

The externality of Mr Liddell's conception of 'form' (one feels, at times, it could be expressed in graph terms) is present in his interesting first chapter, when he suggests the contemporary 'standardisation of life' has made more difficult the novelist's task of choosing a suitable subject. Surely, in spite of changing economic and social circumstances, the human personality as such—the subject of the artist—neither increases nor diminishes as potential artistic material; the days of Mr Leopold Bloom were shaped by the modern 'standardisation of life', but Joyce found in them justification for a contemporary statement of the Ulysses theme. Mr Liddell's observation that 'we are not responsible for the effects of our writing on other people, further than our intention goes . . . and purity of intention is to be deduced by the methods of literary criticism, and no others, from style not biography—for a vicious man can sometimes remain a virtuous writer', might well be pondered by those whose minds are exercised by the moral effect of the novels of M. Mauriac and Mr Graham Greene. It seems odd, however, that when Mr Liddell should make so explicit a moral distinction between the man and his writing, he should, in the next paragraph, offer Fowler's *Modern English Usage* as suitable reading for spiritual advancement.

The appendix is chiefly interesting for its remarks on Alain Fournier, in whom there has been a recent revival of interest. The more general concern of the appendix casts an interesting sidelight on the question of 'the Catholic novel'. Here, Mr Liddell suggests, 'Christian' is a term which might sometimes be fittingly applied to writers, such as Fournier and Forrest Reid, who while indifferent to dogma, were extraordinarily sensitive to the supernatural. The argument, as Mr Liddell develops it, certainly causes reflection, but it is too vaguely formulated, too susceptible to unwarrantable extension, to carry conviction, and in this it is characteristic of the book as a whole, where the force of the discussion is continually lessened by being too casually organised and insufficiently developed.

IAN GREGOR

THE NAMES OF JESUS. By Vincent Taylor. (Macmillan; 12s. 6d.)

Dr Taylor is a scholar who owes much to Bultmann and the 'Form Criticism' school, but in this study of the names and titles of our Lord there is little that a Catholic must necessarily disagree with, disagreements mainly concerned with the dating of the Pastoral and Catholic Epistles presupposed, and the use of the word 'creative' with regard to the development of theology. His endeavour is to penetrate the mind of the primitive Church by studying the frequency and shifting popularity of the names and titles given to Christ by himself, his apostles and his earliest followers: each generation, almost each decade, shows how those that were inadequate to express their vision or their devotion were discarded and others found

or popularised which were more satisfying. This treatment of the embryonic development of Christology is stimulating, but two criticisms might be made: first, since this study is based on written sources and on oral tradition only in so far as it survives in written sources, conclusions regarding the popularity of this or that title at a given moment in a given place cannot be extended to the Church as a whole; secondly, a distinction should perhaps be made between names and titles which were genuinely universal, popular and liturgical, and those which may have been no more than a literary device—for example, the 'I am . . .' sayings in the Gospel according to St John, and certain titles used in the Apocalypse. Nevertheless, in outline Dr Taylor's thesis is convincing, and the short separate studies of each title or group of titles are satisfying to mind and heart in their combination of learning and devotion.

BENET WEATHERHEAD, O.P.

**THE ROOT OF THE VINE: Essays in Biblical Theology.** By Anton Fridrichsen and others. (Dacre Press; 16s.)

This is a collection of essays by the former New Testament Professor at Uppsala University, Sweden, and some of his pupils. The collection was planned by the Anglican Benedictine, Fr Gregory Dix, after whose death the burden of publication fell on the Rev. A. G. Hebert, of Kelham. Its purpose is to let English readers and scholars know what is going on in the Swedish scriptural world, and in particular to exhibit the handling of the newer typological school of exegesis. Since the Uppsala School seems to be equally at home in French, German, and English (in which all the present essays have been written), the task of comprehension has been made easy.

These Swedish writers are rediscovering for themselves the Catholic theology that their Protestant ancestors cast away at the Reformation. And they are rejoicing, quite rightly, in their new discovery, which must surely lead them back—if they proceed logically—into the unity of the Church. This is the exciting and interesting fact about this book for us English Catholics, and we will do well to follow the movement (and of course more especially the parallel movement in this country) with sympathy and appreciation. Above all, they are rediscovering the notion of the spiritual unity of the Old and New Testaments and the Catholic idea of the Church as the Body of Christ.

This is not to say that all the conclusions and ideas of these Swedish theologians conform to strict Catholic orthodoxy; but it seems to the reviewer that the Holy Spirit is breathing among them a new life and a Catholic approach to Christ, which Catholics who live at 'the centre' must neither despise nor ignore but on the contrary encourage and assist as far as they can.

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