

per but I Corinthians 11:23-26 is a set of instructions for those presiding at the Lord's Supper and not for the congregation in general; certain conditions of discipleship, such as Matthew 10: 1-11:1, are special conditions for those who would be ministers; the Leicester Codex 69 version of Luke 9:60 omits "to bury their own dead" and this variant, which is authentic, is addressed to future ministers of the kingdom; the story of the rich young ruler is addressed to potential ministers who alone are required to sell all.

In the three appendices O'Neill seeks to demonstrate that: the solution of the Synoptic Problem involves an Urmarkus in Hebrew or Aramaic which Matthew, Mark, and Luke translated independently; Jesus never used the title "Son of man" of himself but that when he used the expression he was simply referring to himself as "a man"; and the expression Jesus actually used was not "the kingdom of God" or "the kingdom of heaven" but simply "the kingdom".

Whereas the present reviewer was prepared to find new and independent interpretations and hypotheses by O'Neill on these various subjects, he must confess that after a time he began to think that whereas O'Neill was not bound to the "assured results of New Testament scholarship" he may be more bound than he

realises to an iconoclasm of such results. Many (politeness causes me not to say "most") of his arguments are unconvincing and strained. One cannot help but sense that at times he manipulates the evidence in order to support his conclusions. Only a few examples of this can be mentioned: his use of the Leicester Codex 69 against all the other textual evidence to make Luke 9:60 prove his point; his attempt to make Matthew 12:28 say "If you are wrong about my exorcisms . . . then you have pronounced against yourselves the judgment God will pronounce when he comes openly to reign"; his appeal to "logic" to deny that Jesus over-ruled Moses on the issue of divorce; etc. This reviewer also finds questionable both the assurance with which O'Neill believes that he can reconstruct what occurred behind our New Testament texts as well as the legitimacy of such reconstructions. The book is also marred by a number of careless mis-spellings.

The value of this work is that it makes us realise that we must always rethink and re-evaluate the "assured results of Biblical scholarship", for the historical-critical method must be continually critical of its own results and methodology. The reconstructions of O'Neill, however, are far from convincing.

ROBERT H STEIN

BOETHIUS: THE CONSOLATIONS OF MUSIC, LOGIC, THEOLOGY AND PHILOSOPHY by Henry Chadwick. *Clarendon Press, Oxford, 1981. pp xv + 313 £18.00.*

The simultaneous publication of this study and the collected papers in honour of Sir Basil Blackwell edited by Margaret Gibson (to which Professor Chadwick has contributed the introduction) fill a long-felt gap in the literature on Boethius. Both studies cover the life and work of Boethius in all their aspects. The essays are concerned both with Boethius himself and

with his medieval influence; the present volume takes a much briefer look at the medieval Boethius and after. The essays present the *status quaestionis* on each of their topics with the specialist's needs in mind; Professor Chadwick's *Boethius* is designed to introduce the general reader to Boethius as well as to supply the specialist with a full biography and the results of

new investigations in several areas. Although there is some overlap of subject-matter, then, these new Boethiana cannot be said to duplicate one another. In many respects they are complementary.

The great merit of this *Boethius* – and one which no collection of essays can hope to emulate – is that it gives us for the first time not only a complete Boethius, whose many-faceted labours are, for the first time in detail, convincingly shown to be the product of a single mind. We begin with an examination of Boethius in his time, the historical, political and cultural background. Here the study of the Neoplatonic schools on whose work Boethius drew, that of John the Deacon, recipient of one of the *opuscula sacra* and an original piece on the Laurentian schism are especially valuable.

The 'four ways' to higher learning come next, as Boethius would have approved. The technical explanations are especially welcome in this section on the quadrivium, and for the most part very clear; as we should expect from Professor Chadwick, the subject of music is handled with particular skill and insight. Logic is treated at length; the large proportion of Boethius' surviving output which is concerned with logic demands a substantial chapter. Again the exposition dexterously balances the needs of the reader with little knowledge of the content of Boethius' commentaries and monographs, and the requirements of those who would like to know more about Boethius' sources than has hitherto been brought together in a single study.

EARLY AUDEN by Edward Mendelson. *Faber and Faber*, 1981. pp xxiii + 407 £10.00

There are many now inclined to believe that Auden has been much over-rated, and that the time is right for a cool reappraisal; but even the doubter would not

The chapter on the theological tracts sets out to perform two services for Boethius: to establish beyond doubt their authenticity as his works, and to explain why Boethius was moved to write them and what they are about. Their obscurity has, except for the brief period of their popularity which reached its height about 1150, tended to displace them from their proper position in the Boethian corpus.

The final chapter on *The Consolation of Philosophy* draws upon a vast body of literature – more has been written on the *Consolation* than upon any of Boethius' other works – to take a fresh look at the central problem of providence, fate, divine fore-knowledge and free will with which Boethius was struggling as he wrote. The problem of reconciling the Christian theology of the *opuscula sacra* and the apparent paganism of the *Consolation* is confronted squarely.

This is a well-proportioned and spacious book, written with the author's characteristic wit and compressed energy of style. It succeeds remarkably well in overcoming the inherent unevenness of its subject and in making all Boethius' writings appear as readable and intelligible as the *Consolation of Philosophy*. It is a book of both history and ideas.

An economical system of references in the text eliminates much of the baggage of footnotes. There is a brief survey of the preservation and transmission of Boethius' works and of editions and a good index.

G R EVANS

seriously question Auden's importance as a poet of the 1930s, perhaps even as the poet of the 1930s: the "early Auden" must always claim our respectful atten-