

world out of nothing 'in a beginning', and allowing man to co-operate with him in the continuing process of developing it till it reaches its predestined maturity. Time is the measure of this irreversible process, and it is time which is the primary phenomenon enabling us to perceive the ultimate rightness of the biblical metaphysic by measuring it against reality.

This is a courageous and stimulating approach, all the more valuable, one feels, for being so boldly opposed to current trends of thought among biblical scholars. If it is nothing else, it is a salutary antidote to any undue influence we may have felt from the exponents of biblical anthropology, or from the Myth and Ritual schools. The mere fact that M. Tresmontant treats of the content of Scripture as a truth to be tested rather than as a mentality to be investigated—that in itself is salutary. Yet again and again his theory seems over-simplified to the point of naïveté. It will satisfy neither the philosopher, nor the physicist, nor the exegete—him, perhaps least of all; indeed it can hardly fail at some point or other to exasperate each in turn. The hazardous nature of the philosophy speaks for itself. The theory fails to account for the most vital elements of Hebrew thought—the Day of Yahweh, for instance, or the concept underlying the Sabbatical laws. Yet M. Tresmontant deserves to be heard with patience. The discerning will be able to winnow out elements in this theory which are of lasting importance. If I have failed to convey this it is my fault as a reviewer, not M. Tresmontant's as an adventurous and penetrating philosopher of the Bible.

JOSEPH BOURKE, O.P.

EASTERN CHRISTIANITY IN INDIA. By Cardinal Eugène Tisserant.

Translated and adapted by E. R. Hambye, s.j. (Longmans; 25s.)

Among missionary countries India is distinguished by having a large nucleus of indigenous Christians, of Syrian rite, whose history goes back to the early centuries of the Church; unhappily, they are now divided, into Catholics, Jacobites, Reformed and others. India's political independence, and such symptoms as the emergence of the Church of South India, give these ancient Indian Christians a special importance and interest at this time, and they are now getting some of the attention they deserve. To the *Dictionnaire de théologie catholique*, vol. xiv, pt 2 (1941), Cardinal Tisserant contributed a long article entitled 'Syro-Malabare (Église)'. This learned study has been translated by Father E. R. Hambye, s.j., Professor of Ecclesiastical History in St Mary's College, Kurseong, West Bengal, who has revised and added to the original with the author's approval.

After a couple of chapters on the early days (the conclusion about the St Thomas tradition, on page 10, is surely too confident?), the

bulk of the text deals with the Malabar (Kerala) Christians from the time of the coming of the Portuguese in 1497, and is mainly concerned with that majority of them who remained faithful to communion with the Apostolic See. This book is therefore complementary to Bishop L. W. Brown's excellent *Indian Christians of St Thomas* (reviewed in *BLACKFRIARS* for January, 1957), which concentrated on the Jacobite dissidents. Cardinal Tisserant's handling of a long, complex and not uniformly edifying story is cool and balanced, thoroughly expert and well documented. But the uninformed reader would have been greatly helped by the provision of a schematic table, showing the origins, dates and relationships of the various Christian communities in Malabar today.

Cardinal Tisserant makes no formal judgments and points no morals. There is no need to. At a time when the need to 'naturalize' Christianity in India, as in all missionary countries, is widely recognized, it is obviously most unfortunate that the Syro-Indian Catholics should be so heavily westernized—and this is not a matter simply of liturgical hybridism. That is why the emergence and rapid growth of the 'Malankara' body, originating with the reconciliation of the formerly Jacobite Mar Ivanios and Mar Theophilos in 1930, is so important. The business of Archbishop Menezes and the Synod of Diamper is examined fully and very fairly; but after all that was only the beginning; the naivety of Father Antony of Bassein, the working according to 'an opinion which Rome has always refused to acknowledge', was continued over 350 years (pp. 37-38).

The translation is rather pedestrian, and the reader is confronted by such strange words as Antiochian, finalize, Sassanide, euphoria, and padres (for C.M.S. clergymen); there is a confusing slip on page 192, where 'Catholics' is printed for 'Catholicos's'. But Father Hambye has made some valuable additions, among them appendices giving lists of hierarchs of various churches and a chronology, and he has furnished a truly impressive bibliography of nearly fifty pages. To that bibliography *Eastern Christianity in India* is an English addition of first-rate importance.

DONALD ATTWATER

MARIA MONTESSORI—HER LIFE AND WORK. By E. M. Standing. (Hollis and Carter; 21s.)

Every Catholic interested in education will welcome Mr Standing's book. Here, at long last, is a full authoritative account, written by a Catholic, of the much-misunderstood 'Montessori Method'—the life-work of a great Catholic educator and pioneer. Particularly in Chapters 9 and 17, 'The sensorial foundation of intellectual life' and 'Liberty in education—true and false', Mr Standing dissipates two of