

## REVIEWS

THE MYSTERIES, Papers from the Eranos Yearbooks. Edited by Joseph Campbell. Translated by Ralph Manheim and R. F. C. Hull. (Routledge and Kegan Paul; 35s.)

The limitations of a brief review preclude a just appreciation, let alone a critical appraisal, of the many and various riches contained in this volume. The Mysteries of Eleusis are described and discussed by Walter Otto, those of Samothrace and the Kabeiroi by C. Kerényi, those of Orpheus by Walter Wili, those of Serapis by Paul Schmitt, those of Osiris by Georges Nagel, those of Iran by Father Jean de Menasce, O.P., those of Islamic mysticism and the Ka'ba by Fritz Meier, those of the Gnostics by Max Pulver and Hans Leisegang. Yet there is much more in these papers than such a listing might imply: for Kerényi (whose contribution might well be read first as the best introduction to the whole subject) includes an excellent account of the development of the meaning of *mysterion* and a penetrating discrimination between pagan mysteries and the Christian mystery; this latter is also well treated by Schmitt and Menasce. Schmitt also shows the interiorization of the ancient mysteries in the modern poetry of Joyce and Hesse. But it is impossible even to mention all the various sidelights shed by the authors in the exposition of their themes.

By way of transition from Pagan to Christian mysteries we are given Julius Baum's discussion of early Eucharistic iconography. Then follow what we may well consider the two *chefs d'oeuvre*: C. G. Jung's 'Transformation Symbolism in the Mass' and 'The Christian Mystery and the Pagan Mysteries' by Father Hugo Rahner, S.J.

A theologian, a historian, a liturgist may often be inclined to put question marks and exclamation marks in the margin of Jung's essay, but they can affect only points of detail, and leave intact the astonishing insights of the work as a whole. 'If I have any aim at all', he writes, 'apart from scientific truth, it is to show that the most important mystery of the Catholic Church rests, among other things, on psychic conditions which are deeply rooted in the human soul.' His exposition of the psychological meaning of sacrifice, which finds its highest expression in the understanding of the Mass, is far more illuminating and profound than is commonly offered by professed religious teachers; and his eccentric excursion into Patripassianism and Marcionitism cannot damp our gratitude.

Father Rahner's brilliant essay discusses in turn the history and significance of the comparison between the Christian Mystery and the ancient Mysteries, the Mystery of the Cross and the Mystery of Baptism. It takes as its motto Clement of Alexandria's promise to 'show you the mysteries of the Logos . . . in images that are known to' his pagan and mystery-initiated contemporaries. For all its brevity,

it is perhaps the most clear, definitive and illuminating treatment of the subject that has yet appeared.

The book is well illustrated and copiously indexed.

VICTOR WHITE, O.P.

PROVIDENCE AND SUFFERING IN THE OLD AND NEW TESTAMENTS. By E. F. Sutcliffe, S.J. (Nelson; 15s.)

The problem of suffering requires explanation in every system of religious thought. Fr Sutcliffe has tried to present the solution offered in the revealed Word of God. He has prefaced it, for the sake of perspective, with a summary of the views of other great religious systems in the Ancient East—Hinduism, Buddhism, Jewish Kabbalism, Zoroastrianism, and the religions of Egypt, Greece, Rome and Babylon. The latter receives a chapter to itself for the close affinity its thought bears to that of the Hebrews.

The biblical solution to the problem was not offered ready made from heaven. It had to be worked out in the blood, sweat and tears of the people through whom God revealed himself and his ways to the world. It is lack of realization of this that has stultified so much of our past exegesis, which has treated different parts of the Bible as equivalents and has made no allowance for the progressive nature of revelation. Fr Sutcliffe does well therefore to insist on presenting the solution in its historical unfolding, careful not to read our own ideas into the Old Testament. He begins with the Genesis account of the creation, which shows that suffering played no part in man's life as God designed it, and only came into the world through the disharmony produced by sin. In the following chapter the idea of corporate responsibility is discussed. It was a commonplace in the Ancient East that no man is an island, and the Israelite was at first content to see his own suffering as the consequence of his solidarity with Adam, and national calamities as the punishment of the national infidelity of his forbears. But such an explanation merely touched the surface of the problem, and still left the anguished searchings of those who saw that the wicked continued to prosper and that suffering bore no less heavily on the innocent. The fifth chapter describes the bewilderment of these as expressed in the Psalms, where ignorance of a future life could only offer blind trust in a just God as an answer to the problem. Chapter six discusses the idea of individual responsibility, especially as developed by Jeremias and Ezechiel. This counterbalanced to a degree the false emphasis given by too exclusive a concentration on corporate solidarity, but it only made the problem of innocent suffering the more acute. The exile period provided a deeper penetration of suffering, in Jeremias who saw that it was a necessary part of his very faithfulness to God, in the Deutero-Isaias who showed its vicarious value in his picture of the Servant of