

**THE GODS OF THE GREEKS.** By C. Kerényi. (Thames and Hudson; 18s.)  
 'The Secret of Life approaches you, takes you by the hand.' With this spirit of meditative reverence Professor Kerényi asks his book to be read, bidding the reader 'not to absorb too much of this solid fare at a sitting, but to read only a few pages at a time—and preferably more than once'. Thereby he incidentally cautions the hasty reviewer that he can hardly accord the book the attention it deserves, nor convey an adequate idea of its true merit.

The densely packed narrative, combined with scrupulous scholarship, ensure that it will not be read with ease and in a hurry, but also that it is something new and uniquely worthwhile in presentations of Greek mythology. The illustrations, all ancient Greek, are admirably chosen and reproduced; references to sources are given throughout, but never to interfere with the narrative; the English rendering is always readable, with only rarely lapses into those quaintnesses of style which seem inseparable from the relation of myths; the publishers have performed their part of the work with admirable results. The original German version of this book is published by Rhein-Verlag of Zürich as *Die Mythologie der Griechen* at 18.25 Swiss francs. Though without the illustrations in the text of the English book, it contains sixty-six as against sixteen splendid plates.

V.W.

**THE COMING OF CHRIST.** By C. H. Dodd. (Cambridge University Press; 3s. 6d.)

It is likely these four broadcast addresses of a well-known Biblical scholar will reach a large circle of readers, for Professor Dodd has a clear and attractive way of presenting what he has to teach. Though he is not a Catholic, there is no doubt of his belief in Christ's second coming in glory. With the article of the Creed as text, he considers first the early Christian faith that it formulates (we need not follow him in saying the early Church was mistaken as to the date of that coming, for it was no more certain of it than we are ourselves), then our Lord's teaching in the Gospels, then the coming of God in Christ in history and when history ends, finally in the present situation. He sees, as a Catholic would, that Christ's promise was to be fulfilled in different ways and on different planes of time, and he holds equally to the fact of a final coming for universal judgment. But one ought to question his insistence that this coming will be no event *in* history, but 'the point at which history is taken up into the larger whole of God's eternal purpose', when the entire human race, after its time on earth, 'at the frontier post encounters God'. He is too ready to abandon the supernatural character and the divine initiative which will mark the coming, as the Church undoubtedly believes.

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