

key which avoids both anachronistic interpretation of the word and the rather over-Empsonian exploitation of maximal double entendre favoured by Kahn and Diano. Hussey suggests that *logos* does indeed mean "statement", and that it is a permanent feature of the universe because the cosmic processes are, in Heraclitus' view, a kind of statement; the universe needs to be interpreted in essentially the same way

that a statement needs to be interpreted.

The other articles are all well worth reading. I would particularly commend Schofield, "The dénouement of the *Cratylus*", and Cooper, "Aristotle on natural teleology". Altogether, the book is an admirable and well-merited birthday present for a great teacher.

SIMON TUGWELL O P

**THEOTOKOS, by Michael O'Carroll C.S.Sp.**  
*Dominican Publications, Dublin.*

Michael O'Carroll has compiled a theological encyclopedia of the Blessed Virgin Mary, covering everything from Anglican views on her sanctity to Catholic views on her virginity in partu. It is a magnum opus, beautifully printed, with the topics alphabetically set out and exhaustively comprehensive: a random page from the letter 'A' section lists Abelly, Louis; Abercius, epitaph of; Abraham of Ephesus; Absalom of Sprinkirsbach; Adam the Elder (senior) and other obscurities.

It is not an apologetic book but it is a Catholic one, concerned to explain Catholic thinking on this most Catholic of subjects, and where necessary to defend and justify it. There is a lot about the dogmas of the Assumption and the Immaculate Conception, with good defensive accounts of their formulation. There is a lot about east European Mariology, to which the Catholic Church has been indebted from the time of St Basil in the 4th century to St Sergius Bulgakov, who died in 1944.

Overall, the emphasis is on the theology of the Fathers and of Vatican II, whose decrees are enthusiastically quoted. The centuries in between get shorter shift. There is no mention of the Marian cults and local devotions of the 15th century, no cultural explanation of the troubadour and Franciscan devotion to Our Lady in the 12th century, no mention of poetry devoted to Our Lady, and only one section on the vast wealth of Marian art.

The Fathers offer more solid theological ground. Some of it impenetrably solid. The 4th century was evidently obsessed with virginity and its Christian theologians took the obsession to dizzying heights. St

Jerome brought the contemporary debate in Roman society about the relative merits of marriage and virginity to a conclusion resoundingly in favour of virginity. The old Christian favourite about humanity being damned by a woman, Eve, and then saved by a pure woman, Mary, dates from this time and inspired Jerome to say, in one of his milder moments, that the sole purpose of marriage was to fill the world with virgins. What he said in his keener moments is simply unbelievable.

By the time one has got through the letter 'V' in this encyclopedia, with two doses of Vatican Council and countless doses of virginity, it is a relief to go on to 'W' with its minor subjects like William of Newburgh and William of Ware. The section on Woman and Our Lady broaches the burning question of Women's Lib and the suitability of Mary as a model woman for the 20th century, and makes the delightfully understated conclusion that the Church needs to do some thinking about it.

Some of the Church's deepest thinking on Mary has been on the most scantily written passages in the gospels. The single phrase "she pondered all these things in her heart" has traditionally been taken to show Mary as a model of faith and acceptance, and Michael O'Carroll gives impressive support from every kind of Christian source for that interpretation. There is little about Mary in the gospels. As O'Carroll points out, none of them explicitly say she was the mother of Jesus; St Mark hardly mentions her at all. Yet she quickly became, and has remained ever since, a central object of Catholic devotion.

O'Carroll's encyclopedia outlines and details Mary's Catholic career in a compila-

tion that will be invaluable to Marian scholars.

TERESA McLEAN

**ASTROLOGY IN THE RENAISSANCE: The Zodiac of Life by Eugenio Garin**  
*Routledge & Kegan Paul, 1983. pp 144. £10.95*

There are four themes discussed in this book concerning the centrality of astrology in the changing patterns of thought in the Renaissance. It was the author's intention to show that astrology, which is a difficult, indeed thorny, subject for us in the twentieth century, was intimately bound up in the decline of an allegorical, magical world view as the seeds of modern scientific thought germinated during the 14th to 16th centuries. His contention is that the changing cosmology (and theology) was, at least partially, worked out in astrological thought. As such the book promised what might have been a very relevant account of a debate that still continues today, for current thinking about astrology is focussed on the same issue, namely as to whether astrology is a sacred science, intimately connected with a religious understanding of the world, or whether it is a contingent and empirical science, correlating to reality in such a way as to be subject to statistical methods of analysis.

The expectation, however, is rarely fulfilled as Professor Garin moves from theme to theme, in what was originally a set of four lectures. Instead we are presented with a rather dense translation of a rambling work of scholarship. The reader of this slim volume has to work very hard to extract the message. Any historical sense is confused by insufficient chronology and unless the reader has a fairly detailed background in Italian Renaissance studies he might find the text patchily obscure. Sentences, for example, sometimes ramble on for a whole paragraph, with so many sub-clauses, and with the whole direction of the sentence changing, that one is left baffled. However, the text is not all like that so some passages have a clarity that encourages one to continue through the book.

The first theme of the book concerns astrology and history, in which the author shows that there was never a clear distinction between divinatory astrology and mathematical astronomy during the Renaissance. Neither was there, he argues, a rekindled interest in astrology due to the emerging humanist philosophy, but that the debate on the relation of the heavens to man on earth was linked to all cultural and religious thought of the day; the new sciences posed just as difficult a set of deterministic problems as did divinatory astrology and magic. Indeed magic is the second theme of the book, especially the magic formalised in the Arab text, the *Picatrix*.

Lecture Three is entitled "Neoplatonism and hermeticism" and picks up the two contrasting modes of thought that were so closely entwined in the later middle ages; one being the holistic metaphysic and the other an increasingly fragmented but practical ideology. Of these two world views, the 'poetic' and the 'rhetorical' as Garin calls them, it is the latter that crystallized into the 'scientific' and yet astrology and magic were connected with both. The scientific framework was worked out just as much from magical formulae as from mathematical ones.

As Professor Garin attempts to tie the ends together in his last essay, "The Criticism of Astrology", he works over the same ground. Astrology did not disappear because it was 'expelled as a beast' after a moral reform, but like the complexity he works through in Renaissance history, it is still linked to conceptions of reality which are with us still. I only wish that link with the present age was easier to find in this book.

MICHAEL SHALLIS