

This is surely a mistake of some magnitude and demonstrates simply how easy it is for an historian to succumb to the fascination of external forms. *Essays and Reviews* articulates an intellectual adventure of some risk. The collection constitutes an active voice of great distinction in the history of Anglican apologetic. *Lux Mundi* is quite another sort of thing. And what sort of thing could only be demonstrated in a history of ideas. Something of real interest might be made, for example, from a comparison of Gore's heavy essay on 'The Holy Spirit and Inspiration' and Jowett's allusive and imaginative writing 'On the Interpretation of Scripture'. And much might be learnt from a consideration of Gore's approving in 1914 a more conservative faith being required of clergy than of laity. It is a question what sense it makes for such a man, who worked long after the hunting of the Essayists and Reviewers, to refer to himself as a 'liberal

Catholic'.

Between these two personages of English theologizing Dr Reardon has placed a grand procession of greater and lesser men and treated each with a remarkably even-handed justice. The book is full of good things. There is, for example, a proper appreciation of R. D. Hampden, and a dismissal of John Newman's *Elucidations* of that theologian's writings as 'a work of more skill than scruple'. And it is full of surprises. For example again, it is astounding that Dr Reardon, after his huge reading among these men, should still be ready to make as respectful a bow to Wescott and Lightfoot as to the great Hort.

Dr Reardon's book is a most useful buy for any student who wants a reference survey of theological worthies of this period which combines an encyclopaedic thoroughness with an humane enthusiasm.

HAMISH F. G. SWANSTON

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. LIII: The Life of Christ (IIa xxxviii-xlv), by S. R. Parsons and Albert Pinheiro. *Blackfriars; Eyre and Spottiswoode*, London; *McGraw-Hill*, New York, 1971. xx + 220 pp. £2.50.

The title which the editors have given this volume must not be taken as suggesting that St Thomas wrote a 'life of Jesus' in the sense which those words might have had for Renan or Paterson Smythe; it simply indicates certain incidents of the theological importance which lie between Christ's birth and infancy on the one hand and his passion and resurrection on the other; more specifically, his baptism, his asceticism, his temptation, his teaching ministry, his miracles and his transfiguration. The introduction is quite brief, the notes are almost entirely restricted to textual references, but the six appendices are up to date, penetrating and highly relevant. In particular the use which is made of such recent information and insights as that provided by the Qumran scrolls is most commendable; and, in spite of a tendency to what many people today will consider as fanciful typologizing, most of St Thomas's discussion, especially that of Jesus' relation to the Baptist and his baptism, loses very little of its theological validity. (In passing, I think few

'curious students of theology' will wish to follow the editors' advice to skip qu. xlv, art. 2, ad 2, with its long exposition of the views of Origen, Dionysius and Chrysostom of the nature of the solar eclipse at the time of the crucifixion!)

A few slips have been noted. On page 35, line 8, 'impassable' should be 'impassible'. On page 72, last line, *quie* should be *qui*. On page 153, line 1, *donec* should surely be rendered by 'until', not 'unless'. On page 155, line 19, 'not' should be deleted. In places (e.g., page 109, line 19; page 125, line 30; page 157, line 8), the italicization of the translation does not seem to correspond with that of the text. These are, however, small blemishes, and I would repeat my admiration of the appendices, as succinct theological expositions in their own right, especially those on the Baptism of John, the Baptism of Christ and the Transfiguration.

E. L. MASCALL