, the Latin Secretary to the Council of State, a proclaimer of religious liberty, and the last great English Ramist.

Milton's Epic Poetry is an anthology of modern Milton criticism by acknowledged experts. It contains thirteen essays on *Paradise Lost* and three on *Paradise Regained*. Not all the essays are laudatory. The editor has included adverse criticism since he believes that 'every worthwhile criticism of Milton awakens us to the infinite complexity of his thought'. Those interested in historical theology will find Arthur Lovejoy on 'Milton and the Paradox of the Fortunate Fall', A. J. A. Waldock on 'The Fall in *Paradise Lost*', J. B. Broadbent on 'Milton's Heaven' and Northrop Frye on 'The Typology of *Paradise Regained*' fascinating to read. To the essays the editor has appended a most useful annotated reading list of six hundred and thirty two books and articles, designed for 'students of the poet and his times'. At 15s. this book is very good value for money.

The purpose of *Milton and the Christian Tradition* is to study Milton's conception and presentation of the principal themes of the (Catholic) Christian Faith, with special reference to *Paradise Lost*. Thus Dr. Patrides deals with Milton's doctrines of the Godhead, Creation, Nature, the fall of angels and man, love, grace, history and the last things. Quite rightly Dr. Patrides describes *Paradise Lost* as a Christian *Protestant* poem. Yet in his exposition he does not always manifest a thorough knowledge of the Protestant tradition, as for example in his false statement: 'While the Catholic and Orthodox Churches have usually shown preference for the Passion and Easter, Protestantism has in practice shown preference for the Nativity and Christmas' (p. 145). Also Dr. Patrides sometimes fails to do justice to Milton's Puritan *biblical* background which is demonstrated in his desire to keep to the biblical sources of the doctrines. Nevertheless this is a fine book incorporating long years of careful research. The Index Nominum has over 1,300 entries, and Dr. Patrides draws unobtrusively from over thirty articles he has contributed to twenty journals over the last decade. His style is clear and persuasive and the book well worth acquiring.

The uniqueness of *Paradise Lost* is that, unlike the usual heroic poem, it does not propose a victory but a defeat. Its hero is not a paragon of heroic virtue but the archetypal sinner. Instead of celebrating the hero's merit, the poem chastises his vice. Thus the theme of Milton's masterpiece is poetically heterodox. The argument is an epic heresy. In *Milton and the Renaissance Hero*, John Steadman is concerned with Milton's critique of the conventional heroic patterns established in epic tradition. So he critically examines Milton's conception of the heroic virtues of fortitude, sapience, leadership, *amor*, and magnanimity, and clearly shows that 'it is to God's glory rather than man's honour that Milton dedicates his heroic poems'. By bringing together within the same epic structure the acts of God, the exploits of the devil, and the works of man, Milton subjects them to comparison and thereby emphasises their qualitative and quantitative differences. The result is to accentuate the supreme greatness and

goodness of God, in comparison with fallen angel and fallen man. Thus in Milton's hands the heroic poem became a 'divine poem'.

PETER TOON

SCIENCE AND FAITH IN TEILHARD DE CHARDIN

Claude Cuenot with a comment by Roger Garaudy. Garnstone Press. 109 pp. 8s. 6d.

EVOLUTION, MARXISM AND CHRISTIANITY: STUDIES IN THE TEILHARDIAN SYNTHESIS

Various Contributors. Garnstone Press. 114 pp. 8s. 6d.

This is the first in a series of volumes to be produced by the Pierre Teilhard de Chardin Association of Great Britain and Ireland, and is largely written by the secretary of the committee for the publication of Teilhard's works. It covers his spirituality, his attitude to Science and Religion, and contains a 'tentative' summing-up of his importance. There is also a short comment by the Marxist writer, Garaudy. This has more relevance to the material in volume two of this series than to the present work, as it is mostly a comment on the Conference papers in that book. Cuenot describes Teilhard's spirituality as living and formulating 'a new type of ascesis and a new type of holiness'. By the first is meant an exceptional fervour for creation; detaching oneself from the world not by leaving it, but by 'traversing' the world. By the second he refers to the general sanctification of human effort—using all natural gifts in 'striving after the Divine Trinity'. Teilhard viewed research as a religious duty. Not to search is to be unfaithful to God, who has placed man in the position of being able to see his creative work. It is to presume upon God by trying to obtain by supernatural means what can be obtained by natural work. Not to search is also a lack of intellectual integrity. Teilhard, it is said, tried to give a unified view of Science and Faith. His religion is governed by a scientific spirit in his 'demythification' of the outdated stories through which faith has been transmitted, and in his commitment to religious research. He had, the argument runs, a vision of 'cosmogenesis' which throws light on the terminal form of the universe, implying that God is 'Christifying' himself and becoming more immanent. This provides perspectives that give an intellectual solution to the problem of evil.

It is difficult to be kind to this book, for there is a sycophantic strain that produces a feeling of nausea to one who does not share the cultic adulation. Teilhard is the Kant of Theology. His thought transcends Darwinism, Marxism, and Existentialism. His spirituality supersedes Thomas à Kempis. He had the soul of an apostle. His apologetics are comparable and perhaps superior to Pascal, Newman and Maurice Blondel. His generosity as a scientist is almost proverbial—how many memoirs he wrote for his young Chinese colleagues, from A to Z, and refused to sign! When he examined a fossil, he seemed to see through it and beyond it, by an intuition which made all things transparent. Cuenot writes in an eloquent, but non-luminous manner. This is typical: 'For modern man, through the Christic diaphany of matter, through the ascent of cosmogenesis to meet the divine grace, the

ancient passion for the divine can be synthesised with the ancient passion for the Earth. Far from accepting the idea that the Earth is cooling down, we can believe that it is taking fire and burning with a new mystic blaze.' The words of A. N. Whitehead are appropriate: 'It is a safe rule to apply that when a mathematical or philosophical author writes with a misty profundity, he is talking nonsense.'

Volume two in the Teilhard Study Library contains the text of papers given at a conference in October 1966, and also a discussion broadcast in February 1967. Elliot, a Roman Catholic, writes two chapters, one on the scientific basis of evolution, and the other on Teilhard's Christology. Fothergill, a botanist, discusses the question of orthogenesis, and Towers, an anatomist, human embryology. Garaudy, a Marxist, and Dyson, an Anglican, consider the relationship between Marxism and Christianity in the light of Teilhard's views. Elliot gives a good summary of the arguments for evolution, based on palaeontology, morphology, embryology and genetics; marred by a slight naivety—in arguing that primordial proteins were capable of self-reproduction, he appeals to their rapid crystallisation from a super-saturated solution! In his chapter on Christology, he expounds the view that Teilhard is not unorthodox, seeking to find Christ everywhere, and looking forward to the Universe finding its evolutionary fulfilment in the Omega point, namely Christ. Fothergill considers the different interpretations given to the word 'orthogenesis', namely, the direction of evolution controlled by an internal urge, and, alternatively, controlled by internal or external environment. He concludes that Teilhard believed in orthogenesis, though not in any superficial way, but that there is no scientific evidence for it. Towers contribution is largely a discussion of embryology, but there is a brief evaluation of Teilhard's law of complexity-consciousness with one or two hesitant criticisms. Garaudy welcomes Teilhard's optimistic view of history, and his desire to integrate Science into his religion. He cannot share Teilhard's confidence in God, but does share his confidence in man. Dyson accepts the Marxist criticism of classical theism, and rejects among other things any idea of an 'immediate and transcendent relationship to the Person of Christ'. On this basis, cordial relationships between Marxists and 'Christians' are only to be expected.

This is a much better book than volume one in the series; the strain of praise is muted, and there is a welcome clarity in many of the authors. Nevertheless, it provokes various questions. The relationship between any two different disciplines is a difficult matter—what is true in a certain context, may be absurd in another. Weaving together different thought-forms may result in a series of category mistakes—the product may seem to be luminous, but is in fact meaningless. How far is this true of Teilhard? Evolution is taken out of the context where it is backed by scientific evidence and extrapolated to reach the 'Omega' point. The word 'Christ' tends to lose touch with Biblical reality and become a developing World-Soul. The result makes an appeal to scientists trying to find expression for their innate religious feelings, and to Christians who wish to find a scientific basis for their beliefs.

D. L. E. BRONNERT

SPURGEON: HEIR OF THE PURITANS

Ernest W. Bacon. Allen & Unwin. 184 pp. 35s.

Admirers of Spurgeon like myself who have looked forward to a new biography of Spurgeon will be disappointed. The style is evangelical blessedness; this, while no hindrance to those brought up with it, will be irritating to others. Despite extensive quotations no references are provided because they are a 'trial to many readers'. I doubt whether this is true—you need not read them. This might be thought a small blemish but the author has abbreviated some of his quotes without even a few dots to indicate the omission. There is no intent to falsify but at 35s. one expects better. Though the important influence of the Puritans is rightly emphasised there is little new here. Even so the bare facts of Spurgeon's life especially in the early years still make astonishing reading. Is it too carnal to want to know what exactly was wrong with Spurgeon's health or even what his stipend was—he was able to give five thousand pounds to building the Metropolitan Tabernacle after only six years as minister. Throughout there is an adulatory note which can see no pimple let alone wart on the preacher. This is very evident in the chapter dealing with the baptism and downgrade controversies. Spurgeon was entitled to his views but to accuse Anglican evangelicals of taking money for what they did not believe and saying that the Baptist Union looked like a confederacy of evil is indefensible and should not be attempted. In a short book like this historical judgments tend to be too general to be useful. Pepys is cited as often recording his disgust for the stage, which is not true and even if so one would have to take into account both his own morals and the fact that he once saw thirty plays in three months! Spurgeon did not send Boreham to New Zealand; Spurgeon was already dead when Boreham entered the college. P. S. DAWES

HISTORY OF THE INTERNATIONAL 1864-1914

Julius Braunthal. Nelson. 393 pp. 95s.

This is the first of three volumes which trace the history of the international socialist movement from its origins in the French Revolution to the present day. It concentrates upon the events leading up to the First International founded in 1864 and the subsequent triumphs and internal quarrels, culminating in the first truly socialist regime—the Commune which ruled Paris for a few months during the 1870 War—and the dissolution of the International shortly afterwards. The movement was revived in the Second International which came into existence in 1889, and the volume ends with the crisis which faced it on the outbreak of the First World War. The author would claim neither originality nor impartiality. The value of the book is in its collection of material which was previously scattered. The job has been well done: the record is clear, fully documented and interestingly presented. The interest derives partly from the warmth with which the author has set about his task. He has been in the movement since before the First War and was secretary of the revived International after the Second War. So he is committed to the principles which he describes, and there is more than a touch of piety in his account of the

pioneers of the movement—and their enemies: the word 'bourgeois' is more freely used than an objective historian would permit. Pioneers they were. The remarkable thing about these early socialists was the pertinacity with which they held to their beliefs in the face of tremendous opposition and, in many cases, physical suffering; and the fury with which they fought among themselves—Marx against Proudhon on the need for a central state organisation to prevent anarchy, Marx against Bernstein on the need for revolution, as distinct from a process of evolution, to achieve socialist aims, and so on. The closest comparisons can be found in the history of Christianity. Not that Christianity played much part in the history of the movement: although there were Christians associated with it in England, the dominant figures on the Continent were for the most part vehemently anti-Christian, particularly against the Roman Catholic Church. Socialism like Christianity has lost a good deal of its early fire. In England where it was never very strong in ideas, it has become watered down with the passage of time and the experience of power. Elsewhere, where it has not withered through splintering or suppression, the idealism of the anarchists has been submerged—as was inevitable from the outset —by the Marxist-Communist doctrine of the all-powerful state. Whatever one's political views it is hard not to admire the courage and the endurance of these pioneering heroes of socialism who flourished before the dead hand of Russian Communism descended.

DEREK TAYLOR THOMPSON

NEWMAN AND THE MODERN WORLD

Christopher Hollis. Hollis & Carter. 230 pp. 30s.

A better title for this book might have been *Newman and the Second Vatican Council*, for it is the thesis put forward by the author that 'the votes of the Vatican Council have signified the acceptance by the overwhelming majority of the bishops of the Newmanite interpretation of Christianity'. In his lifetime Newman was regarded as a dangerous man by his ecclesiastical superiors in England, Wiseman and Manning. Newman wanted to encourage Catholics to stand on their own feet and be fully adult, whilst the Church insisted on treating them as children. But his plans were thwarted by the authorities as, for example, his effort to found an Oratory at Oxford for members of the Roman Church seeking university education there. Or again, he attempted to find a method of apologetic in his *Grammar of Assent* which would be more widely accepted and understood than the arguments for the existence of God put forward by Thomas Aquinas, which Newman himself had never found convincing. But, in fact, Thomist philosophy was reinforced by Pius X in face of the threat of the Modernism of Loisy and others. It was not until the Second Vatican Council that Thomism was dethroned. In a passage which summarises his argument, the author indicates the reasons for his conclusion. 'We can say with Cardinal Gracias that his *Essay on Development*, at its first issue somewhat suspect, has now been almost officially adopted as the doctrine of the Church. We could say almost the same of the *Grammar of Assent*. He pleaded, and almost got himself condemned, for his championship of the apostolate of the laity which now is officially

proclaimed. Catholic policy is increasingly stamped by his ideas on education. He championed what are today the accepted rights of the scholar in biblical interpretation. He found, in short, the Church at one of the lowest moments of its history a servile society and turned it into a free society.' So it is claimed that Newman was a prophet, without honour at first, but gradually becoming accepted by Catholics, and now fully so. He is also given the honour of being the first of the ecumenists. But there is just a suspicion left after reading this book that Newman, with all his brilliance and sanctity, was a bit of a misfit wherever he went, and might still have been even in the age of the Second Council. This may be, as the author suggests, because his ideas were in advance of his time. If he is indeed the source of inspiration for reforms which are currently at work in the Roman Church we must all be thankful to him. But most non-Roman readers of this book will find confirmation of what they already realise, that the gulf between the Roman Church and the rest of Christendom is still painfully wide. Hollis tells us that his Church tries to find a place in the Christian world for non-Catholics, 'partly from charity, but partly also from a proper curiosity which seeks to discover what must be the purpose in the scheme of things of those from whom God has withheld His full gift of faith'.

ROBERT DELL

THE CONCEPT OF MAN: A STUDY IN COMPARATIVE PHILOSOPHY
Edited by S. Radhakrishnan and P. J. Raju. Allen & Unwin. 546 pp. 50s.

Here is the second edition, in which are included three new chapters on the concept of man in Christian, Islamic and Marxist thought. In my review of the original 1960 edition, I wrote 'It is good to have these strands of thought within the pages of one book and to see the good in them all. For completion they need the religion of the Incarnation with its roots in history and its factual representation of the Ideal Man.' This has now been given in the present edition by Ernst Benz of Marburg University. It is the familiar statement of man, as made in the image of God, yet a rebel, who is being recalled to obedient love, through the saving activity of the Second Adam. The significant treatment of man is given in the concept of freedom. Freedom ultimately means—truly fulfilled communion with both God and other people. The Christian man as a member of the body of Christ is both saved and saving in his behaviour. He does not withdraw from society and its history, but loves and cares for people in every sphere of life. Most Christian readers will be fairly familiar with the theme. The contribution of the Islamic contributor will not be so familiar. Ibrahim Madkour of Cairo gives us the best in Islamic thought, including, surprisingly, prohibition of bloodshed, emancipation of slaves and women's rights. There is much else that is informative and revealing about the ideal essence of the thought about man in the Koran. M. B. Mitim of the Academy of Sciences in Moscow writes on the Marxist contribution. He claims that Marxism alone gives a 'scientific' account of man. Man is simply a creature of nature. He achieves personality as a worker, e.g. a manipulator of nature. He is earth-bound, though nature is limitless. He writes in lyrical terms of

socialist man and attacks fiercely the existentialism which he thinks is characteristic of modern capitalism. There is a great deal of truth in what he writes, but he seems to have no knowledge of what is meant by the Kingdom of God. The old cliché about 'pie in the sky when you die' is produced. All is golden in Soviet Russia—the young workers have a sublime purpose—the good of the Collective. It is significant that *Stalin* is not mentioned at all. Kruschev's remarks at the twenty-second Congress of the Party are quoted a few times. The reader can draw his own conclusions about the position of the individual in communist society as it has actually developed.

A. V. McCALLIN

THE FIGHTING PANKHURSTS

David Mitchell. Jonathan Cape. 352 pp. 36s.

THE BLOOMER GIRLS

Charles Neilson Gattey. Femina. 192 pp. 35s.

On Monday 23 January, 1967, Miss Ann Beveridge told readers of the *Evening News* that in the spring, if Paris had its way, bloomers would peep boldly beneath the hemlines of short as ever smocks and shifts. This piece of information comes on page 176 of *The Bloomer Girls*. But one wonders whether it was not the starting point of Mr. Gattey's book. It purports to be a biographical sketch, but its focus is so dominated by the hemline that one cannot but dub it a very revealing mini-book. But the interesting point that emerges is that Amelia Bloomer was not regarded as the pioneer of a daring innovation in female attire (which is all that can be said of the Paris couturier who reintroduced an abbreviated descendant of the garment named after her), so much as a threat to society. It seems hard to credit that even the Victorians could have fallen for this. But it would be unfair to dismiss the opposition as groundless. Mrs. Bloomer edited a periodical called the *Lily*, devoted to 'the interests of women'. She and her friends attracted an audience of men by their new costume to listen to them speak about equal rights. However far-fetched it may seem today to condemn what they wore as trousers, the *Punch* cartoons reproduced prove conclusively that what Mrs. Bloomer raised was a theological issue, even if Deuteronomy 22: 5 and Genesis 3: 21 were an unprofitable pair of trenches to choose for a scriptural battlefield. Bloomers were a skittish symbol of a much more serious attack on the strongholds of masculine superiority.

David Mitchell deals with the continuation of this theme at the beginning of his book about the Pankhurst family. However undignified a figure they cut in their struggle for the vote, the sensitive treatment of their career to which we are here offered leaves the indelible impression that women had plenty of room for complaint. Like bloomers, the vote was a symbol: a symbol of a social revolution with roots far deeper than the top-soil of politics—and one which is still going on. It is this fact that makes a year which has witnessed more than one publication on the changing roles of men and women in society an opportune one for the appearance of a study of these modern Deborahs. But David Mitchell is not so much interested in this side

of the Pankhurst story as in the dogged tenacity with which, when the battle for the vote was won, these four women, Mrs. Pankhurst and her three daughters, pursued a variety of social, political and religious objectives. Here there is genuine biography, and it has been carried out with sufficient attention to historical detail to make this book a document of some importance in assessing the post-Victorian era.

JOHN B. JOB

'THE PILGRIM'S PROGRESS' AND TRADITIONS IN PURITAN MEDITATION

U. Milo Kaufman. Yale University Press. 263 pp. 48s.

Like most recent studies of Bunyan, Mr. Kaufman's book explores ways in which *The Pilgrim's Progress* is related to Puritan culture. He takes as his starting point what he calls the 'radical irresolution' shown by Bunyan in his 'Author's Apology', arising from an underlying tension in his use of imaginative realism as a vehicle for conveying spiritual truths. Mr. Kaufman's argument is that Bunyan inherited the Puritan concern for unambiguous rational communication but found that his story developed a life of its own as he wrote, so that the main impact of his message came through story, image, metaphor, and event—modes which were currently regarded as dangerously ambiguous because they 'courted the senses and the refractory (and refracting) medium of the imagination'. Two divergent traditions of Puritan meditation are identified which exemplify the same tension. One, represented by Hall, Ambrose, and Calamy, emphasises the necessity for truth to be apprehended within a coherent doctrinal framework and leaves no scope for the imagination; the other, found mainly in Sibbes and Baxter, stresses the use of earthly experience as a stimulus to the contemplation of heaven and so legitimises the imagination as a faculty for glimpsing spiritual realities. Bunyan's approach is shown to be related to the latter, less characteristic, line, and in his subsequent discussion of the Puritan teaching on occasional meditation and meditation on experience, Mr. Kaufman is able to provide a richer context for our understanding of many familiar episodes, as well as throwing valuable light on Bunyan's art.

No one interested in Bunyan can afford to ignore this book, though it is a pity that the style is often cumbersome. And in his treatment of Puritan hermeneutics Mr. Kaufman does much less than justice to the complexity of the analogy of faith, and while he draws useful comparisons with Roman Catholic works of meditation his historical background is hazy. There are a number of factual errors, and he contrasts 'Puritan' and 'Anglican' traditions as though these were always distinct—a confusion that is not helped by his impression that William Perkins, whom he quotes extensively, was a Congregationalist.

OWEN WATKINS

TRUTH, UNITY AND CONCORD

Kenneth Sansbury. Mowbrays. 262 pp. 37s. 6d.

The publishers asked Bp. Sansbury to write this book following a letter of the Bishop's to *The Times* in which he stated briefly what he thought most Anglicans believed Anglicanism to be. The result is an extended discussion of the Lambeth quadilateral. Accepting that the author's viewpoint is what might be called progressive anglo catholic the reader will find few surprises. Others who do not hold this position will find that differing viewpoints are fairly set out. Conservative evangelicals will note with interest that their tenets are always stated even if rarely accepted. It would be impossible in the space to give this book a full review but in view of Bp. Sansbury's responsibilities in the ecumenical sphere the section on the ministry is obviously of interest. Here the overall impression is that the author's practical conclusions have not caught up with the progressive side of his theology. He sets out the biblical evidence much as one might find it in an evangelical textbook; he agrees that Kirk's book on apostolic succession put paid to the very thing it set out to affirm. He then goes on to consider the South India way of uniting ministries but says that Anglicans have shown no readiness to follow CSI and that there are very great problems this way—though he only mentions one. Whereas the great problem is simply the Church of England's unwillingness to recognise CSI and to follow its pattern because at the time it was determined by Kirk type theology. Recent history seems to show that there are far greater practical problems with mutual laying on of hands and that on the Bishop's own theology CSI is wholly acceptable. So again the Bishop thinks there is no theological bar to the ordination of women—but not now because of difficulties. Any permanent diaconate could not be allowed to celebrate Holy Communion. It is difficult not to think that it is because such a proposal would be 'uncatholic' rather than any biblical argument. At bottom it is the old vexed question of authority. The author agrees there was no one pattern of ministry in the New Testament, but that was because of the parousia. Therefore we can set all the biblical evidence on one side and take non-episcopacy as the norm for all situations. Evangelicals will know what they think about this but one wonders if such thinking may not undergo even greater change in the future when exposed to post Vatican II biblical theology. I should not like to finish critically. I enjoyed this book which is both lucid and charitable.

P. S. DAWES

THE CONCRETE VILLAGE

John Pellow. Hodder & Stoughton. 174 pp. 25s.

The village of the title is Stepney, East London. John Pellow has been a Congregational minister there since 1955. This book is an account of how, having joined the navy as a boy of fourteen, he gained his release to train for the ministry three and a half years later. The first half of the book, pre-redevelopment Stepney, tells the fortunes of a tiny church, the Coverdale and Ebenezer in Watney Street. John Pellow, thinking things out as he went along, has useful things to say

about the East Londoner, the middle class image of the church, and reaching the individual through the group; and explores them with recounted anecdote, conversation, and characterisation from his Stepney friends. At the heart of this section are a couple of chapters recounting the building, and occupation for a week in 1959, of two huts on bombed sites, to secure publicity for the plight of refugees. From his experiences—plainly very powerful ones—of the community of the hut, Mr. Pellow reaches forwards towards a new sort of community feeling among his church members, centred round the Lord's supper.

'Then came the letters . . . '—registered letters throughout the neighbourhood from the LCC informing the 'villagers' of the compulsory purchase order that preceded demolition. In many ways the problems, and the questionings, that followed the beginning of demolition form the most interesting part of the book. The church building, always shaky, had to be handed over to the LCC. Should the church have a building at all? Should it not, in the new impersonal blocks of flats, take a form more relevant to the felt needs of the people—start, for example, as a Tenants' Association? There is food for thought, both in the way the Coverdale and Ebenezer solved the problem of their building; and in the Tenants' Association of which the author was first chairman. The last forty pages deal with a wooden cross, weighing five cwt., which stands at the focal point of the new 'church'. The story of how it was brought (on foot) from Cornwall to Stepney, while of interest, does not really add to the thrust of the book. Mr. Pellow's very practical Christianity seems to become more and more religionless as the book continues, and, aware of this, his fear is that in years to come it may be difficult for the rest of the church to recognise his Stepney fellowship as a church at all. If this should happen, much of the reason would be in that, in keeping with its character, the book offers no theological account to support the telling of the tale. But it would be nonetheless pity if Mr. Pellow's church were to be so out on a limb that it ceased to learn from traditional Congregationalism, or it from him.

TIMOTHY DUDLEY-SMITH

THE GRASS ROOTS CHURCH

Stephen C. Rose. Holt, Rinehart & Winston. 174 pp. 40s.

This addition to the considerable library of the 'renewal' movement in America claims to offer 'a positive programme for a total restructuring of the Church at the local level'. By and large, it is all good stuff. To a certain extent it goes over old ground in its assessment of the religious scene (the American religious scene, that is); and while the publishers 'feel it contains much that is relevant to Protestantism in Britain today' there is inevitably a good deal which finds no real counterpart in the Church of England. 'It is not Christianity that is irrelevant but its institutional expression, the Church, mired in its moralism and ceaselessly contemplating everything but the One who calls it into being'—there is nothing very staggering for evangelicals in that conclusion, reached after sixty pages. Most of us have felt like that, with ourselves and with each other. Mr. Rose resists the current American 'renewal' temptation, to cut loose from all organisation, and every kind of institutional expression. Instead he sketches out what

we would call a plan for pastoral reorganisation, fully ecumenical, on the hypothesis that ten churches in a given area decide to pool their resources and to form a cooperative ministry. Almost none of the real problems of such a cooperative ministry are discussed except finance—certainly not the theological difficulties inherent in the ecumenical principle. To the American reader, in one of the thirty-nine Protestant or Eastern Orthodox denominations, the books may have something special to say. To the average British student it does not really offer value for money. Of course, anything that will really help the church towards renewal is beyond price. But it is worth quoting again Professor Chadwick's words in *The Victorian Church* about Simeon and the evangelicals of his day: 'By reform of the established church they did not mean new machinery. Reform was of the heart. They had little faith in devices, laws, canons, convocations. To the Ecclesiastical Commission they were indifferent. The church might thus be reformed and still be dead. To tidy the administration might be nothing but decorous crossing of the hands of a corpse.' This cannot be, perhaps, for our day the whole story; but the second sentence quoted above is still the golden key.

TIMOTHY DUDLEY-SMITH

STRUCTURES FOR RENEWAL

B. N. Y. Vaughan. Mowbrays. 156 pp. 27s. 6d.

Bishop Vaughan, who is Bishop of Honduras, took a First in Theology, and this fact contributes much to his sure touch with the fundamentals of the faith, and the sense of purpose which marks his careful review of the contemporary ecclesiastical scene. His thesis is that the Church in this modern age must fashion new environs for its work and new media for its message. What is refreshing is that, though an ardent ecumenist, the writer points the danger of the 'get together' fever obscuring deep theological divisions, and of the *avant garde* throwing contemptuous bricks at the fogies who prefer the old order. There is an interesting chapter on 'The People's Work' (the Liturgy) expressing the hope that we may see new methods of worship emerging in secular surroundings. He has obviously been much impressed by E. R. Whickham's *Encounter with Modern Society.* The revision of the Liturgy, he feels, is demanded not least by the new environments in which it will be enacted. His definition of the action in the Holy Communion is too reminiscent of one argument in the 'offering' controversy to convince most readers of *The Churchman.* While he is clearly attracted by 'concelebration' as a means to unity, he is not enthusiastic on the obvious theological grounds. On Intercommunion, the Bishop feels that the 'Covenant' idea; adumbrated in the Welsh and Scottish Reports, is good as 'a strategic move inside the old structures of the Church;' but notes that it leaves the question of the place of the Lord's Supper in the new structures untouched. His hope for 'a basic uniform eucharistic prayer acceptable to all' can be little more than wishful thinking in the light of the recent Convocation debates within the Church of England alone. One is grateful for the honesty and clarity of this book but left with regret that the writer did not develop the important point he makes in the Preface—the

theological importance of the individual 'who carries in himself a mission that cannot be performed by any structure, and that the sanctification of the individual cannot be neglected'.

JOHN GOSS

THE CHRISTIAN STAKE IN SCIENCE

R. E. D. Clark. Paternoster. 160 pp. 16s.

This is an interesting attempt to indicate a more positive relationship between Science and Religion than the usual modern view that they are independent disciplines. For the most part it is based on the claim that the development of Science has been such as to fulfil Christian rather than atheistic expectation. So it is argued that the sceptic expected Science to destroy metaphysics, but Science itself has become as metaphysical as theology. This is what the Christian might have expected. In a similar way, while it is true that some gaps in knowledge have closed, there are others that never can. In particular, the beginning of the universe and the order displayed in Chemistry are mentioned. Again, this is what any Christian might have predicted. A great deal of ground is covered: the way disillusionment with Science has replaced the optimism of the thirties, the growing symbolism in Science which shows that religious symbolism is not out of place, the effects of dogmatic atheism in Russia on Scientific progress, and so on. Some of the most interesting material is that connected with the reliability of testimony. Various phosphorescent appearances such as meteorites, the aurora polaris, and glow worms, were long discounted by 'experts' even though there were many matter-of-fact witnesses. In the end, modern Science underlines the reliability of human testimony. The case is not overstated—there are many qualifications made—but it is necessarily hypothetical as it is based on what might have been predicted, and so is rather unconvincing. At times the views expressed are somewhat eccentric on scientific and biblical grounds. He tentatively places God's sensorium (the seat of sensation) in the ether (that unmeasurable something that some say occupies space, but most scientists say does not exist). This is groundless speculation. For these reasons, although interesting and well-documented, it is not an important apologetic.

D. L. E. BRONNERT

UNDERSTANDING THE OLD TESTAMENT

D. Winton Thomas. Athlone Press. 22 pp. 5s.

UNREAD BEST-SELLER: REFLECTIONS ON THE OLD TESTAMENT

Mary Stocks. BBC. 72 pp. 5s. 6d.

A reading of these two very different books raises one single important question—what is the Old Testament? For Professor Winton Thomas it is the major repository of ancient Hebrew, with the result that for him, understanding the Old Testament means 'how well can we know ancient Hebrew?' For Lady Stocks, the Old Testament (together with certain parts of the Apocrypha) is a fascinating collection of stories which often have a moral appropriate to present-day living. Professor Thomas's survey of the problems of understanding ancient

Hebrew, and the resources available to modern scholarship—resources to which he has made a lifelong and distinguished contribution—suggests that philology is a prior task to exegesis. This at once raises the question of presuppositions, and it is to be doubted whether the philologist can do his work in the sort of isolation from the religious and theological meaning of the Old Testament text which Professor Thomas's study suggests. The question of presuppositions is even more acute in Lady Stocks's book. Its interest lies in telling us what a prominent, theologically unsophisticated laywoman makes of the Old Testament. In the event, we find that it means something to her not so much because of her Christian convictions, but because of her rich experience of public life. While there is nothing wrong with this, it confirms one's suspicion that the average worshipper, like Lady Stocks, approaches the Old Testament mainly from his experience of life, except that in most cases, lacking her intellect and depth of experience, he makes far less of it than she does, and perhaps nothing at all. These two studies highlight the need for Christian scholars and teachers to insist that whatever it is possible to use the Old Testament for, it is part of the Christian Bible, and that its primary religious and theological purpose must not be overlooked.

J. W. ROGERSON

EPHESIANS, PHILIPPIANS, COLOSSIANS AND PHILEMON: *George Johnston.* Nelson. 84 pp. 21s.

In my student days, forty years ago, if there was no easily available 'classic' commentary on a biblical book, one fell back on the relevant volume in *The Century Bible*, those neat little black volumes, published then by T. C. and E. C. Jack of Edinburgh, though even then printed by Nelson, who publish the new series. There was then a strong preference for Scottish and Free Church commentators, and this survives in the new series, though neither then nor now was there a complete exclusion of Anglican scholars. It is interesting to handle the first of the new volumes, that on the Captivity Epistles. The first thing one notices is the transformation of format. We now have a page nearly twice as large, and only eighty-four pages, compared with three hundred and sixty-two pages in the one 'Century' I find easily available, a well-marked copy of Lofthouse's *Ezekiel*. Even allowing for the greater length of the book to be commented on, the difference is enormous. I imagine it partly arises from the high cost of printing (even the shorter book now costs a guinea) and also from the unwillingness of readers to get down to a full and detailed study of a long text, especially when the comment is in small print. The type used in the new volumes is clear, bold and attractive.

So to the substance of the new book, by a scholar raised and trained in Scotland, and now New Testament Professor at McGill, Montreal. His own competence and knowledge in the field of New Testament studies is plain from the wide-ranging bibliographies attached to each of the four studies. French and German works are prominent. One hopes that works in English are given a similar prominence on the Continent. (They are not!) On the main disputed points, Johnston rejects the Pauline authorship of Ephesians, but accepts that of the

other three books. He rejects the integrity of Philippians, treating 3: 1-21 as an interpolation, though Pauline. He does not deal with the challenging computer findings of A. Q. Morton, which would allow Philemon only from this group to retain, *pro. tem.*, its authenticity. Johnston does not treat Philippians 2: 4-11 as a gnostic, or Pauline hymn.

The quality of the comment is high. It is lucid, and for the most part concerned with theological import, though also well supplied with the historical matter, e.g. parallels from the Dead Sea Scrolls. The only serious fault, in my view, is the perhaps inevitable brevity of the notes. Thus Philippians 2: 9-11, the second, or 'triumphal', section of the great Christological passage, gets only four lines of comment. It would tax even a terse Scot to do justice to it in that space.

RONALD LEICESTER

WATER AND THE SPIRIT: A STUDY IN THE RELATION OF BAPTISM AND CONFIRMATION

Cyril E. Pocknee. Darton, Longman & Todd. 125 pp. 9s. 6d. (paperback).

This little book is a strong plea not only for the unity of baptism and confirmation as essentially one rite, but also for the doctrine that it is through the laying on of hands that the gift of the indwelling Spirit is given. At the same time it is primarily a liturgical rather than a doctrinal work and Evangelical Churchmen may well be glad to see the evidence of a modern Anglo-catholic so succinctly presented, especially as its balance is markedly different from the work of Gregory Dix. It is all the more a pity that the tone of the book is arrogant: a quality which one seldom meets in a work of scholarship. It is hard to believe that some of our bishops 'seem more concerned with preserving the *status quo* and the establishment than with the truth' or to accept the author's judgment that Dr. Lampe's *The Seal of the Spirit* 'represents a most skilful rearguard action on the part of the more conservative elements in the Church of England who would defend the late mediaeval and western theology of baptism'.

It would of course be unfair to accuse the author of over-simplification: the limitations of a book of this size make full discussion impossible. But there are weaknesses. First, treatment of the New Testament evidence is unsatisfactory. More than once in this chapter the criterion is patristic evidence or the lack of it. Thus Lampe's interpretation of Acts 8 is weak because of lack of patristic support: yet the Ethiopian eunuch was baptised by Philip who, it is assumed, could not impart the gift of the Spirit. What becomes then of Mr. Pocknee's argument that baptism means not only water-baptism but the laying on of hands? Was the Ethiopian not baptised? Even Gregory Dix saw the difficulty. Secondly, the argument of the book loses some of its cogency because of its failure to argue at sufficient depth the doctrinal basis for infant baptism, and therefore for infant confirmation; perhaps because the arguments of a previous book *Infant Baptism, Yesterday and Today* are presupposed. But it is strange to see the work of Jeremias ignored. Lastly one could have hoped for the recognition that Reformation insights were real and important and

not simply a failure to understand the early church because of mediaeval deformations. Nevertheless the book should be read.

D. E. W. HARRISON

THE ARCHBISHOPRIC OF YORK: THE EARLY YEARS

J. W. Lamb. Faith Press. 156 pp. 12s. 6d.

The last three words of the title do not appear anywhere on the cover of this book, which means that those who pick up a copy with idle curiosity and perhaps an incipient disposition to make a purchase will be very surprised to discover that the author's account does not get beyond AD 956, and is therefore concerned with archbishops of the name of Hrothweard or Aethelbald rather than Garbett. But it would be a pity if the shock of this discovery dashed all ideas of the book's value for any but the dedicated Anglo-Saxon specialist. At a time when many people can see in the parallel Convocations of Canterbury and York only a frustrating obstacle to any tidy scheme of synodical government, it is essential to look again at the historical origins of the two ecclesiastical provinces in England. It is precisely in the period under review that the definitive development took place. The brevity of the experiment with a third metropolitan see at Lichfield tended to discourage further development; while the firm establishment of an independent centre at York, on the other hand, strong enough to resist even the later reforms of Lanfranc and the Conqueror, has had far-reaching results in the history of the English Church, ensuring among other things that a pope of Canterbury could not succeed to the one of Rome at any time after the Reformation. Canon Lamb sees various factors assisting the emergence of York: Gregory the Great's reference to the earlier Roman administration in Britain; the political strength of Northumbria; the remarkable succession of archbishops; the intellectual renown of the 'familia' from the time of Alcuin to the sack of York in 867. This is a valuable and informative study, although written in a way which leads to a certain amount of repetition. The date 792 on p. 89 should be 782; and 'tochius' on p. 118 should read 'totius'.

J. E. TILLER

DAG HAMMARSKJOLD: A BIOGRAPHICAL INTERPRETATION OF MARKINGS

Henry P. van Dusen. Faber & Faber. 240 pp. 30s.

When the Secretary General of the United Nations Organisation died in an air crash in 1961, he left a diary of his 'negotiations with himself—and with God' to provide of himself 'the only true profile which can be drawn'. This was published in Britain by Faber in 1964 under the title *Markings*. Many bought, fewer read, still fewer understood this diary: for it is partly random meditations the context or significance of which is sometimes obscure. In them a period of despair, followed by the birth and growth of religious experience can be traced: while loneliness, death and sacrifice are recurrent themes. Some accordingly have accused Hammarskjöld as seeing himself as a sacrifice for sin, with Christ merely his forerunner. For those interested in Hammarskjöld's inner life, Dr. van Dusen has done a worthwhile

service. He outlines Hammarskjöld's background and life, drawing widely from *Markings* and also from letters and the testimony of friends. The quotations from *Markings* are fair and representative: but the two books should be read together, especially as Dr. van Dusen appends a useful correlation of the events of Hammarskjöld's life with the entries in *Markings*. Particularly interesting is the chapter on Hammarskjöld's faith. He deduces, probably rightly, that the faith of which Hammarskjöld wrote had not 'the dimmest echo . . . of justification by faith', and notes that though his God is (to some extent, at least) personal, he never speaks of him as Father. He draws attention to those 'markings' which speak of Jesus, but without apparently noticing that Hammarskjöld appears to dwell on him only as an ethical example. Without more knowledge as to what motivated some of the 'markings' it is impossible to judge whether Dr. van Dusen is right when he (not unreasonably) argues Hammarskjöld is seeking to 'follow' Christ in the sacrificial passages, not supplant him. This is a fair and helpful study. Two criticisms must however be voiced. Dr. van Dusen seems unaware that Hammarskjöld's work at the United Nations did not always receive the universal approval he admiringly assumes: and the assertion that the faith of Hammarskjöld was 'far richer, more comprehensive . . . than traditional Christian belief' (p. 211-2) may, at the very least, be questioned.

H. R. M. CRAIG

A HISTORY OF EGYPTIAN ARCHAEOLOGY

F. Gladstone Bratton. Robert Hale. 315 pp. 35s.

In this attractive volume, Professor Bratton aims to tell the story of archaeological discovery and exploration in Egypt, and of the men involved, from Herodotus to the present. His work invites comparison with Professor John Wilson's *Signs and Wonders upon Pharaoh* (1964) and Leslie Greener's *The Discovery of Egypt* (1966), standing closer to the latter. Greener's account is more picturesque but ends with Mariette (1881), while Wilson's superb panorama includes all of Egyptology (in a Near Eastern context) and not only the excavators. Alongside these, Bratton's book adopts a more novel scheme, combining some account of the main antiquities themselves with his narrative of their discovery. This account, in twelve chapters, has as Prologue a brief outline of ancient Egypt's cultural achievements.

Bratton fittingly opens with an account of the decipherment of the hieroglyphs, key to ancient Egypt, marred only by the utterly barbarous sign-list (p. 51). Then (chapters 2-3) he sketches the early explorers from Herodotus till last century and the emergence of scientific recording with Lepsius, Mariette and Petrie. Thereafter, Bratton adopts the aforementioned combination of topics with discoverers. Chapters 4-5 cover the Pyramids. Chapter six on the tombs of Thebes rightly draws attention to the artistic treasury of the tomb-chapels of the nobles alongside finds of royal mummies and work in the Valley of Kings where Tutankhamen has a chapter (seven) of his own. Similar treatment is then accorded to the more important temples, and to Amarna, city of the 'heretic pharaoh'. A specially praiseworthy feature is the inclusion of a chapter (eleven) on papyri, often un-

spectacular in themselves, but counting among the most precious records of any civilisation. His account is pleasingly comprehensive, running from Pharaonic to Hellenistic-Roman and Gnostic finds. Chapter twelve brings the reader to the modern crisis of Nubia with its present populace and ancient monuments saved from the waters of the new High Dam by international cooperation. A glossary, chronological table, bibliography and index complete the book.

Bratton's work reads pleasantly and includes such recent work as Kasr Ibrim and Faras in Nubia. But as an emeritus professor of religion and not an Egyptologist, he necessarily writes as an amateur in this field. Mistakes therefore are inevitable. Though often minor, these by their nature and number betray a certain carelessness (e.g., Frankfort, *Rock Tombs . . . Amarna*, is an imaginary book; the Leopold-Amherst and Abbot papyri are confused, etc.); 'hieroglyph' as a collective is a stupid solecism. But alongside Greener and Wilson, this book does provide a handy conspectus of discoveries as well as of finders.

K. A. KITCHEN

THE VIOLENT GANG

Lewis Yablonsky. Penguins. 287 pp. 7s. 6d.

THE YOUNG OFFENDER

D. J. West. Penguins. 333 pp. 6s.

These two Pelican Originals point the contrast both of the American and English scenes and of their respective approaches to the problems of juvenile delinquency. The former is a specialised study, the latter a comprehensive survey. Lewis Yablonsky is a professor of sociology in California. Four years of experience with gangs on the upper West Side of Manhattan are the basic material of his book. He attained a degree of intimacy and confidence with the leaders and members of several violent gangs, which enabled him to study the problem at first hand. A gang called 'The Balkans' is described in detail—its rise, membership, preparations for a 'rumble', organisation and leadership. There is a useful chapter on recent sociological theories about violent gangs. Much of the analysis is penetrating and instructive, though there are the usual dangers of categorising. One cannot help feeling that the conclusion on 'Coping with the Problem' does not go deep enough. The book suffers from unnecessary repetition and, in places, unduly ponderous language. Nevertheless, in its own field it is an important contribution.

Dr. Donald West is a psychiatrist and now Assistant Director of Research in the Cambridge University Institute of Criminology. Juvenile crime, so frequently headlined today, is put in its proper perspective. 'In England (as in all the developed countries) "crime" roughly speaking, means thieving' (p. 13). For both males and females the ages of fourteen and fifteen produce the highest proportions of convictions for indictable offences, but the same was true before the Second World War. Moreover, the majority do not offend a second time, so that delinquency may be regarded as 'a youthful characteristic which may be expected to clear up in later years' (p. 25). Dr. West examines the social, physiological and psychological factors that may

be conducive to criminality. Awareness of the development in this vast field of research makes him very cautious about definitive conclusions. The latter part of the book is given over to an examination of the Penal System and various methods of treatment for the delinquent. Altogether this is a readable and well-documented introduction to the subject. J. W. CHARLEY

JOSHUA, JUDGES AND RUTH: CENTURY BIBLE
Edited by John Gray. Nelson. 435 pp. 50s.

The new Century Bible, which wears its title rather oddly in the 1960's, follows its predecessor's general style and approach, although the format is modernised and the text is now that of the RSV. The initials of documentary sources no longer grace the top of each page, but there is still, at least in the present volume, the old preoccupation with the prehistory of the biblical material, which is now scanned more for traces of topographical and liturgical traditions than for the stylistic traits of putative documents. Professor Gray's Ugaritic expertise and his first-hand acquaintance with the Near East give him special advantages in commenting on these three biblical books. Various problems of language and customs can be illuminated by Canaanite material and, with caution, by present-day tribal life. Jael, for instance, is seen caught in a dilemma between the demands of hospitality and those of her good name as a wife, which she resolves 'in the drastic way described'. The tribal jealousies and loyalties in the book of Judges also become more vivid through bedouin analogies; and the author's experience of seeing the river Kishon in spate, 'a strong-flowing current of liquid mud, unapproachable on vague banks which had become a . . . quagmire', makes the close of Deborah's battle grimly imaginable. But these assets are cancelled through an excessive preoccupation with aetiology. Almost every vestige of history is sacrificed to the current axiom that the stories in Joshua and Judges are legends to explain this or that feature of a landscape or a ritual. The hanging of the five kings at Makkedah (Jos. 10: 16ff.) is really a story locally told about five trees, 'probably landmarks'; and the boulders which blocked their burial-cave were really 'probably a rock-fall'. The encircling of Jericho is a story to account for a ritual. En-Hakkore 'probably' commemorates not Samson's prayer but the call of a partridge (some partridge . . .); and so on. Further, these legends are often split into two variant traditions on account of allegedly discrepant details. In the Makkedah incident, for example, Joshua 10 tells how the five kings were imprisoned with rocks in the cave where they had sheltered, and were then brought out, killed, hung on trees, and finally buried in the same cave, its entrance again sealed by rocks. This is gratuitously reinterpreted as the fusing of two traditions: one, that they were immured, and the other that they had stones cast on their corpses. In such ways the commentary all too often obscures what is plain, and loses sight of any present relevance of the material. For matters linguistic and geographical its learning and thoroughness make it a valuable reference book, but one searches in vain for a reason why anyone but an antiquarian should open this part of the Old Testament. DEREK KIDNER

THE SERPENT AND THE DOVE: FIVE ESSAYS ON EARLY CHRISTIANITY

Samuel Laeuchli. Mowbrays. 256 pp. 25s.

To make a simple distinction between 'Fathers' and 'Heretics' in early Christianity is both facile and misleading. Such is the thesis of these studies in the period 217 to AD 337 by Professor Laeuchli. Too much historical writing on the period smacks of '1066 and All That'. The point is well made and the evidence fully documented, but it presupposes a good working knowledge of the period. In the first essay the fruits of peace under Constantine are examined. Clearly they were a mixed blessing. There was a loss of eschatological intensity with the termination of systematic persecution. Peace provided the opportunity for theological speculation, both productive and divisive. The same theme recurs in the second essay on 'The Heresy of Truth'. Here an elaborate study of the Arian controversy exposes the combination of biblical and non-biblical ideas on both sides. There met in conflict four main strands of Christology, which are helpfully explained. Nicaea made its choice—'if this judgment was the orthodox faith of AD 325, then an overwhelming proportion of primitive Christianity had been heterodox' (p. 69). The last two essays deal with the problem of the Church being a *Communio Peccatorum* and with the nature of her unity. These are the most illuminating parts of the book, with an excellent analysis of the attempts to deal with the first problem (pp. 190-3) and a lucid account of Cyprian's views on Church unity. The least satisfactory essay is the third on 'The Milvian Bridge', because the writer imposes his own idea of Creation and Fall as 'dimensions' of man and not 'periods' (p. 129), denying the latter's historical factuality with a peculiar reference to the Lascaux caves (p. 127)! Moreover, *did* Paul borrow the idea of the 'body' from the Stoics (p. 228)?

There are useful insights here, but too much detail, a cumbersome style and broad generalisations make them hard work to dig out.

J. W. CHARLEY

CHRIST AND ORIGINAL SIN

Peter de Rosa. Chapman. 138 pp. 25s.

THE DIRECTION OF CONSCIENCE

J. Laplace, S.J. Translation by John C. Guinness. Chapman. 192 pp. 25s.

THE TRANSFORMATION OF MAN: A STUDY OF CONVERSION AND COMMUNITY

Rosemary Haughton. Chapman. 280 pp. 30s.

OPEN THEN THE DOOR

Margaret McConnell. Muller. 183 pp. 16s.

These four books although of different subject matter and written from different aspects of Roman Catholic life and thought, have in common the attempt to carry further the fresh approach to the whole field of Christian thinking and life that is being made since Vatican II.

In *Christ and Original Sin*, Peter de Rosa sets out to demonstrate the exciting nature of the present theological task by discussing what he believes to be changed emphases on the two subjects of the title. He suggests that orthodox Christian thinking has become so overweighted on the side of Christ's divinity that the humanity needs stressing; accordingly he overstresses it to the point of adoptionism. Going further, and linking up with the other subject of the book, he implies that to be truly man, Jesus had to be not perfect, rather, a fallen man, 'not fully at one with God' and indeed with a sense of separation from the Father. Thus it was at the Incarnation, not at the cross, that he 'became sin for us'. This is not exactly new thinking for those who in other parts of the church have had the opportunity and responsibility to face kenotic theories and now find them less exciting, and needing more careful discrimination. The part on Original Sin largely consists in R.C. in-fighting against the strangulation of thought produced by conciliar and papal pronouncements. Père Laplace, in *The Direction of Conscience* is more successful in reinterpreting spiritual direction in terms of 'dialogue' (blessed word!) so that the individual is helped to personal freedom and maturity so as to be a true witness to Christ in society. As a book designed to help clergy to minister more flexibly in these terms, with a degree of psychological insight, relaxed attitude and less traditional juridical outlook, this represents a healthy trend. The most important of this group of books is certainly Mrs. Haughton's *The Transformation of Man*, and will have a wider usefulness than by Roman Catholics alone. In the first part she explores with sensitive penetration four typical human situations in which a transformation of person and life has come about; the quarrel of two children resolved through the mother; the unusual implications of a love affair between two seemingly prosaic personalities; the eventual genuine conversion of a man led out of middle-aged self-centredness via club-work, disillusionment and pain; and a study in Jeremiah as a typical prophet. These lead on, in the second part, to see the way individual conversion must integrate with community structure that gives a place for it, however unpredictable; personal conversion and the life of the church in the contrasting terms of sectarian belonging to an in-group, or churchly promotion of spiritual development. Mrs. Haughton's attempt to harmonise these for present needs is valuable more for the insights about the issues raised, than for the success of her results. The last book is another description of the problems of convent life from within in autobiographical form. It forms a moving comment on the problems dealt with in a good deal of the above, and it is to be hoped that those who drive personality to the extremes depicted here will read a little more of their own new literature.

G. J. C. MARCHANT

MARRIAGE DIFFICULTIES

Paul Tournier. SCM. 63 pp. 6s.

Dr. Tournier is always stimulating to read. He is an expert Christian psychiatrist who illustrates his writings with many fascinating case histories. This short booklet is in the same vein as his other books. His main contention is that in marital tensions the great and primary

aim must be 'to desire for, the seeking after, and the willing of mutual understanding'. After a searching chapter on the need for such a desire the book thereafter lays down ten essentials for achieving this understanding in marriage. Each requirement is expanded in a brief chapter of three or four pages. The last chapter is called 'Complete understanding calls for personal submission to Jesus Christ'—this is a pointer to the spiritual tone of his work. These maxims reflect the mature wisdom of an experienced counsellor. The pages are littered with wise advice based on a sound analysis of the various tensions which arise in this closest of relationships. Despite the obvious value of this book, I am a little disturbed over Dr. Tournier's emphasis on confession. It seems to me to be more MRA than New Testament. However, to those with marriage difficulties, this is a good book to read. It will, at least, clear away superficial misunderstandings in both partners and thereby indicate whether or not the trouble is more deep seated and in need of further treatment. For ministers it will outline simply and clearly the basis of a sound marriage relationship as a guide in their pastoral work. My real criticism is of the publishers who, amazingly, give us less than half a page of print per page.

J. GWYN-THOMAS

MORALS IN A FREE SOCIETY

Michael Keeling. SCM. 157 pp. 25s.

The author's aim is to work out in our generation what it means to live in the faith that 'God is the Creator and humanity is called to be the child of God'. The first part of the book deals with 'Theoretical Considerations'. In about fifty pages the author gives a brief analysis of the basis of moral judgments and their sources. The second section of the book contains the application of the subject matter of the first part to such matters as 'Criminal Law', 'The right to life', 'Men, women and children', 'Economic man', etc. One quotation will disclose the thrust of the book; it is taken from the chapter concerned with the foundation of moral judgments, 'The only moral absolute is the being of God; and all our teaching is only an approach to the knowledge of God, and it should be accepted for the tentative stuff that it is' (p. 32). It seems to your reviewer that as a consequence the biblical ethic is not given a normative place in both the theoretical and practical section of the author's treatment of his subject. Little is said about sin and God's provision for dealing with it in human life. In fact, in the section on human responsibility one almost concluded that no one was blameworthy—if we took into consideration the social, biological and psychological factors. Similarly, when dealing with sexual matters, there was a surprising lack of attention to biblical principles and particularly so in dealing with homosexuality. The value of the book to me was to bring to mind the issues to be faced today and the problems involved in them. To those unacquainted with this ethical field the book could be informative and suggestive; and it contains many valuable insights. Its weakness stems from its refusal to take biblical ethics as authoritative.

J. GWYN-THOMAS

THIRTY NINE ARTICLES

D. Broughton Knox. Hodders. 94 pp. 3s. 6d.

In days when the Articles are widely questioned it is good to have this vigorous and scholarly defence of them in a convenient form. Canon Knox's book is No. Twenty in the Christian Foundation Series. After a brief initial chapter on the present status of the Articles, our author gives an exposition of them in terms of their doctrine of God, of Holy Scripture, of Salvation, and of the Sacraments and the Church. He then deals with their purpose and character and faces up to some current criticisms, with particular reference to Articles Thirteen and Seventeen. Then, having examined their biblical basis he proceeds to sketch out what he thinks should be done with them in the future. Should they be scrapped, amended, or retained as they are? He favours the last alternative, but would not object to certain verbal changes necessary to make the language more intelligible today. Nor would he rule out the need for a supplementary confession dealing with topics of contemporary concern on which the Articles are silent. If, as Canon Knox says, the implication of Article Six is that 'a complete knowledge of revelation may be obtained simply by reading the Bible and by straightforward deductions from its statements' and that this 'excludes the necessity for an authorised interpreter of the Bible' (p. 23), why then do we need the Articles as an authorised interpretation? Is the Bible as 'perspicuous' as some people like to make out? His solution to this dilemma is that a denominational group is not quite the same as the 'church' envisaged in Article Nineteen. Many of the duties of the 'congregation of faithful men' have in fact been taken over by a central organisation, e.g., appointment of ministers, regulation of worship, etc. 'It is therefore a matter of absolute necessity that the denominational association should have a doctrinal basis' (p. 88); such as the Articles provide.

L. E. H. STEPHENS HODGE

A LOSS OF MASTERY: Puritan Historians in Colonial America

Peter Gay. University of California Press. 164 pp. 36s.

In this expanded version of his Jefferson Lectures for 1966, Gay gives a preliminary report on the writing of history in the North American colonies, concentrating his attention on William Bradford, Cotton Mather and Johnathan Edwards. Peter Gay is a brilliant interpreter of the Enlightenment and it is therefore something of a challenge for him sympathetically to expound the views of puritans whose whole cast of thought was different, particularly when he regards Christian historians as prisoners of their piety and thus unable to make any real contribution to the development of a critical historical science for which nothing is sacred and exempt from scrutiny. After a brief introduction to the historical tradition in which protestant Englishmen were nurtured, Gay examines each of his subjects in the light of the best historical writing of their contemporaries of the Enlightenment tradition. Bradford receives high marks, Mather's pedantry is heavily criticised and the work of Edwards presented as a tragic failure to appreciate the significance of the new intellectual

world symbolised by the writings of Locke and Hume. At this point, Gay takes issue with many previous interpreters of Edwards who have emphasised his modernity and argues that he was the last 'medieval' American intellectual. Such an interpretation may well be a justified reaction against some of the exaggerated importance given to Edwards by many of Gay's predecessors, but it does not really do justice to the complexity of Edward's position. Gay sees the failure of these puritan historians to take account of the intellectual changes of their day as a symptom of their loss of mastery even of their chosen American refuge, their inability to preserve the purity of their tradition in the midst of change. The thesis is lucidly and gracefully argued, but it relies too heavily on hindsight to carry full conviction. It was by no means obvious in Edwards' day that the future lay with the kind of historical writing produced by Voltaire and Hume, even if one ignores the mythical elements contained in their works and regards them as critical historians in the sense Gay wishes to give to the distinction between mythical and critical thinking. The book is concluded with a most valuable critical bibliography. IAN BREWARD

A COLLECTION OF PRIVATE DEVOTIONS

John Cosin. Edited by P. G. Stanwood and D. O'Connor. OUP. liii & 371 pp. 75s.

Variously described as 'a jewel of great price and value' by a Laudian and as a 'a base begotten bratt . . . that painted fardle' by a Puritan, Cosin's devotional primer did not achieve great popularity at first. It was assailed by the Puritan writers Prynne and Burton as doctrinally erroneous and Popish, but despite the attack the book grew steadily in popularity, and was enthusiastically revived later by the Tractarians. The editors have produced a fine critical edition, having judged previous editions deficient in critical scholarship. Their introduction traces in outline Cosin's life as a Laudian forced into exile on the continent where he lived in relative penury, his return to the see of Durham, and his participation in liturgical conferences. They set the primer in the tradition of sixteenth century primers, observing how it differs from the main stream of its day, whilst still being based on two Elizabethan primers. Theologically the book is Laudian with its stress on the Fathers and the prepapal church, its love for liturgical colour and grandeur, and its Arminian doctrinal innovations such as a blurring of the sharp Reformation distinction between the two sacraments of the Gospel and five mediaeval sacraments. The printing is magnificent and in the best OUP tradition with a pleasingly large typeface. The text here is that of the first edition, which was incidentally not the one used in the *Library of Anglo-Catholic Theology* edition. A commentary tracking down Coslin's sources, references and allusions is an invaluable addition at the end. The whole is a first class piece of work, and the only hesitation I had was in some rather loose writing about the Anglican *via media*. The editors do not appear to have appreciated adequately the considerable switch from the *via media* of Jewel . . . between Rome and the Anabaptists . . . to that of Laudians . . . between Rome and Geneva, by which they meant to include

Anabaptists, other sectarians, and the extremer Puritan writers. This shift of emphasis is fundamental to any historical understanding of the development of the period, and there are just occasional traces in this book of the old Tractarian myths which obscure the change.

G. E. DUFFIELD

THE ALBIGENSIAN CRUSADE

J. Madaule. Burns & Oates. 177 pp. 30s.

The Albigensians included both the Waldensians, who may rightly be regarded as precursors of the Augustinian Luther, and Cathars, also followers of Augustine, but in his Manichean period. Madaule writes about the Cathars, because they belonged to that part of France in which he is most interested, Languedoc. Languedoc, and especially the area round Toulouse, is the focus of his story, rather than the Cathar movement or its repression. For his professed aim is not to present new facts about the Cathars, but to show how, between 1150 and 1250, Languedoc's destiny hung in the balance. Was it to become an independent State, or part of Spain, or part of a new French nation? The northern French gave hesitant destiny a decisive nudge by invading Languedoc to suppress the Cathars. Result? The Cathars, pacifists incidentally, lost their lives, and the southern lords most of their lands. Madaule wishes us to see Catharism in its historical context. He certainly achieves this, and not uninterestingly, so deserves a commendation (and recommendation). His description of the geographical and cultural background will be useful to those whose knowledge of S. France has been gained solely as a spectator from the Paris-Costa Brava express, or who are not *au fait* with the *gai saber*. However, his analysis of Cathar views is not unduly detailed or perceptive, and this weakness in portraying the central figures in the story must raise doubts about the final quality of his book. Originality? For factual matters he uses Zoe Oldenbourg's work as his admitted authority: as for his theory about the destinies of Languedoc, it surely breaks no new ground.

G. WINDSOR

LIVING THE MYSTERY: COLLECTED ESSAYS.

Norman W. Porteous. Blackwell. 188 pp. 35s.

The rather intriguing title of this volume of collected essays may not give the reader much idea of its contents, but it does reflect the author's awareness that his field of study, the Old Testament, is divine revelation, and that its secrets are for the obedient to live by, rather than for the curious to decode. We are given here twelve articles spanning just under twenty years, 1948-1967, together with a list of titles of eight more which are not reprinted. There has been selection, then, but the book remains very much a miscellany, owing any unity it has to its single authorship, not to an overall scheme. A few of the essays deal broadly with Old Testament theology as a whole, others examine specific concepts (e.g. 'Ritual and Righteousness', 'Royal Wisdom', 'Jerusalem-Zion', 'The Care of the Poor', to name some of them), and the book ends with two studies on the relation of the Old Testament to aspects of life today. Professor Porteous's role is not so much that of the salesman promoting novel ideas, as that of the

consumers' guide: it is part of his strength that he can look with an appreciative but shrewd eye at the exploratory thrusts of the trend-setters, and is not swept off his feet even by those whom he greatly admires. There is a delicate firmness, for example, in his criticism of von Rad's handling of typology, which ends with the quiet remark: 'Von Rad does not escape all the dangers of his method. Perhaps it would be fairer to say that he does not succeed in making his meaning altogether clear' (p. 163). This demure judiciousness is characteristic. It is good to find his caveat, for instance, against concluding too easily that Isaiah preached the inviolability of Zion (p. 137); it is also salutary to be reminded that a cultic actualisation of God's saving acts could, and can, never take the place of an obedient response to them (p. 140). The fact that the author's academic studies have been intertwined with the task of preparing men for ministry is doubtless largely the secret of his balanced and responsible attitude. His own words express it memorably when he says (p. 44): '. . . a theology of the Old Testament, properly so called, is possible only through some kind of participation, so that we come to take the God of the Old Testament quite seriously as God.' This kind of remark is worth waiting for. If these essays, characteristically British in their stance of moderate criticism, seldom achieve great originality, they are informed by a quiet wisdom which is rooted in the fear of the Lord.

DEREK KIDNER

SOCIAL CHANGE AND THE SCHOOLS 1918-1944

Gerald Bernbaum. Routledge & Kegan Paul. 120 pp. 15s.

The 'Students Library of Education' of which this book is a part, is intended mainly for the intelligent layman and the College of Education student. The aim of the series is roughly to present various aspects of educational theory and practice in the light of up-to-date knowledge. This volume looks at the English maintained schools between the wars from the standpoint of the economics and the political pressures of the period. It has both the advantages and the limitations of such an approach. There is a judicious use of statistical information, though the sources are rarely indicated, and ample quotation from policy documents from political parties and the governments of the time. Mr. Bernbaum has a keen nose for vested interests, class divisions, reactionary industrialists and prophetic Trade Union voices crying in the educational wilderness. He traces the shifting party political and national economic factors in the uncertain progress of increased free educational provision for all.

Unless one constantly recalls Mr. Bernbaum's title, one would be tempted to object to the almost exclusive preoccupation of this book with economics, class and status. Some might even consider it dangerously one-sided, veering closely to Marxist economic determinism in its approach. However, it could be said (doubtless Mr. Bernbaum would say) that this is not a history of education, but a study of the schools in one respect only, i.e. their function in this period in relation to social change. In which direction society ought to change—or even whether it ought to change at all—is not discussed,

nor is the question of whether schools should mirror social structure as it is, or be used as the spearhead or tool for changes desired by the party in power. Schools do in fact tend to reinforce social divisions, but it is not therefore self-evident that the changes in the schools during the period under study were all part of a steady upward march towards a nobler egalitarian future. There is virtually nothing here about the nature and the quality of the life and work that went on within any one type of school; the grossly overdrawn remarks about schools in the 50's on p. 113 suggest that the writer is not well informed on this matter. However, granted Mr. Bernbaum's point of view and his limited terms of reference which we have indicated, this is a handy little book for anyone starting out on the study of our educational system. O. R. JOHNSTON

YEAR OF DOOM 1975: THE INSIDE STORY OF JEHOVAH'S WITNESSES

W. C. Stevenson. Hutchinson. 211 pp. 30s.

This is a well-written account of the Jehovah's Witnesses by a former member for fourteen years. After one year at Cambridge, the author left in order to become a full-time minister. He worked as a circuit minister and a congregation minister, and spent four months imprisonment as a conscientious objector. His break with the movement came as a result of being disfellowshipped for a moral lapse, and the chance that this gave him to think. As a consequence of his experience and ability, he writes with knowledge and clarity. Furthermore there is no spirit of rancour or bitterness, but a genuine concern for their welfare. He starts by describing the methods of the Jehovah's Witnesses, tracing the experience of an individual from his first contact at the door, through his deeper involvement at the Kingdom Hall to his training for service and his complete engrossment with the work. This section is extremely interesting and valuable. The complete uniformity of thinking in the movement is due to the five hours instruction that every member gets a week, and to the hectic busyness of their lives. He goes on to describe the history of the movement, its relationship to the outside world (including testimony to their faithfulness to their convictions in spite of terrible persecution), its standards of behaviour and its system of discipline. He makes some useful suggestions on how to help Jehovah's Witnesses. A few criticisms need to be made. He believes that the year of doom 1975 predicted by the Witnesses will be a year of doom for them when the end of this system of things does not materialise. Despite the careful reasoning behind this (and much as one would like to believe it), it seems more likely that the movement will display a similar elasticity as in the past. Also he is not happy about the Divinity of Christ, and disbelieves in eternal punishment though finding it in Scripture. This movement is a challenge to orthodox Christianity. Stevenson comments quite fairly: 'I am afraid that we must accept the fact that the growth of such organisations as Jehovah's Witnesses is largely attributable to the failure of the orthodox Churches to teach their flocks properly'. This is true especially of teaching about the Trinity —neat illustrations are no substitute for careful Bible based thought.

It is also salutary to think that an ordinary home is much more likely to get a visit from the Jehovah's Witnesses than from any orthodox Christian. D. L. E. BRONNERT

SHEPHERDING THE FLOCK: PROBLEMS OF PASTORAL DISCIPLINE IN THE EARLY CHURCH AND IN THE YOUNGER CHURCHES TODAY

S. L. Greenslade. SCM. 128 pp. 9s.6d.

This book consists of the text of the James Long Lectures for 1965, delivered on behalf of the Church Missionary Society, and is concerned with the disciplinary problems of the younger churches in the light of the disciplinary system of the early church and its possible relevance today. The author begins by looking at the relationship of the church to a pagan society, and goes on to review the structure and growth of the Church's pastoral ministry, its pre- and post-baptismal discipline, and concludes by making a study of unity and division in the church's life. In all cases the situation in the early church is compared with that obtaining today, and an analysis of the problems and their causes attempted. As may be expected, Professor Greenslade displays great scholarship in his assessment of the position in the early church, although the modern missionary situation inevitably receives less thorough treatment. One wonders whether this comparison of situations is really very useful. Dr. Greenslade admits that the early church provides no ready made solutions to the problems of today, but provokes a search for principles and for the causes of historical change. But would not a study of the history of modern missions, set against biblical principles, have been more helpful? Still, this enjoyable little volume will have served a purpose if it merely helps us to ask the right questions. The book is attractively produced, with an index, but a short bibliography would have been helpful. D. D. BILLINGS

I'VE GIVEN UP ON PARENTS.

David Wilkinson. Hodder & Stoughton. 157 pp. 21s.

David Wilkerson writes from an experience of practical Christian service to a section of the community largely unreached by conventional methods. His rescue work is based on the Brooklyn Teen Challenge Centre, to which hundreds of young people have come and where many have found Christ and the deliverance he can give. But Bobby cut adrift, and the book opens at Bobby's funeral. The sense of grief and frustration in the heart of the writer, as he realises that the one he had helped to win from the life of drug addiction had been lost, is very marked. Bobby's death opens a long series of enquiries into the maladjustment of youngsters to their surroundings. Wilkerson finds himself disappointed with parents. They are silent before honest questioning and seem unable to recognise any share of responsibility for the defection of sons and daughters. The book is a series of case histories, and each adds its own insight to the problems of broken homes, violence, crime, drink and drugs. The accounts are well written, though the style and pattern vary little from one record to the next. After all, human sin and failure throw up a monotonous pattern. H. W. CRAGG

THE LIGHT OF THE CROSS: A LOOK AT THE PERSONS WHO STOOD AT THE CROSS.

S. Barton Babbage. Marshall, Morgan & Scott. 143 pp. 17s.6d.

The former Dean of Melbourne, now teaching theology in America, has a distinct gift for the Lenten-address style of devotional reading. His book consists of fifteen short studies of men and women 'who stood at the cross', plus Saul the Pharisee. Each one focuses on a particular aspect of personality or action. Thus Pilate is a study in sceptical unbelief, Judas is bitter remorse, Mary Magdalene in love's devotion. Some of them have an unusual angle. Nicodemus, who generally gets a good press, is incisively shown up as a criminal procrastinator, while the Apostle John is looked at in a study of unholy ambition, which his Lord overcame. Each chapter ends with a collect or specially written prayer.

What makes the book refreshing is the author's wide range of literary and historical allusion, and his blend of exposition and application, both of which are lightly yet effectively introduced. Dr. Babbage would not wish this work to be considered as in any sense a profound contribution to theology but it provides a mine for sermon borrowers or could usefully be lent or given as a Lent book or its equivalent.

JOHN POLLOCK

KARL BARTH AND THE CHRISTIAN MESSAGE.

Colin Brown. Tyndale Press. pp. 163. 7s.6d.

The strangest thing about Barth's career is the reception he has got. Who would have expected that the man who could still in the twentieth century call the Roman Church 'Anti-Christ' would be awarded the Pope's compliment of being the greatest dogmatic theologian since Aquinas, or would be so carefully and appreciatively studied by Roman Catholics? Who would have expected the student of Luther and Calvin, the admirer of the Protestant scholastics, to receive rough treatment in Holland, not to mention among American Calvinists? Or to come nearer home, why was it Sir Edwyn Hoskyns, an Anglo-Catholic, that translated *The Epistle to the Romans*? Why have Evangelicals, conservative and liberal and the rainbow between, been so suspicious of a theologian whose intention at least has been to be an Evangelical? These questionings, these unexpected attitudes, must be taken seriously. It may be that they contain the clue to the understanding of the whole of modern theology in the West. It is certain that if future historians of doctrine wish to comprehend Barth, they will have to pay attention to the reactions that he has provoked.

It is with this in mind that I welcome Mr. Colin Brown's book. Mr. Brown is himself a conservative Evangelical. We have therefore an opportunity at last to learn what this school thinks about Barth and on what grounds it feels compelled to reject him. Mr. Brown's object is to understand Barth's thought and to subject it to one particular test—its faithfulness to Scripture. In this last respect, the book is different from many others! Now, we must obviously ask:

Does he do justice to Barth? Does he do justice to Scripture? Certainly he is fair to Barth. There is none of the misrepresentation that mars, for instance, van Til's book. In general, one can only applaud his genuine attempts to grasp what Barth is saying. About the approach of the book, however, I am less happy. It is on the lines of 'Barth has something to teach us; he has much to say of positive value; we can learn a lot from Barth'. One must not be condescending to the great doctors of the Church. Nor is it possible to learn from anyone if one thinks one is able to learn something from him! Wrestle with Barth; overcome him, perhaps; attack him. But do not make use of him; do not patronise him.

The second question is more difficult to answer: Does Mr. Brown do justice to the Bible? Does it really appear that it is in fact the Bible he is judging Barth by? Or could it be the conservative Evangelical interpretation of the Bible? To me, it reads like the latter, so that what we are left with is an excellent explanation of why a conservative Evangelical does not accept Barth. How magnificent it would be, if some conservatives took a leaf out of Karl Barth's book and did what he did initially and attempted to do all through his theological career, that is to say, read the Bible without presuppositions, or if that is a counsel of perfection, allow presuppositions to be shown up by the light of God's Word as mere man-made stuff and then deposed in favour of *Scripture sola*. T. H. L. PARKER

SHORT NOTICES

THE NEW TESTAMENT FROM 26 TRANSLATIONS

Edited by Curtis Vaughan. Marshalls. 1237 pp. 84s.

This book contains the AV text in bold type sentence by sentence or clause by clause, and underneath are given alternatives from 25 other versions as they are considered significant by the editorial team. Occasional short notes are added at the foot of the page. The text is printed on thin paper so that the book is not too large for ease of handling. The team is American by and large, but includes a former editor of *The Churchman*. The whole volume makes a handy reference work; it is well printed and should be of value to readers of all sorts from the scholar to those engaged in devotional study.

HOW TO READ LOCAL ARCHIVES 1550-1700

F. G. Emmison. Historical Association. 21 pp. 3s. 6d.

The Historical Association continue their excellent work of providing expert historical tuition condensed down into short compass. The author is an acknowledged archive authority, and in this pamphlet he provides a short introductory note and then numerous script examples with transliterations in the hope that he will persuade readers to peruse pre-italic handwriting for themselves. The essence of all real scholarship is work from the sources, and we can only hope that Mr. Emmison's excellent booklet will be widely read and achieve the end he has in mind. In our age of increasing leisure and catalogued archives, his booklet should meet a real need.

ELLEN BUXTON'S JOURNAL 1860-1864

Arranged by E. R. C. Creighton. Bles. 96 pp. 21s.

This Victorian diary comes from a teenage girl, the second of a large family of Buxtons who lived at Leytonstone, then outside London. It is delightfully illustrated with pencil drawings and shows the happy family life of Victorian evangelical families, for the Buxtons, the Frys, the Gurneys, the Barclays and the Hoares were known evangelical families with more than a touch of Quaker connection. Such a diary should shatter the prevalent illusion of dreary Victorians ruled by a tyrannical father and a rigid inhuman code of ethics. Evangelical life is certainly here, though joyfully and unselfconsciously; there are sight-seeing visits, rambles in the countryside and a real appreciation of nature, and pictures to illustrate from bishops speaking to ponies and flowers. The diary is an abridgement and provides a charming child's view into the best of Victorian family life.

WORLD CHRISTIAN HANDBOOK 1968 EDITION

Edited by H. W. Coxill and Sir Kenneth Grubb. Lutterworth. 378 pp. 42s.

The last such handbook appeared five years ago, and the new edition from a new publisher is welcome, though the preface contains the sad note that Sir Kenneth is giving up his part editorially. This valuable reference work falls into three parts. First, a series of short essays, too short for any real use. Second, statistics arranged by denominational families divided by continents and again by countries. A section on Jews and other religions is added at the end. Third, a directory again divided up geographically, and finally a good index. To judge by the English section, the directory needs some further attention. Some very small bodies appear but not an old established organisation like Church Society, nor others of equal venerability like the Protestant Reformation Society and the Protestant Truth Society. CMS and BCMS are given their new addresses, but SAMS is inexplicably left in its old abode. Would it not be an advantage next time to omit the essays, and concentrate on a more adequate directory, and perhaps a much needed list of major Christian periodicals as well? The lay out too needs some attention. It looks old fashioned and ease of reading could be improved. What a reader wants is absolute reliability and a certain ease of handling. The book is useful as it is, but could be improved in both these respects.

CHRISTIAN STABILITY

M. A. P. Wood. Hodders. 190 pp. 18s.

The Principal of Oak Hill Theological College, London, has written a straightforward account of the essentials of Christian living. He covers what it means to be a Christian, reading the Bible, learning to pray, worship and Holy Communion, and taking the Faith to others. As we should expect from Mr. Wood, the book is solidly and clearly biblical. It is written with a pleasing lightness of touch. When it comes out as a cheaper paperback, it should be a handy and widely read aid for Christians seeking a simple guide to lead them on to spiritual maturity.

PEOPLE OF THE BIBLE

C. Northcott. Lutterworth. 160 pp. 21s.

For Dr. Northcott the Bible is a panorama of living people. In this book he retells selected parts of the biblical story for children, and centres it all round people. This is a good idea, and it will certainly please Dr. Goldman, but the inevitable consequence is that large parts of Kings, the historical narrative, and some important prophets scarcely feature. This is not criticism of Dr. Northcott, but simply an attempt to tell the reader what to expect and what not to expect. In the NT the Pauline epistles are telescoped to show Paul keeping in touch with his young churches. The book should appeal to children, and help them grasp the Bible message. Denis Wrigley has done the illustrations, which are numerous mostly in black and white but some in colour. The design and lay out are excellent, and only the mention of money betrays the American origin of the book.

ANNUAL BULLETIN OF HISTORICAL LITERATURE

Nos. L AND LI

Historical Association. 112 pp. 10s. each.

These two invaluable book surveys cover the years 1964 and 1965 respectively. Each is divided into twelve sections, a general one and then eleven others progressing from prehistory chronologically through to the present day. Each section is broken down into sources and then secondary works, and there is an extensive coverage of both books and articles learned and semi-learned. In our day of innumerable academic journals no respectable library and no serious scholar can afford to be without such a valuable handbook as these annuals. Teachers too will find them useful.

PROSPECT FOR THEOLOGY: ESSAYS IN HONOUR OF H. H. FARMER

Edited by F. G. Healey. Nisbet. 244 pp. 35s.

These ten essays honour a scholar who for many years has been the leading philosopher at Cambridge. Appropriately enough most treat of philosophical subjects with an historical contribution from Gordon Rupp on Bucer. The editor assesses Farmer's influence and provides some biographical details. H. D. Lewis writes on enthusiasm, the Bishop of Durham on a personal God, G. F. Woods contributes his last essay before he died, and Professor Smart looks towards a future systematic theology. John Hick writes on Christology and Donald Mackinnon on the atonement. The whole makes a valuable contribution of essays by distinguished contributors.

THE PURITAN SPIRIT

G. F. Nuttall. Epworth. 358 pp. 42s.

Dr. Nuttall has spent a lifetime studying the Puritans, especially some of the less well known byroads of Puritanism. Dr. Nuttall has his own understanding of the term Puritan, and whilst the main part of the book (and the most important part) concentrates on the seventeenth and early eighteenth century, these assorted essays range far wider. They range from Bernard of Clairvaux, the Lollards and

Erasmus through to William Temple and the Ecumenical Movement. The later and more topical essays are interesting but of rather less permanence than the historical studies. The whole volume introduced by Gordon Wakefield makes a fitting tribute to a distinguished Church historian of the Free Church tradition. The reader will find here short studies of Baxter, Walter Cradock, Cromwell, Bunyan, Doddridge and Fox, *inter alia*.

JARED ELIOT: MINISTER, DOCTOR, SCIENTIST AND HIS CONNECTICUT
Herbert Thoms. Archon Books. 156 pp. $6.00

Jared Eliot was the grandson of John Eliot, the famous missionary to the Indians. He spent most of his life in Connecticut, and had close connections with Yale in its early days. Jared was a remarkably versatile man; he was probably the leading physician of his day in his locality, he was a minister in the Reformed tradition, he wrote the first American treatise on agriculture, and he was an educationalist. This illustrated book gives an interesting picture of eighteenth century New England life, and especially the life of the churches there. One particular feature is the way in which Calvinism had become perverted into the familiar religious kill-joy fatalist caricature, and though he is reliable in other fields, the author himself seems to share in the misunderstanding.

MEDITATION: AN OUTLINE FOR PRACTICAL STUDY
Mouni Sadhu. Allen & Unwin. 364 pp. 40s.

Mystics have always had a certain fascination for more ordinary mortals. The claim that mystical trances, produced by deep meditation, bring one nearer to the source of truth than any other type of experience is often made. It may be said to be the theme of this esoteric book on meditation from its simplest to its most complex forms. A great many new terms need to be learned—such as 'cliches of attainment' as well as the more common jargon, of modern psychology, gnosticism, occultism and much else. There are a few meditations on Christian themes, such as The Sermon on the Mount and the Imitation of Christ. To say the least, they are unusual. Some interesting tales of clairvoyance, by a Pole named Stefan Ossowiecki are recounted. The mysterious nature of the self and its relation to nature is affirmed with bewildering details, in the midst of which the author desires us to practise mental prayer; 'to adore the Supreme with love'.

THE RESTLESS QUEST OF MODERN MAN
W. G. Cole. OUP. 110 pp. 29s.

The Professor of Religion in Lake Forest College, Illinois, gives a running commentary from a Christian point of view on the current scene in America. The first four chapters describe, in familiar terms, the sense of 'lostness' of modern man. Our friends the existentialists, psychologists, moralists, playwrights—all proclaim in one way or another the human predicament, viz. that man came of age, feels he

is in a hostile environment from which he cannot escape and in which he has to make choices. The last three chapters attempt a spiritual therapy for this universal malaise. It is to point out the inevitability of making value judgments. Even the veriest atheist, if he wishes to be regarded as saying what is true, is assuming an objective reality—a nature of things—which is superior to man and the ground of being itself. The real question is as to the nature of Ultimate Reality. All living religions and philosophies call this reality God. All proclaim the ethical value of love. The author seems to suggest that we can have a saving community without being committed to any dogma. 'Ay, there's the rub!'.

CHARLES II

K. H. D. Haley. Historical Association. 23 pp. 3s. 6d.

Professor Haley of Sheffield surveys the two views of Charles—the Whig view of Macaulay, Treveleyan and others which rates him none too highly, and the Arthur Bryant view which sees him as a maligned monarch. Haley is not convinced by the extremer criticisms from the Whig camp, and yet he believes the Whig interpretation substantially correct. It is at least doubtful if any Stuart ever made a great monarch, despite the Caroline hagiography, but it is quite certain, as the professor shows, that Charles II was not one.

EVOLUTION AND CHRISTIAN HOPE: MAN'S CONCEPT OF THE FUTURE FROM THE EARLY FATHERS TO TEILHARD DE CHARDIN

Ernst Benz. Gollancz. 270 pp. 35s.

Has mankind a future? The theologians mentioned in this book, chiefly Americans and Germans, answer 'Yes'. They seek the inner connection between creation, the history of salvation and the end of time. Evolution, interpreted spiritually, is the key; not by natural but by 'supernatural' selection, as the whole universe moves towards 'Christification'. The Logos who became flesh in Jesus is the model for the perfection, not only of man, as the apex of evolution, but of the totality of nature, as the Holy Spirit continues to brood over the chaos of the unfinished cosmos. Teilhard is the most recent of these theosophical thinkers. God is always revealing himself, in physics, technology, molecular biology and indeed everything that is genuine knowledge. Evolution is from above not from beneath. It is a value term. The question I would like to ask is—what about the destiny of the individual human personality? Does he only share in a life evolution? There are 23 pages of notes and bibliography.

A CATALOGUE OF SIXTEENTH CENTURY PRINTED BOOKS IN THE NATIONAL LIBRARY OF MEDICINE

Compiled by Richard J. Durling. National Library of Medicine, Maryland. 698 pp.

This sumptuous volume, which arrived tied up in a red ribbon, will be of value to librarians, to historians of medicine, and to sixteenth century students. It is a professional catalogue with occasional explanatory notes, an introduction explaining what it is and on what

principles the book has been put together, and several indexes. The first is an index of printers and publishers by their (modern) geographical countries. There is a concordance of cross references with STC, and an index of vernacular imprints. The whole covers almost 5,000 books and is a careful and diligent piece of work (marred alas by a few small but careless slips in the introduction like *whise* for *whose* and some damaged type.) For *Churchman* readers the general Reformation relevance is likely to be of greatest interest. All the great names in Reformation printing are here . . . Robert Estienne the Bible printer, Froben of Basel Erasmus's printer, Sebastian Gryphius of Lyons, Jean Crespin of Geneva, Simon de Colines another Bible printer, Froschauer of Zurich, etc. All this shows the close connection between the revival of learning and the Reformation, between theological publishers and publishers in other academic disciplines like medicine and law, and how renaissance humanism and reformation scholarship are inextricably mixed up. It is true that Italy preponderates in this book, but then Italian publishing stayed rather more purely renaissance and if one may speak anachronistically 'secular', whereas reformation and renaissance studies fused north of the Alps. Reference books rarely hit the headlines, but this is an important contribution as a basic scholar's reference work, and beautifully produced.

RELIGION IN A CHANGING WORLD

S. Radhakrishnan. Allen & Unwin. 186 pp. 25s.

Here is an eloquent running commentary on the prospects for a spiritual interpretation of reality by a sensitive Hindu observer. It is difficult to know whether to value it more for its idealistic philosophy or for its religious insights. He sees man in both his tragic predicament as a sinner, as well as his dignity as a spiritual being. His critical observations remind us of the views of Reinhold Niebhur. Man is so conditioned by group alliances that he often fails to rise to his spiritual stature. He appeals to the spiritual and moral unity of all the living religions of mankind as the only hope for the future of the human race. Materialism and humanism, however advanced, only touch the surface of man's need. The only satisfaction is in union with God as creative spiritual reality.

Book Briefs

Hardback

Dialogue by Rosemary Haughton and Cardinal Heenan, Chapman, 182 pp., 21s., shows a progressive young RC lady and a Cardinal looking at the state of their church today. **The Diary of a Russian Priest** by A. Elchaninov translated by Helen Iswolsky, Faber, 255 pp., 45s., contains the notes of a distinguished Russian who fled to the west after the revolution, but who had previously been part of a circle seeking to rekindle spirituality among Russian intelligentsia. It appears in English in full for the first time, and was originally edited by the author's widow.

Paperback

World of Boys by E. C. T. Spring, Stockwell, 125 pp., np., contains reminiscences of scouting by one with much experience. **Guide to the Social Services,** Family Welfare Association, 270 pp., 8s. 6d., is the handy and comprehensive guide for 1967 containing social services classified by subjects plus address lists at the back. **Let's Have an Overseas Meal** by Margaret Clark, Lutterworth, 42 pp., 3s., contains eight recipes and cooking instructions for overseas meals.

Reprints and New Editions

Hardback

Readings in the Sociology of Religion edited by Joan Brothers, Pergamon, 239 pp., 35s., contains eleven essays reproduced or translated from periodicals plus an introduction by the editor. Several articles deal with religion and sociology.

Paperback

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