

is given by natural theology, and only the predicates are parabolic in character. The trouble is that 'God' is not a proper name, it functions logically as a predicate (*S.T.* 1.13.9), so that I do not think natural theology can have this privileged position: it asserts the same mystery as faith does, only faith 'presents us with more and better effects' (1.12.13 ad 1) in which to see that mystery.

The best of the other essays in the volume can be grouped round this one. Mr Hepburn's criticism of Bultmann, for example, or the collection that deals with natural theology itself—the articles of Professor Hughes and Mr Rainer usefully clear up the muddles in the earlier ones. The theme recurs in Professor Flew's examination of the problem of evil; the 'free-will defence' at which he tilts is perhaps really a windmill, but one that flaps its sails vigorously and deserves to fall. *New Essays* is an uneven book, containing contributions it is kinder not to mention, but it is vigorous and alive, and worth bringing to the attention of those who do not know it.

LAURENCE BRIGHT, O.P.

A LETTER TO HIS SISTER. By St Aelred of Rievaulx. Edited by Geoffrey Webb and Adrian Walker. (Mowbrays; 5s.)

MEDITATIONS TO THE HOLY SPIRIT. By an Augustinian. Translated and edited by a religious of C.S.M.V. (Mowbrays; 4s.)

Two further works in this attractively produced and priced series of devotional works. The middle-English version of St Aelred's letter has been modernized with the success that can be expected of these competent translators. In the main it is a meditation on the gospel, which they rightly call 'one of the most moving ever written'. For example:

'Now after this, go up with your Lady to the hill where Elizabeth and the blessed Mary met together with many a sweet embrace. And here watch carefully, Sister, how John the Baptist hopped for joy in his mother's womb. See how he knew and saluted his Lord like a servant, his King like a knight, and the fount of all righteousness as a crier salutes a judge. And blessed were those wombs, and blessed shall they always be, from which the salvation of the world sprung out with mirth and joy to drive away the darkness of woe and sorrow which hitherto had reigned.'

This is completely felt, not emotionally bogus like its numerous nineteenth-century descendants, from which so many souls still have to try and work up their devotion. For all that it seems to me that medieval piety does have more in common with that of the nineteenth century than with our own; that even in its first Cistercian freshness this psychological approach is less congenial to us than the impersonal

writings of the fathers, so much closer, we now realize, to the gospel tradition itself.

The meditations addressed to the Holy Spirit have been selected from a work popular in the English fourteenth century. The translator here has been less successful in avoiding tiresome archaisms and unnecessary capital letters. A special devotion to the Holy Spirit must be rare today, and could with advantage replace many of the countless ones which are available. But this curious and loosely-written work is hardly likely to bring it about.

LAURENCE BRIGHT, O.P.

THE STATE IN THE NEW TESTAMENT. By Oscar Cullmann. (S.C.M. Press; 12s. 6d.)

The opposition of temporal and spiritual power, at least as old as the *Antigone* and cast by history in the last four centuries between the two competing corporations of Church and State, is here judiciously presented in its New Testament setting. Four lectures carefully argue that the Christian ideal appears from direct statements in the Gospels, not merely by indirect inference from them, and is consistently maintained, despite difference of emphasis, by the Epistles and Apocalypse.

Neither the Pharisees and Zealots nor the Sadducees and Herodians, in other words neither the members of the resistance movement nor the collaborationists found support from our Lord. Some of his followers were extremists, thus Simon Zelotes, possibly Judas Iscariot, not impossibly Peter and the sons of Zebedee. *Sicarii*, cut-throats, the administrators called them as we now speak of terrorists or the underground or the *maquis*; they aimed to overthrow Roman rule and establish a Jewish theocracy. For this cause was our Lord wrongly condemned by Pontius Pilate, according to the inscription on the Cross, but it was expressly rejected by him as a satanic temptation.

For he was not the Messiah if that meant a victorious national leader who identified the Kingdom of God with instant earthly dominion, but rather the Son of Man foretold by Daniel and the Servant of God sung by the Deutero-Isaiah. He consorted with tax-gatherers and the army of occupation and never preached civil disobedience, though he spoke of the pretensions of rulers with irony and taught that the State was provisional, not a final institute worthy of divine honours.

For Professor Cullmann the Church, the *politeuma* of the coming age, is false to itself when it adopts means belonging to the *polis* of the present secular State. His is not the mind of Innocent III, nor yet of Pius VII. He is no political escapist, however, for he recognizes that the State maintains a certain dignity in an order willed by God and has