

same goal as Aquinas but in a different medium. His tendency to try to *prove* the dogmas of the faith is far removed from the unique contribution on the subject of faith and reason by St Thomas. But Lull was no heretic, and it is a tragedy that his ideals and his life have not become part of Catholic tradition in the realms of contemplative missionary accomplishment as those of the Angelic Doctor have become in the realms of Catholic philosophy and theology. Professor Peers's latest study of Ramon Lull will aid considerably in re-introducing the great lay preacher and mystic into present-day life.

CONRAD PEPLER, O.P.

THE AUTHORITY OF THE BIBLICAL REVELATION. By Hubert Cunliffe-Jones. (James Clarke, 7s. 6d.)

The importance of this book lies not so much in its conclusions as in its premises. For the author sets out to find a theology of the Bible. In this quest he represents the growing discontent of biblical students with the materialistic approach of the critics, who have for many years regarded the Bible as a document to be analysed but purposely overlook its divine character. That so many non-Catholics are now concerned to link up their theology with the Scriptures and at the same time to include what is of value in modern research is an example to Catholics. Catholic Biblical scholarship took the same direction more than fifty years ago with the work of Père Lagrange (whom the author fails to notice in spite of an attempted fairness to Catholic claims and scholarship), but the present Pope has had to recall the faithful to the Scriptures as one of the main sources of knowledge and life. Mr Cunliffe-Jones is impressed by this aspect of the encyclical, but he will not admit the final 'assumption' of God's authority working always through the Church 'by continuity', the principle which he rightly sees to lie at the centre of the whole encyclical. Yet he is equally dissatisfied with the out-and-out Protestantism of Karl Barth; he admits that the 'Bible is not the primary authority' and he speaks of the living Head of the Mystical Body. It would seem in fact that there lies an unresolved dilemma at the root of the author's theology of the Bible and the authority of the Church. We should claim indeed that were he quite logical he would accept the 'assumption' of the encyclical. But here we do not wish to raise old controversies, even though Mr Cunliffe-Jones has raised them in a new context and with invigorating freshness. We wish rather to point to the importance of the aims of the book and to insist that it should be read by every Catholic biblical scholar. It is an important contribution to modern Scripture studies.

CONRAD PEPLER, O.P.

EUROPE: *A Personal and Political Survey*. By C. A. Alington (Hollis and Carter; 18s.)

The sub-title of the Dean of Durham's book forestalls much of the criticism that awaits anyone having the temerity to write a history of Europe from Marathon to Munich in less than four hundred pages.

At a time when an increasing fragmentation of historical study makes a general view hard to achieve, Dr Alington's survey is especially valuable. It is always good-natured and usually interesting.

What is more 'personal' (apart from certain judgments, as on the Reformation) is the proportion. And here Dr Alington's Greek sympathies provide, for instance, a more extended treatment of the Byzantine Empire than might be expected in a general book. The solid mass of fact is leavened with much odd information, such as the etymological notes ('Augustus's greatness is rightly recorded by the number of towns which recall the name which he made famous, for instance, Augsburg, Autun, Aosta and Saragossa', or 'only one Norman baron, Montgomery, has given his name to a county in England and Wales'). What is 'political' is rarely other than a common denominator of the opinions of English historians, and provides a safe, if sometimes 'superior', guide to the maze of European history.

There are many statements which one might wish to take up, but the object of Dr Alington's book precludes any complaint based on a difference of opinion. But one would like to know how St Benedict can be said to have taught that 'labour was prior even to prayer' in view of 'Let nothing be preferred before the work of God' (*reg. cap. xliii*). Again, it is scarcely true to say (p. 108) that Cistercian lay-brothers 'were not allowed to read or write'. That most of them were in fact unable to is a different matter.

For the Dean of Durham, what is 'Latin' is often regrettable, hence, the Latin Fathers—unlike the Greeks—were exercised 'over comparatively juristic questions, of which the possible salvation of unbaptized infants is an extreme but not altogether unfair example'. This is a somewhat drastic summary of Augustine, Leo, Ambrose and Jerome.

But it is unjust to give the impression that Dr Alington's book is as a whole other than a most readable and serene summary of a very troubled story. Peacemakers are not usually in our time remarkable for their sense of history, and they are, one supposes, too busy to bother with books. But for the rest of us, what is happening in Europe now will be put in its proper proportion through the skilful guidance of Dr Alington, who realises that what is, grows from what has been.

Excellent maps and tables are included, but one might wish for a bibliography which would indicate at a glance the rich selection of historians on whose work Dr Alington has, inevitably, drawn. I. E.

OUR THREATENED VALUES. By Victor Gollancz. (Gollancz; 5s.)

An eloquent and courageous plea for sanity in the affairs of Europe, Mr Gollancz's new book reveals the deep distress of one whose socialist faith has been sorely tried by the triumph of that faith—or rather by the triumph of its official exponents. He appeals for a return to the basic decencies of international life, and his analysis of what is happening now in Eastern Europe, together with his brave championing of justice—when its principles are being so generally betrayed—must be warmly welcomed.