

it. Père Congar in his discussion of the problem of evil distinguishes two levels of consideration. There is first of all an intellectual problem; and here Père Congar's answer that God 'when he created a sinful world willed at the same time the remedy for sin: he willed both things together', hard as it is, does face the issue squarely and not seek to evade it in abstractions. But in and through the problem can be seen the mystery of evil as it presents itself to man at grips with his destiny; a mystery which calls for reverence, whose meaning is only to be understood in the revelation of God's love.

Taken as a whole, then, this is a valuable collection of essays, and English Catholics should be grateful to Père de la Saudée and his translators. But even in rather better-fitting English clothes its spirit would remain obstinately continental; no doubt for Englishmen that will seem the source of its strength and its weaknesses alike. Whether they would be capable of a similar effort of collaboration remains to be seen; it would certainly be well worth trying.

LAURENCE BRIGHT, O.P.

A HISTORY OF CHRISTIANITY. By Kenneth Scott Latourette. (Eyre and Spottiswoode; 63s.)

This massive volume is no mere summary of its author's seven-volume *History of the Expansion of Christianity*. These chapters 'endeavour to be a well-rounded summary of the entire history of Christianity in all its phases and in its setting in the human scene. In them expansion must have a place and at times be prominent. However, it is only one aspect of a larger whole.' The vastness of such an undertaking within the covers of one book is obvious; and impressive indeed are the skill and thoroughness with which Professor Latourette has organized the enormous mass of material, the cohesion of so kaleidoscopic a narrative, and the lucidity of the presentation. Flat patches there are, here and there a faint suggestion of a catalogue, moments when the summary seems too summary (Hesychasm, Jansenism, for example)—it could not be otherwise. But it remains a single unified book, not an encyclopaedia. Professor Latourette's objectivity is sustained, sometimes almost unnecessarily: a very occasional trace of unconscious bias is welcome, for it shows that the objectivity *is* objectivity, and not indifference.

To examine this work critically as history would require a committee; to present a report on its judgments and findings would require another. But it is refreshing to find Professor Latourette writing that 'for the first time Christianity is becoming really world-wide. It is entering into the lives of more people than it or any other religion has ever done. Into the new and often terrifying stage into which the human race, bewildered, is being ushered, Christianity is more potent

than in any earlier era. It is by no means dominant. Never has that adjective been an accurate description of its place in the human scene. However, when the world is surveyed as a whole, it is more to be reckoned with than at any previous time.' Surely that seems a juster estimate than jeremiads about 'modern paganism' (*sic*): it is neither defeatist nor starry-eyed, and is characteristic of the urbanity and moderation of the whole work. And never for a moment does Professor Latourette forget, or let the reader forget, that he is writing a history of a religion, with its varied forms and facets: it is not the history of a culture or of ecclesiastical organizations or of Church-State relations, though these and other matters come into it. The book, of course, is hardly one for a specialist: great movements, personalities, matters of thought, action and life are necessarily dealt with too cursorily for that. But there will be few readers in England who will not profit from Professor Latourette's happily ample treatment of Christianity in the United States, which we tend consistently to ignore or under-estimate. There will, too, be few Catholic readers who will not profit from reading about the history and religion of those Christians with whom we are not in communion: for us to complain of Protestant ignorance of Catholicity lays many of us open to a withering *tu quoque*.

The reading of so solid and compressed a work is greatly helped by its excellent arrangement and printing. The index is good, and there is a score of clear outline maps. But one complaint must be made, concerning the selected bibliographies that follow each chapter. It is not so much matter of omission or commission (though some suggestions could be made under these heads), but of the notes appended to the books. Many of them are quite useless—'Carefully done', 'By a warm admirer', 'Comprehensive'. Here the inquiring student is let down.

DONALD ATTWATER

NEW TESTAMENT STUDIES. By C. H. Dodd. (Manchester University Press; 16s.)

Dr Dodd's scholarly understanding in New Testament interpretation, based as it is on penetrating and exact study of the text, contains enlightenment even for those of us who have but a rusty and amateur acquaintance with Greek. These studies, consisting of articles published in various periodicals between 1932 and 1950, that would otherwise lie buried in back numbers, are welcome in book form.

In the first essay Dr Dodd contends that, to some extent at least, a chronological framework underlies the incidents of our Lord's ministry recorded by St Mark. In the second he makes a careful analysis of the four small papyrus fragments numbered *Egerton Papyrus 2* in the British