

this matter: p. 13); they are handed out and commended to 'ordinary' Christians, with the inference, and sometimes the direct statement, that this *is* Christianity, in its pure state. Yet it is obviously not so. There are, for example, two opposite ways in which a Christian may be contaminated by materialism—and the second way leads to Manicheism. In several places in this very book, the teacher inordinately bothers himself and his reader about food and drink—not, of course, how much, but how little—tithing ounces and quarter-pints. What *has* this to do with the Man on the donkey? Barsanuphius, who was seen of men only once in fifty years, writes a lot about eating, and very sensibly (as about other things)—but all he says in nine paragraphs is covered by the first. However, it is not simply a matter of emphasis and proportion. It is difficult to envisage the impact of the *Philokalia*—and of other works much nearer home—on the man at the garage and his wife at the sink; it is no less difficult to admit a dualism in Christian life ('spirituality'). This book presents a most beautiful (*Philokalia*) interpretation of Christianity: but so much of it, and the way it is expressed, is conditioned by a way of living entirely different from that to which God calls the overwhelming majority of his children.

It is interesting to learn that Messrs Faber and Faber are now going to give us the *Spiritual Combat* of Lawrence Scupoli as edited by Nicholas the Hagiorite and revised by Bishop Theophan, thus still further enabling Catholics to carry out the wish of the Holy See that they should familiarise themselves with religion in the Christian East. It may be recalled here that Nicholas in 1800 published a book of 'Spiritual Exercises', based on those of St Ignatius Loyola and including thirty-four three-point meditations. He and his friend Bishop Macarius were criticised by many of their Orthodox contemporaries as 'latinizers' (cf. *La Prière de Jésus*, anon., noticed herein last August).

DONALD ATTWATER

A THEOLOGICAL WORD BOOK OF THE BIBLE. Edited by Alan Richardson. (S.C.M. Press; 25s.)

This book is a kind of dictionary, although that word is deliberately avoided, because this book restricts itself to words of theological import in the Bible, the entries therefore being relatively few, and because the articles on each word are in the form of fairly elaborate essays. There are thirty-one contributors, and although the editor is a Canon of Durham, about half the contributors are members of various Free Churches, the other half being Anglicans. There are well-known names among them, such as the Anglicans Canon Carpenter, Professor Ramsey and Fr Hebert, and the Free Churchmen Professor Henton Davies, Professor North and Mr Schofield, the O.T. articles being for the most part the work of the Free Churchmen, which corresponds to the situation of

O.T. studies in this country where the Free Church contribution is so prominent.

The book is exceedingly well conceived. The words chosen as of theological import are well selected. For example, under letter C we find Call (called, calling), Canaan, Care, Chasten (chastise), Cherub, Choose (election), Christ, Christian, Church, Circumcision (v. Abraham), City, Commandment, Communion (v. Fellowship), Confess, Conscience, Consent, Conversation, Corner-Stone, Correct, Counsel, Covenant, Cover, Create, Cross, Curse. The treatment is scholarly and very concise, though it may sometimes be felt that the elaborate treatment of, for instance, O.T. usage of a word is more than the ordinary reader or teacher or preacher requires, while sometimes the treatment is slightly insufficient for the expert. Anyway, the idea of such a theological word book is most welcome. But there are drawbacks. The most serious is the unreliable orthodoxy. One turns naturally to the article *Christ*. On Christ's claims to Messiahship in St John we read: 'Here there is a clear contradiction between John and the other Gospels, and there can be no doubt that the evidence of the earlier gospels is the more trustworthy. Unfortunately, this means that there is no sufficient evidence to show whether or not Jesus in fact believed himself to be the Messiah.' Unsound doctrine on so central a point makes the whole work a little suspect. Article *Rock* denies that Peter is the rock. Article *Virgin Birth* includes the serious confusion of apparently supposing 'the Roman doctrine of Immaculate Conception' to refer to Christ! The Gospels are generally regarded as written at the earliest fifty years after the events (art. *Baptism, Resurrection, etc.*) Article *Sacrifice* includes no mention of the Last Supper. A further weakness (serious in theology) is that the bibliographies are confined to Anglican or Protestant sources, continental writers including a few German, Swiss and French Protestants. In other words, when (thinking of the big French *Dictionnaires*) we consider how a Catholic with his wide range and his traditional education could have edited such a book, we see the serious limitations of the present volume. One indeed wishes that there were a *Theological Word Book of the Bible* compiled from a true orthodox standpoint. Such a book would do well to place itself confessedly in the debt of Canon Richardson's work, and would then succeed in being the treasure-house that this book just fails to be.

SEBASTIAN BULLOUGH, O.P.

STUDIES OF THE SPANISH MYSTICS, By E. Allison Peers, Vol. I, 2nd edition revised. (S.P.C.K.; 22s. 6d.)

Each of the great countries of Western Europe seems to have had its school of mysticism; Professor Allison Peers has made his own that of Spain. Besides doing studies of individuals he has translated both