

WHAT MEAN THESE STONES? By Millar Burrows. (Thames and Hudson; 12s. 6d.)

The purpose of this book is 'To analyse the contributions which archeology can be expected to make and has made to biblical studies, and to determine their actual bearing on the value and significance of the Bible'. The beginner is introduced to the various types of archeological material by means of carefully chosen representative examples, covering the entire field of biblical history. In each case he is shown the precise relevance of the particular type of material to the Bible, what sort of conclusions may be drawn from it and how, and again representative examples for all periods are given of what biblical archeology has achieved and may yet achieve. These conclusions may be summarized very broadly under the headings of Exterior Confirmation, New Understanding of Ancient Life and Customs, and Supplementary Information.

This author's quiet wisdom and clear sympathetic style are surely ideal qualities for the task he has set himself. This ought to be an invaluable book. It must be explained however that it is an unrevised reprint of a work which first appeared over fifteen years ago. Since then few sciences have progressed so swiftly as biblical archeology, and this popular presentation does not always escape from the obvious disadvantage of being decidedly out of date. For instance, when dealing with the chronology of the Exodus the author relies heavily on the now largely discredited conclusions of Garstang, and seems to suggest that the disturbances reflected in the Amarna letters are to be identified with the incursions in which the Hebrew nation took part—a view now generally and decisively rejected.

Moreover, it cannot be pretended that this work has been improved in the reprinting. The large clear print of the original has been replaced with type which is extremely small and tiring to the eyes. The illustrations which were never very distinct now become smaller and darker than ever. The two maps provided seem woefully inadequate in a work of this scope. The index and table of contents also remain meagre and insufficient, and the chapter headings give only the very vaguest indication of what the book contains and where.

JOSEPH BOURKE, O.P.

THE WRATH OF THE LAMB. By Anthony Tyrrell Hanson. (S.P.C.K.; 25s.)

Since the appearance of the first volumes of the *Theologisches Wörterbuch* biblical scholars have increasingly used and perfected the art of the special study. It is a technique whereby a key biblical concept is isolated and explored from its first appearance in the Old Testament to its final development in the New. The present work is a fine example.

Dr Hanson shows convincingly that 'the concept of the wrath of God is one of the great foundation principles of Christian thought'. His conclusions, which are the result of a most detailed and exact investigation of the Old Testament, Inter-Testamentary, and New Testament evidence, may be summarized briefly as follows:

In its development in the Scriptures the idea of the divine wrath undergoes an almost complete transformation. It began as something like a capricious emotion. (Probably one of the oldest instances is the story of Uzzah, II Samuel vi, 7, 8.) In the Deuteronomic tradition and the pre-exilic prophets it approximates to the strong, personal, emotional reaction of God to flagrant sin. From the time of the Exile onwards two distinguishable conceptions of the wrath of God gradually emerge. The first sees it as something impersonal and automatic, an inexorable law whereby the consequences of sin worked themselves out in history. This is found in the Chronicler, Daniel, and certain of the psalms. The other tendency was in the direction of an apocalyptic conception. Here the wrath is visualized as Yahweh's strong personal and emotional reaction to sin. This occurs in most Old Testament apocalyptic with the exception of Daniel, and also in the prophetic tradition.

'The New Testament writers viewed the concept of the wrath from the farther side of the life, death, and resurrection of the Messiah. Consequently their experience of God as personal was infinitely deepened . . . the revelation of God which they had experienced in the Messiah was of God as personal *love*. This impression was so strong and definite that they could not think of him at the same time as personal wrath. On the other hand, outside the circle of those who were aware of God's love they saw an impersonal kingdom of sin. It was no invention of the theologians; it was something from which they felt themselves delivered through Christ. Its existence is implied in the existence of the salvation they enjoyed. Paul did not invent this sphere, but he brought it into conscious relation with the sphere of salvation by his doctrine of the law-state from which we were delivered by grace. . . . That sin should bring its own retribution is a law of the universe created by God; so the wrath is the wrath of God.' (pp. 194, 195.)

The concept comes to its full consummation in the Apocalypse. And here Dr Hanson concludes that 'In the difference between Yahweh's garment being sprinkled with blood and Christ's robe being dipped in blood lies all the difference between the Old Testament and the New, the difference between the conception of God judging his enemies by shedding their blood, and the conception of his judging them by shedding his blood for them. . . . Many theologians, failing to perceive

the radical transformation which the Old Testament concept of wrath has undergone in the light of the New Testament revelation of God's love, . . . do not seem able to attain the height of St John's thought, which sees him (Christ) as both the Redeemer and Judge. Not one after the other but one because of the other.' (p. 177.)

Occasionally perhaps a little lacking in imaginative insight, this is primarily a specialist's book, a most detailed and precise investigation, and a fine example of clear, patient, and accurate scholarship.

JOSEPH BOURKE, O.P.

TRIDENTINE SEMINARY LEGISLATION, ITS SOURCES AND ITS FORMATION.

By James A. O'Donohue, A.B., J.C.D.

This monograph has for its object a presentation of the origins and development of the Tridentine seminary legislation. The account of clerical education and formation from the days of the Carolingian Empire up to the middle of the twelfth century, and then on until the fourteenth century, is slight, despite the high intellectual and spiritual achievements then by the clergy outside the quadrangles of cathedrals. The rise of scholasticism was of profound importance, and the coming of the Friars Preachers merits more than a short footnote on page 107. Within a hundred years of its foundation the Order of Preachers had established 647 priories which were centres of learning and formation frequented by the neighbouring clergy.

There were two extra-conciliar events which exercised a notable influence on the final seminary legislation of the Council of Trent. The first was the founding by Cardinal Morone of the German College, entrusted to the care of the recently formed Society of Jesus and opened in Rome in the autumn of 1552. The Dominican Cardinal John Álvarez of Toledo was one of the three administrators of the new college. The second event was the legislation of the Legatine Synod, November 1555 to February 1556, under Reginald Cardinal Pole. Here the word seminary, 'seed bed', seems to have been used for the first time, to designate a school exclusively dedicated to the formation and training of future clerics.

A more accurate picture could have been drawn had closer attention been paid to the actual membership of the Council. There it will be seen that the Jesuit representation was negligible, whereas of all the representatives of religious orders the Dominicans were in the majority. Eighty-four were present during the various sessions from 1545 to 1563, of whom thirty-two were Fathers of the Council, i.e. thirty Archbishops and Bishops, with two Masters General. The remaining fifty-two attended as theologians. Among the leading personalities from the Order of Preachers, and given a place in the special preparatory