

than in any earlier era. It is by no means dominant. Never has that adjective been an accurate description of its place in the human scene. However, when the world is surveyed as a whole, it is more to be reckoned with than at any previous time.' Surely that seems a juster estimate than jeremiads about 'modern paganism' (*sic*): it is neither defeatist nor starry-eyed, and is characteristic of the urbanity and moderation of the whole work. And never for a moment does Professor Latourette forget, or let the reader forget, that he is writing a history of a religion, with its varied forms and facets: it is not the history of a culture or of ecclesiastical organizations or of Church-State relations, though these and other matters come into it. The book, of course, is hardly one for a specialist: great movements, personalities, matters of thought, action and life are necessarily dealt with too cursorily for that. But there will be few readers in England who will not profit from Professor Latourette's happily ample treatment of Christianity in the United States, which we tend consistently to ignore or under-estimate. There will, too, be few Catholic readers who will not profit from reading about the history and religion of those Christians with whom we are not in communion: for us to complain of Protestant ignorance of Catholicity lays many of us open to a withering *tu quoque*.

The reading of so solid and compressed a work is greatly helped by its excellent arrangement and printing. The index is good, and there is a score of clear outline maps. But one complaint must be made, concerning the selected bibliographies that follow each chapter. It is not so much matter of omission or commission (though some suggestions could be made under these heads), but of the notes appended to the books. Many of them are quite useless—'Carefully done', 'By a warm admirer', 'Comprehensive'. Here the inquiring student is let down.

DONALD ATTWATER

NEW TESTAMENT STUDIES. By C. H. Dodd. (Manchester University Press; 16s.)

Dr Dodd's scholarly understanding in New Testament interpretation, based as it is on penetrating and exact study of the text, contains enlightenment even for those of us who have but a rusty and amateur acquaintance with Greek. These studies, consisting of articles published in various periodicals between 1932 and 1950, that would otherwise lie buried in back numbers, are welcome in book form.

In the first essay Dr Dodd contends that, to some extent at least, a chronological framework underlies the incidents of our Lord's ministry recorded by St Mark. In the second he makes a careful analysis of the four small papyrus fragments numbered *Egerton Papyrus 2* in the British

Museum collection. These were edited in *The New Gospel Fragments* by Sir Harold Bell and Mr T. C. Skeat. They are probably the oldest existing New Testament writing apart from the John Rylands fragment of St John's Gospel. The interest of the 'Unknown Gospel', as it has been called, lies in speculation as to its dependence or the reverse upon the canonical gospels, and particularly upon the fourth. Could this problem be solved by proving it to be part of their source material, light would be thrown on the question of the dating of St John, bringing it back, with considerable probability, to the opening years of the second century. These two essays are followed by an interesting study, 'Natural Law in the New Testament'. The two final essays on 'The Communion of Saints' and 'Eternal Life' show a disappointing lack of fullness of treatment, traceable perhaps to the author's theological presuppositions in regard to the nature of the Church and the grace it mediates.

The heart of the book, however, may be said to be the three central essays, one on 'Matthew and Paul', in which in spite of obvious dissimilarity the two writers are shown as having common points of outlook, and two on 'The Mind of Paul'. These form an admirable prolegomenon to the Pauline Epistles. Dr Dodd in the first essay of the two on St Paul's mind traces a psychological change in life and character, amounting to a second conversion, the turning point of which is the incidents connected with the writing of II Corinthians. This issued in a fuller and maturer humility of approach to the message of redemption which transcends the harshness of the earlier dualism between 'this age' and 'the age to come'. In the second of the two essays he seeks to establish a connection between this change and various developments of thought to be discerned in the Epistles, more especially the alteration of St Paul's angle of vision in regard to the second coming.

Much of the kind of interpretation of which Dr Dodd is a master, suggestive and illuminating as it is, and stimulating to living thought about the content of the New Testament, is necessarily conjectural and based in the last resort upon hypothesis. It is significant that the opening words of his first essay are: 'The criticism of the gospels has achieved at least one secure result. Scarcely anyone now doubts that Mark is our primary Gospel.' That was written in 1932. Presumably Dr Dodd is still unshaken in holding this, as indeed are almost all non-Catholic New Testament scholars. Yet there are indications that the foundations even of this position may in time come to be considered less than firmly established. The Abbot of Downside published his *Originality of Matthew* in 1951. A reviewer in *Theology* (March 1952) wrote of it: 'As one who has hitherto assumed, perhaps with too little investigation, the priority of Mark I admit that I can no longer regard the position

with complacency. It is perhaps time English scholars mislaid for a time their copies of Streeter. . . .’ He goes on to show reason for thinking that the synoptic problem has not yet been solved because the right method of dealing with it has yet to be applied. If this attitude to present assumptions were to become widely prevalent a major revolution in New Testament criticism would be on the way.

HENRY ST JOHN, O.P.

ISLAM. By Alfred Guillaume. (Penguin Books; 2s.)

This is a valuable addition to Penguin Books devoted to religious matters. Indeed, no better person could have been chosen to write an up-to-date book on Islam than Professor Guillaume, who has already laid us under a debt by, among other things, his editorship of the excellent *Legacy of Islam*.

Particularly valuable, in this new book, are the chapters ‘Apostolic Tradition’ and ‘Islam today’, the former because it is rare, in a manual of this size, to find any mention or discussion of the sayings traditionally ascribed to the Prophet Mahomet, let alone such a full and critical account as is given by the author. As to the chapter ‘Islam today’, it deals mainly with recent developments in social and matrimonial legislation in various Islamic countries. It is a pity that significant changes of this kind in modern Persia are not referred to. This may be due to the author’s preoccupation with Arab countries. Persian influences in the lands now constituting Pakistan, and further afield, have often, within the framework of Islam, outweighed Semitic influences. Islam is far from having obliterated the sharp contrasts between Arab and Persian. And yet we find Persian art, both in the British Museum and in the Victoria and Albert, summarily classified as ‘Islamic Art’! It is as if, in a gallery of European art, mention of England, France, Spain, etc., was passed over in favour of ‘Christian Art’.

Considering the attention bestowed by Professor Guillaume on Egyptian affairs, it is surprising that no reference is made to the debate which has raged in Cairo since 1947 around the thesis of Khalafallah on the subject of the ‘stories’ (*qisas*) found in the Qoran, a thesis which adumbrated a new form of Qoranic exegesis and which was roundly condemned by the divines of al Azhar.

A contemptuous reference, on page 124, to ‘Umar Khayyam is unhappy and largely unmerited, apart from the dubious statement as to the poet’s adhesion to the ‘Ismaili sect. On page 125 the following reference to the Druzes of the Lebanon seems rather baffling: ‘They are a friendly . . . people, whom it is always a pleasure to meet. . . . They were responsible for three separate massacres of Christians.’

CYPRIAN RICE, O.P.