

priest is lectured on how to exercise the pastoral care, the religious community on running its finances. The book claims to be an application of the whole of theology to the world, but the attempt to do so will make anyone trained in theology wonder continually whether this statement or that is to be taken in the sense it has for a theologian or in a vaguer sense less questionable. The book covers a wide territory: sex, workers, intellectuals, citizens, relaxation, religion, and even a plea for the introduction of yoga into Christianity.

STANISLAUS PARKER, O.P.

CATHOLIC DOCUMENTS. Published for the Pontifical Court Club. (Salesian Press, Surrey Lane, S.W. 11; 2s. 6d. each issue).

The variety and importance of papal pronouncements in recent years have made such a publication as *Catholic Documents* most valuable. Thus the latest issue (No. XVI) contains accurate and readable translations of such notable documents as the Pope's encyclical letter on the twelfth centenary of the death of St Boniface, the Christmas broadcast of 1953 on 'The Technological Conception of Life' and the discourse for the fourth centenary of the Gregorian University. The authority of the Pope's teaching demands the widest circulation, so alive as it is to the complex needs of our own time, and *Catholic Documents* (which presents all its material in full without commentary) is performing a most useful function. The only qualification one has relates to the chronology of its documents. Thus the issue for September 1954 (No. XV) in fact contains some addresses delivered later than those included in the December issue, and the immensely important broadcast of Easter 1954 has yet to appear.

ORAL TRADITION. Studies in Biblical Theology No. 11. By Eduard Nielsen. (S.C.M. Press; 7s.)

The purpose of this short but important book is to prove that the recent Scandinavian school of 'traditio-historical' criticism, the rise of which is traced in the introductory chapter, can provide more satisfactory answers to certain Old Testament problems than the earlier and still prevailing school of 'literary criticism'. It can be shown from parallels in other Near Eastern cultures (ch. 2) and from scattered indications in the Old Testament itself (ch. 3) that oral tradition was valued highly, quite other than in our times, that oral tradition and writing were equally the business of specialists, i.e. reciters and scribes, that oral tradition was committed to writing only for special reasons, for example at a time of crisis, and that a considerable amount of composition of different oral traditions took place before they were