

## ***Blackfriars***

solid qualities as its predecessors in the series. There are twenty or thirty pages of introduction, giving among other good things, an adequate defence of the authenticity of the epistles, a point on which even conservatively minded critics sometimes speak timidly. (Thus the recent edition of the useful Oxford *Heiþs to the Study of the Bible* adds to its assertion that 'there is no adequate ground for refusing to accept the Pastoral Epistles as genuine works of St. Paul' the qualification 'as least in part.')

Hence Dr. Meinertz holds the reasonable position that I Timothy and Titus were written during a journey which St. Paul made in the East after his release from imprisonment at Rome, and II Timothy during a second Roman imprisonment shortly before his martyrdom in 67. The commentary itself is clear and to the point, and here and there are about a dozen useful excursions on important points, the longest dealing with the ever actual question of the constitution of the primitive Christian communities.

L.W.

**WILLIAM OF WYKEHAM : A COMMENTARY.** By G. C. Heseltine. (Burns, Oates & Washbourne; 6/-.)

The author explains in his foreword that this book is 'more properly a commentary on the life of William of Wykeham than a biography in the traditional sense.' Rejecting what he calls 'the obfuscation of the contemporary-background school and the over-illumination of the more scholarly school,' allowing no footnotes, for 'the footnote habit is pernicious and misleading,' Mr. Heseltine prefers 'to compare the philosophy of the Bishop, as deducible from his acts, and the state of society in which it was practised, with those of our own day.' This comparison 'necessitates a deal of digressive comment.' And very unfavourable comment at that. Modern history fares badly. The nineteenth-century historians, we are told, had a 'habit of copying one another's minor errors' and are reproved for 'their unscholarly inaccuracy of detail.' Even the 'brilliant and careful Lingard' is convicted of repeating slanders concerning Wykeham, derived 'ultimately from the garrulous gossip of St. Albans.' And 'that, once more, is how most modern history is written. That is why most modern history is bad history.' Many other modern things beside History come up for reproof in Mr. Heseltine's 'digressive comment,' including the operations of the Stock Exchange, the admission of women students to universities, the conduct of newspapers and the high profits of traders. Comparison is also made between Wykeham as a

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bishop of the Catholic Church in England (Mr. Heseltine prefers to call it 'the established Church of England in the fourteenth century') and a bishop of 'the established Church of England in the twentieth century'; to the disadvantage of the latter. Apart from the commentary, the story of William of Wykeham's life is told with a warmth of admiration that must rejoice all good Wykehamists. To Mr. Heseltine, William of Wykeham is 'a superman of the middle ages' and 'the greatest Englishman of the fourteenth century.' Certainly he 'should be remembered by every Englishman as a singularly fine example of his race and a benefactor to his country no less than to his colleges.' But for the author's warning (p. 10) that 'the value of accuracy may be over-rated' the statement (p. 65) that the Statute of Praemunire was employed by Henry VIII against Blessed John Fisher and Blessed Thomas More might provoke discussion.

J.C.

LE JUDAISME AVANT JESUS-CHRIST, par le P. M.-J. Lagrange des Frères Prêcheurs. (Paris : J. Gabalda et Fils ; 100 francs.)

This volume is a valuable supplement to the author's precious commentaries on the Gospels. In his preface he speaks of it as a sketch intended for readers desirous of knowing what was the religious state of the Jews at the time of Christ. Firstly, then, it is not a complete description of Judaism as it was before Christ; such a work would have little interest except for a few scholars. Secondly—and it is this which will make the book so generally useful—those features of Judaism have been chosen for description which are of importance for an understanding of the Gospel of Jesus as it was first preached.

A knowledge of Judaism, as Père Lagrange remarks, implies a knowledge of the *rôle* of the prophets and of Moses, and, ideally, a study of Old Testament theology should precede the study of the New. With characteristic modesty he speaks in his preface as if he had here done no more than merely touch on these subjects. But at any rate he has touched on them with the hand of a master, and from the sections he devotes to questions of Old Testament theology the reader will learn more of what is vital for an understanding of the origin of Christianity than from many volumes. Among the subjects of these most valuable sections are: 'the coming of the Reign of God according to Daniel' and 'the different aspects of the expected Saviour according to the Old Testament (Messiah, Servant of the Lord, etc.).'