

## REVIEWS

tions and descriptions of encouraging activity. “. . . Perhaps it will happen yet [Europe be reconverted by missionaries from a Christian China], or in centuries to come Europe may even be reconverted from the Congo or Uganda.” . . . “Christian leadership may pass to what are now foreign missionary countries.” Widespread thoughts and very reasonably expressed. Again: “European clothes and Latin or Teutonic culture are no necessary part of the good news of Christ, and the people of Urundi have as much right to what is good in their society as we English have in ours.” And Cardinal Lavigerie taught his sons: “It is an unforgivable mistake to try and turn them [Negroes] into Frenchmen.” Finally, to quote a passage that points out the wisely directed zeal of these White Fathers: “The White Fathers have demonstrated that the Mohammedan *can* be converted, but they realised from the outset that to teach or preach Christianity direct is at present useless not simply because people will not listen but because they are not yet ready to hear.” Nothing rabid here—*gratia perficit naturam*.

Such passages as these could be multiplied; together they force one to sit back with relief and gratitude; the whole Church and the great colonising governments could very well learn from them, and imitate the spirit that prompts them.

The reading of this book is lightened and brought into relief with the help of several very understandable maps and a variety of excellent illustrations.

P. P. FEENY, O.P.

## PATRISTIC BULLETIN

PATROLOGIA. By Dom Basil Steidle. (Herder; RM. 5.— & 6.—.)

DIE KIRCHENVAETER UND DAS EVANGELIUM. (Herder; RM. 4.60 & 5.80.)

DIE VATERLESUNGEN DES BREVIERS. (Herder; RM. 4.40 & 5.60.)

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS. By W. K. Lowther Clarke. (S.P.C.K.; 4s. 6d.)

THE TREATISE ON THE APOSTOLIC TRADITION. By Dom Gregory Dix. (S.P.C.K.; 12s. 6d.)

The Patrologia of Dom Basil Steidle may be regarded either as a bibliography or as a manual. The moralists and the theologians of the early Church are arranged chronologically from Ignatius to Damascene, and from Tertullian to Isidore. Each has his paragraph, each paragraph its bibliography. The paragraphs follow a familiar pattern; the rightly cautious dates, the facile phrasing, the rotund latinity. Inevitably it is impossible for such a method to convey the complexity of either human or

textual problems and the sections on Marius Victorinus and on the Apology of Aristides provide vivid examples of the inadequacy of the convention. But the value of the bibliographies are unique. They include not only articles in periodicals but sections in monographs. They are international. They are detailed from 1920 to 1936; to judge by the four examples I have checked they are complete. As a text book the present volume is a representative example of a depressing class, as a bibliography it is almost indispensable in patristic study.

The conventions from which the modern patristic manual has developed are best represented by two other Herder publications: *Die Kirchenväter und das Evangelium* is an adaptation of a 13th century *Catena Aurea*; an anthology of patristic comments on the gospels for the Sundays and the greater feasts. The fifth volume of *Die Vaterlesungen des Breviers* consists of the patristic homilies from the common of the saints. Neither can be judged by the standard of scientific patristics although in the second some care has been given to problems of attribution. Both mark a deliberate return to the use of the Fathers for purposes of meditation. It is a return that we can envy as we remember so much of the spirituality that is still spurting from the French and English presses; the anæmic sensibility, the soft and yielding prose.

As the Patristic Florilegia faded in the West they were succeeded by a new convention; convenient editions whose careful annotations reflected the dogmatic prepossessions of their editors. Something of this tradition still seems to linger in *The First Epistle of Clement*. Dr. Lowther Clarke has translated the Lightfoot text with a sober clarity deliberately reminiscent of the Revised Version. He has provided his translation with over sixty pages of notes and introduction. They contain much that might be of value but suggestions are too often phrased as statements, hypotheses as facts. It is stated to be certain that Peter had not visited the capital before the Epistle to the Romans and practically certain that there was no monarchical episcopacy in Rome in the period of the Ignatian epistles (pp. 2, 24). It is the "certitude" that is surprising. We read that "Clement of Rome" was hardly the bishop or Hermas would not have equated him with a Deaconess (p. 10). But this is a conviction derived from three assumptions; that the enigmatic Grapte of Hermas was a Deaconess and not an allegory, that the Clement of Hermas was the author of this epistle, and that the tasks ascribed to them by Hermas are equated in the *Shepherd*. In the actual text (*Vis.* ii, 4) the tasks seem contrasted. We read on p. 19 that there was "a special reason for a Roman intervention at Corinth which has become clear of late thanks to American archæological

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research." "Names on inscriptions, sculpture, architecture—all was Roman." "Clement may well have looked upon Corinth as an outlying parish of Rome." But if this argument were valid French archæological research has shown that that there was a special reason for Roman intervention in Philippi and excavation has provided Clement with outlying parishes from Colchester to Tingad.

The *First Epistle of Clement* is among the more difficult of Patristic texts and has too often suffered from the facile deductions of our own controversialists. Yet it seems possible to hope that as the science of Patristics grows more objective it will be increasingly difficult to discover the religious affiliations of an editor from his notes. A changing technique seems reflected in Dom Gregory Dix's recent work on St. Hippolytus. In the present volume he deals with the historical setting and the textual problems of *The Treatise on the Apostolic Tradition* and includes a translation and a model of critical apparatus. Many of the hypotheses are original, notably the stimulating theory of the mutual relations of the 2nd century episcopate and presbyterate, but conclusions from an hypothesis are treated as hypothetical and checked by that exact sense of relative evidence which has given Dr. Prestige's work its unique value. It is pleasant to be able to close this bulletin with a study that represents so much that is most admirable in modern patristic method.

GERVASE MATHEW, O.P.

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THE ENGLISH DOMINICANS. By Bede Jarrett, O.P., revised and abridged by Walter Gumbley, O.P. (Burns, Oates; 5s.)

Father Walter Gumbley has long been recognized as the chief authority in England on the history of the medieval Dominicans. It is fitting that he should be responsible for the new and abbreviated edition of Father Bede Jarrett's history of the Province. Ultimately the two versions would seem to belong to different literary *genres*. Father Bede had written a volume of essays gracefully leisurely in their approach and vividly personal in their manner. Father Walter has reduced them to a continuous narrative, precise in detail, strenuously compressed. The new edition will possess an immediate value for all those who have an interest in English Dominicans or English religious life. But in the history of the Province both versions will remain as complement and supplement.

G. M.