

p. 59 l. 17 for 'Cham' read 'Japhet'.

l. 18 for 'Japhet' read 'Cham'.

p. 149 l. 29-30 for 'In so far as this last is impervious . . . ' read, presumably, ' . . . not impervious'.

p. 163 l. 12 for 'Heb. 3. 18' read 'Hab. 3. 18'.

p. 193 l. 12-13 for 'misunderstanding or respective positions' read 'misunderstandings of respective positions'.

p. 198 l. 12 for 'not so much light and rock' read 'not so much light as rock'.

p. 210 note 2 for 'Herbert *op. cit.*' read 'Hebert *op. cit.*'

p. 102 and elsewhere we have the wholly peculiar transcription of the Greek word for 'gospel', *euaggelion*.

From chapter 4 to chapter 6 there are no references given for the frequent biblical quotations. On page 119 there is mentioned 'John's peculiar quotation from the prophet Zacharias', which the reader will be unable to verify or understand unless he reads the comment of C. H. Dodd, *The Fourth Gospel*, p. 300 on John 2. 16 in which it is suggested that the allusion is to Zach. 14. 21, understanding 'Canaanites' in that verse as 'merchants'. A most convincing suggestion, but the reader of the book should not have to turn to a review for his references.

These blemishes make an apparent reflection on the scholarship of the author that is entirely unmerited.

EDMUND HILL, O.P.

THE REVELATIONS OF DIVINE LOVE OF JULIAN OF NORWICH, in a new translation by James Walsh, S.J.; Burns and Oates, 18s.

THE KNOWLEDGE OF OURSELVES AND OF GOD, edited by James Walsh and Eric Colledge; Mowbrays, 7s. 6d.

This new edition of Mother Julian's *Revelations*, together with a first publication of the Westminster Cathedral Library florilegium, discovered in 1955, will come as a gratifying surprise to many of us who consider ourselves already highly favoured by the recent work of Fr Molinari and Sister Reynolds. With Fr Huddleston's and Miss Warrack's editions of the *Revelations* still in print, there obviously has to be a good reason for Fr Walsh's work. The reason is to be found, interestingly enough, in the florilegium.

Miss Warrack based her edition on the Sloane MS in the British Museum, since it seemed to preserve Julian's fourteenth century English rather better than the earlier Paris MS in the Bibliothèque Nationale. The readings of the Paris MS, however, are consistently favoured by the extracts from Julian in the Westminster Cathedral florilegium (c. 1500), against those of the Sloane. Fr Walsh has therefore taken the Paris MS as the basis of his new edition, although he adopts Sloane readings wherever these are linguistically or textually superior.

Apart from the specialized question of MS scholarship, our approach to this new edition will no doubt depend on the criteria we have adopted through reading our hitherto favourite version. Those of us who favour Miss Warrack, for instance, will probably be a little apprehensive whether Fr Walsh has kept the period flavour of the English, and this not merely on account of aesthetic pleasure. With Julian, as with the other authors of her period, nearness to the original words really does mean nearness to the original sense. Fr Walsh advisedly calls his new edition a new translation, and a translation can at best be a 'pale image' of the original. On the other hand, if we were in any sense dissatisfied with the Warrack rendering, it was because of all those arbitrary italics and tiresome square brackets which were meant to help—but how they hinder! Even if it was too much to hope that Fr Walsh would improve the language, at least one could hope that he would produce a page that was easier to read.

It may be worth while to quote some extracts:

(Chapter 4) Warrack: 'In this [moment] suddenly I saw the red blood trickle down from under the Garland, hot and freshly and right plenteously, as it were in the time of his Passion when the Garland of thorns was pressed on His blessed head who was both God and man, the same that suffered for me. I conceived truly and mightily that it was Himself shewed it me, without any mean'.

Walsh: 'And in this time, suddenly I saw the red blood running down from under the garland, hot and fresh, plenteous and life-like, just as it was in the time that the garland of thorns was pressed on his blessed head. Even so I conceived truly that it was himself, God and man, the same that suffered for me, who shewed it to me—without any intermediary'.

(Chapter 45) Warrack: 'God deemeth us [looking] upon our Nature-Substance, which is ever kept one in Him, whole and safe without end: and *this* doom is [because] of His rightfulness [in the which it is made and kept]. And man judgeth [looking] upon our changeable sense-soul, which seemeth now one [thing], now other,—according as it taketh of the [higher or lower] parts,—and [is that which] showeth outward.

Walsh: 'God judgeth us upon our kind substance, which is ever kept whole and safe, one in him; and this judgment is of his righteousness. Man judgeth us upon our changeable sensuality, which seemeth now one thing now another, according as it is dominated by the parts, and showeth outward'.

As regards the introductory matter, Fr Walsh's version is certainly a great improvement on earlier versions. Fr Huddleston accused Julian of being unorthodox in her inability to see sin, but Fr Walsh rightly puts this rather difficult question into the context of Julian's great central vision of the Lord and the Servant. Where the scathe of Adam's falling and the glory of Christ uprisen are synthesized in the individual Christian soul, as they so evidently are for Julian, *problème* turns into *mystère* and finds its solution on another level. Fr Walsh has considered more carefully than other scholars the analysis of

'godly' and 'bestly' will. All in all I would be inclined to say that in this new edition we really have a theologian's version of the *Revelations* at last. And if the text is a little too modernized to be a complete success with all of us, it is certainly very assimilable.

'The knowledge of ourselves and of God' is the title given by an annotator to the extracts from Hilton's *Scale of Perfection* in the florilegium already mentioned, and Fr Walsh and Eric Colledge have given this title to the entire work, which comprises in addition commentaries on psalms ninety and ninety-one (*Qui habitat* and *Bonum est*) usually ascribed to Hilton, and extracts from Mother Julian. The title makes one think of those rather severe twelfth-century works such as the *de Interiori Domo* or Helinand's *Liber de Cognitione sui*, but here of course everything is different, less analytical, richer, warmer, and spontaneously affectionate in tone. The extracts from Julian come as the climax of the work, and they begin with the self-knowledge of our Lady in her 'reverent astonishment that it was His will to be born of her who was a simple creature that He had made'. The loving and candid dependence of creature on creator is one of the sublimest strands in Julian's often tangled skein, and here it is drawn out and we can look at it in isolation from her other themes. As one might expect, this concentration on one of her trains of thought helps wonderfully to illumine in some way all the others. It is itself a valuable commentary on Julian's thought.

GEOFFREY WEBB

FAITH, HOPE AND CHARITY, by Henry Bars; Faith and Fact Books, Burns and Oates, 8s. 6d.

This addition to the *Faith and Fact* series would still be a boon and a blessing if it were expensive instead of admirably cheap. Father Bars gives us sheer scriptural theology from beginning to end: that is to say, the briefest possible sufficient explanation is given of the two words 'theological virtues', and then we start. Since we are being entirely scriptural, we start by seeing these three as one. 'When we say "faith" we think of assent to a creed. But the faith the Gospels speak of is more in the nature of an act of trust in a person, the person of Jesus . . . On the other hand, the act of faith in Jesus is an act of self-surrender to a person, a person loved and preferred . . . It all comes back to Christ, then, whether we acknowledge him before men or unconsciously belong to him by practising charity. The three theological virtues thus appear as bound together in a concrete, unique act which always has its object in this unique person'.

Then each chapter starts with 'The teaching of Scripture': Old Testament (only in the case of Faith, already the longest chapter, Fr Bars is constrained to sum this up as too abundant for treatment there), gospels, St Paul. But there is no question of leaving scripture behind (e.g., to go on to 'theology' or something) in the later sections of each chapter. Everything is the teaching of scripture;