

'accidental cause' is a contradiction in terms' lead us to suspect that he is flogging 'conventional scientific and epistemological views' which have long ceased to be conventional and were never entertained by any but the most crudely mechanistic philosophers. It is this that perhaps prevents him from so much as considering the traditional account of synchronistic occurrences such as we find in Aquinas (e.g. *Summa* I, 116. 1). But it should not be supposed that, even for those who are unable to follow all its arguments or accept all its assumptions, the book may be dismissed as much ado about nothing. The 'astrological' experiment which he relates remains of abiding interest, the work abounds in illuminating sidelights, and its tendency is definitely on the side of the angels whose causality it repudiates.

Professor Pauli's interesting and learned monograph shows how this coincidence of nature and psyche emerged in a controversy between Fludd and Kepler in the beginnings of modern scientific investigation, and still remains crucial in its relevance to the 'position of the observer' for the contemporary physicist.

VICTOR WHITE, O.P.

THE GOSPEL ACCORDING TO ST JOHN. Introduction with Commentary and Notes on the Greek Text. By C. K. Barrett. (S.P.C.K.; 63s.)

The author of this scholarly work (the Rev. C. K. Barrett is a lecturer at Durham University) is described on the book-jacket as 'a brilliant and remarkably well-equipped New Testament theologian', and a Catholic biblical scholar finds no reason to quarrel with that estimate. His treatment of the text of St John is conservative and his theology in accordance with traditional teaching, notably with regard to the Christology of the Gospel. This is altogether in line with the conservative tone of those earlier commentaries on St John produced by Church of England scholars of repute, on account of which, as Sir Edwyn Hoskins pointed out in his *Fourth Gospel*, they were pilloried by continental liberal critics as 'insular, provincial, traditional, patristic, and apologetic'. The same writer goes on to complain in his chapter on the Authority of the Fourth Gospel that 'the problem of authority has occupied too large, and the steady work of interpretation too small a place in many recent Johannine studies, with the inevitable consequence that the theological world is *on edge*'. This is the criticism that, to my mind, must be levelled against the work under review. After reading the laboured discussion about the authorship, and therefore the authority, of the Gospel, one is left in a state of suspense and uncertainty; so that the open-minded reader can hardly avoid laying down the book with the question: This doctrine of the Fourth Gospel, fine as it is, can it be accepted as primitive Christianity?

We are reminded about the conflict of non-Catholic opinions about the author: that it was written by a Greek thinker for Greeks, and marks the hellenization of the Christian faith; that on the contrary the gospel is thoroughly Jewish and Palestinian in tone; that it is historical and written by an eye-witness of the events; that it is purely imaginary and symbolical in character and written long after St John's death; and so on *ad infinitum*. The author ends the discussion, very unsatisfactorily, by adding to the confusion in offering his own hypothesis, for which he admits that he can furnish no proofs, namely that the Apocalypse, the three Epistles and the Gospel of St John were none of them written by the apostle but by his disciples somewhere between A.D. 90 and 140. Introductions should always be read last!

R.G.

STUDIES IN THE GOSPELS. Edited by D. E. Nineham. (Blackwell; 60s.)

A heterogeneous collection of essays written by former pupils and admirers of the late R. H. Lightfoot, the biblical scholar who died in 1953. It consists of an introductory memoir of Lightfoot and a dozen essays ranging over the whole field of Gospel study, but with no common theme or argument. What witnesses to the widespread admiration and influence of the man in whose memory these studies were written is the fact that their authors are representative of so many centres of learning—Oxford, Cambridge, London, Manchester, Birmingham, and Aberdeen Universities. The source of this admiration and influence may perhaps be seen in the intimate description given of him in the memoir—a shy, reticent and diffident scholar, but very painstaking and sincere, who strangely enough became convinced that he had an important contribution to make to the world of biblical scholarship. This conviction sprang from his discovery of the German school of Gospel interpretation known as the *Formgeschichte* or form-critical school. Lightfoot strove to popularize the conclusions of these scholars in his Bampton lectures of 1934, later published in his *History and Interpretation of the Gospels*.

R.G.

ISLAM: Essays in the Nature and Growth of a Cultural Tradition.
By G. E. von Grunebaum. (Routledge and Kegan Paul; 21s.).

This book is introduced to us in a foreword by Robert Redfield and Milton Singer—presumably colleagues of Mr Grunebaum on the teaching staff of the University of Chicago. They inform us, rather cryptically, that it appears 'under anthropological auspices', not elsewhere apparent, since it reveals few, if any, traces of any real approximation to the outlook of the social scientist or the cultural anthro-