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idiom and practice of Latin Catholicism; they use the Latin Mass and service of Benediction, have instituted May and October devotions, and the Living Rosary, and even say the vernacular prayers after Mass enjoined by Leo XIII. There is no indication that they are in any way interested in movements of theological thought going on in other sections of the Church of England, or that they are unable to think of the Faith in any but a strictly Latin dress. The only theological work mentioned is a Catholic Manual of Moral Theology. The discussion on Anglican Orders seems to peter out just when the crux of the whole question (external intention) is approached, and a naive hope is expressed that corporate Reunion will be attained within a decade or two.

This group, concerning which his own co-religionists said to the author, rather sarcastically, "they are much more Roman than we are," and which, so he was told by ordinary Anglicans, "belongs to the Church of England only in name" will claim from us a certain interest and sympathy, since for all its extreme illogicality it does do something to keep the attention of Anglo-Catholicism as a whole fixed upon Rome; but we do not think that, in its present form its influence can ever be of great account or that its life within the Church of England will be of long duration.

HENRY ST. JOHN, O.P.

BIBLICAL STUDIES

It describes its class and its architectural lines to call Père Allo's II CORINTHIANS¹ a sister-commentary to his I CORINTHIANS, which it now joins, then, to provide first-class service for theologians. But it has third-class accommodation as well—to be serious, Père Allo writes expertly but not only for experts. He is a generous teacher, who never fails to give the critical student all the information he needs to be able to check the argument for himself; and he cares equally for the devout student, leading him to the sources—as distinct from the adventitious shallows, of edification.

II Corinthians is an epistle which one must know well if one would know St. Paul: see into the heart of the man, understand that life which was (if one may here borrow from Moffat's translation) "a constant pageant of triumph in Christ," and "the fragrance of Christ" breathed abroad. An *apologia pro vita sua* this epistle may be called. And its evidence is by no means facilely convincing; it might at first seem that this was Paul the man rather than the Apostle who is speaking—expressing an all

¹ *Seconde Epttre aux Corinthiens*. Etudes Bibliques. Saint Paul, par le P.E.-B. Allo, O.P., Gabalda, Paris (90 frs.).

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too human indignation, bitterness, craving for affection and for esteem, and so on. It is part of the strength of this commentary that it undermines all such misapprehension, and very fully justifies its own apprehension that "L'âme de saint Paul, extraordinairement vivante et riche d'aspects, est si bien accordée par le surnaturel qui la pénètre, qu'on ne saurait y toucher d'aucune manière, l'attendrir ou le fâcher, sans en faire jaillir l'illumination en même temps que l'emotion humaine; c'est un instrument a mille cordes, qui ne vibrent qu'en accords doctrinaux imprégnés d'humanité . . ."

Not that there is any lack in *II Corinthians* of explicit doctrinal passages. But they are as an overflow of the predominantly personal, practical stream of the argument—as when St. Paul bent on defining his own standing as an apostle is lead into a comparison of the Old and the New Testaments; and in a moment has sketched out a doctrine which perhaps is the last word on that tremendous subject, and crystallizes in a verse that is also a perfect epitome of the doctrine of justification, of the assimilation of the Christian to Christ by faith: "But we all, reflecting the glory of the Lord with face unveiled, are transformed into the same image, passing from glory to glory . . ." Or as in that passage beginning "But we possess this treasure in earthen vessels," which does not end until it has probed and illumined to its depths the Christian paradox of joy in suffering, life through death.

Volumes XII, XIV and the second part of Vol. II are worthy additions to Herder's BIBELKOMMENTAR² of which work notice has made than once appeared in BLACKFRIARS already. It is no offence to patriotism to run the praises of these books; for it is our misfortune to have nothing of our own to compare with them. They are homely, vivid and most centrally Catholic; they can be called modern in the spirit of their interpretation of Scripture, in their awareness of its present bearings and applications; and, although their immediate concern is not the scientific but something more ultimate and complete, they make conscientious (religious) use of what scholarship can give them. Prof. Lauck in his introduction to *St. Mark* touches on one aspect of the Synoptic question with a deft realism that it is refreshing to find in popular teaching. "For the evangelists," he writes, "are not like photographers, but like portrait-painters. A photographer

² HERDERS BIBELKOMMENTAR: DIE HEILIGE SCHRIFT FUER DAS LEBEN ERKLAERT: Band XI, 2. Hälfte, *Das Evangelium des hl. Matthäus und des hl. Markus*, Willibald Lauck (RM. 5.60; bound RM. 7.80 and 9.60); Band XII. *Das Evangelium des hl. Lukas, Apostelgeschichte*, Otto Cohausz, S.J., Wilhelm Bartelt (RM. II.—. linen 14.40, half-leather RM. 16.80); Band XIV. *Der Römerbrief und die beiden Korintherbriefe*, Edmund Kalt, Peter Ketter (same prices). (Herder; Freiburg iB.)

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catches a man's expression as he happens to look at one particular moment; whereas a painter is able to put into his portrait all that he has ever seen in a man . . . So each of the four evangelists portrays Our Lord according to his, or his informant's, whose vision of Him. It is an extraordinary privilege for us to be able to see Him through the eyes of divinely inspired men who lived with Him, and whose portraits of Him are preserved to us separately, unconformed to each other so to speak—that is to say, unspoiled. The total effect is to give a wonderfully life-like image of Christ's person and conduct, in the manner one might say of stereoscopic representation." Among these latest commentaries one would like to recommend especially, but without the least slight intended to the others, Wilhelm Bartelt's *St. Luke*; for the remarkable sympathy it displays, both spiritually and artistically, with the Lucan genius.

In the home market, however, there is the satisfaction of being able to advertize further progress made with *THE WESTMINSTER VERSION OF THE SACRED SCRIPTURES*.³ One still hears Catholics complain that we lack a satisfactory authorized version of the Scriptures. Presumably because this Westminster version is not yet sufficiently noised and spread abroad. For it definitely is a satisfactory piece of work. Of course there is room for controversy, whether it might not be still better than it is (the work is by different hands, but in style and quality sufficiently uniform): whether it might not be better for being more idiomatic—or less so; more polished—or more jagged, etc. The criteria of Scripture translation are my no means firmly fixed. For example, to say that the more modern idiomatic translation (such a work as James Moffat's New Testament)—most valuable and stimulating though it be—is necessarily, *ceteris paribus*, the better translation, is simply to beg the question. For one thing it would seem that whereas in English, metaphor tends to become immaterialized (we talk of "goadings" a man, with not much sense perhaps of the force of the metaphor we are using), and even to drift away from the sense of the image, in Greek and Hebrew, on the other hand, the use of metaphor being less developed, the imagery plays a more explicit and determining part in the thought. From which it would follow that to keep as closely as possible to the identical metaphorical terms of the original might be the way of faithfulness and not of servility. But a translation is not all that The Westminster version has to offer. It also provides notes, intro-

³ Vol. I, Part III. *THE GOSPEL ACCORDING TO ST. LUKE*, by The Rt. Rev. Joseph Dean, D.D., Ph.D., 4/-; boards 5/-. Vol. II, *THE GOSPEL ACCORDING TO ST. JOHN*, by The Rev. W. S. Reilly, S.S., S.T.D., Doct. S.Script. *THE ACTS OF THE APOSTLES*, by The Rev. Cuthbert Lattey, S.J., M.A., 10/6. *THE OLD TESTAMENT: NAHUM AND HABAKKUK*, by The late Dom Hugh Bévenot, O.S.B., B.A. (Paper boards 2/6. Longmans Green.)

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ductory and exegetical, which clear the way very skilfully to a first effective acquaintanceship with the text; leaving it to fuller commentaries to deal with the questions which that encounter will in turn provoke.

Textual Criticism may be the least attractive of all the pursuits of Scriptural science; and an ironically humbling task—to spend one's time under the table picking up the crumbs of Revelation, or sweeping the house with a broom looking for the lost groat. But it is a strict obligation on us. And not only on the experts who have to do the work, but on all Christian students, who must know how to use the expert findings. Still the subject can be very fascinating if properly handled; and so it becomes in the pages of M. Léon Vaganay's *AN INTRODUCTION TO THE TEXTUAL CRITICISM OF THE NEW TESTAMENT*⁴ a very excellent work of translation recently published. One has seen it praised as a text-book most useful for the Scripture professor whose own knowledge of the subject is somewhat limited. But better than that, surely, it provides such a one with an excuse for not treating of the subject at all. For greater thoroughness it would be well to couple with this book such a work as F. G. Kenyon's *The Text of The Greek Bible*, and to move forward then to the use of some masterwork such as Lagrange's *La Critique Rationnelle*.

RICHARD KEHOE, O.P.

NOTICES

REALIZATION. A Philosophy of Poetry. By Hugh McCarron, S.J. (Sheed & Ward; 5/-.)

This is an agreeably astringent book. With no half-apologetic backward glances at the more grimly functional of our younger poets does Father McCarron embark on a defeatist defence of poetry; in an essay deliberately positive and with a fine forthrightness he proclaims poetry to be not merely convenient but necessary to life. Not a decorous accessory, but action, emotion, the very thing itself. Even more surprisingly, Fr. McCarron can tell us why, and though the explanation may click into place just too easily to avoid slickness, yet one is grateful for so unaccustomed a quality as certitude. The sacraments, he says, are the substance of which poetry is the shadow. They act, they symbolize, they unite creation to the creator.

During his uncompromising advance to this conclusion a dozen trails are started with clamour for pursuit, but, inexorably firm, the author guides one past, stifling opposition by the use of a style whose angularity demands a concentration on the reader's part as athletic as it is unsleeping. Thought so lucid, one cannot help feeling, is worthy of a more elegant vessel. But one way

⁴ Translated by Rev. B. V. Miller, D.D. (Sands & Co. Ltd., 3/6.)