

by Timothy McDermott O.P.

It is the somewhat tentative conclusion of this article that there are three different, though related, notions of hell in Christian tradition. A first might be called Hell as Sheol (since this was what the Hebrews called it) or Hell as Hades (which was the Greek translation). Another is Hell as Gehenna, the hellfire of the New Testament. And a third is something I shall call Hell as Tartarus for reasons which will later appear.

Sheol

What man can live and never see death?

Who can save himself from the power of Sheol?

(Ps 89.49)

Sheol, in the Old Testament, means nothing more nor less than death. The word hardly ever occurs in prose except in the phrases 'to go down to Sheol', which means 'to die', and 'to bring down to Sheol', which means 'to kill'. These phrases account for over a third of all the Old Testament references to Sheol. Well over half of the remaining references explicitly couple Sheol with death as parallel concepts.

Sheol then, for the Hebrew, is not a place of torment for the wicked after death, but the state of death itself which overcomes both just and wicked alike. The only difference between people is in the *way* they go down to Sheol, the way they die. The great blessing granted to Abraham and Jacob was to breathe their last in a great old age, surrounded by their sons; this was 'to go down to Sheol in peace'. But at one period of his life, when he had lost both Joseph and Benjamin, Jacob had feared that he might 'go down to Sheol mourning'. Or one might die by the sword and so be 'brought down to Sheol in blood'. And by way of a particularly horrible exception there was the fate of Dathan and Abiram who did not 'die the common death of all men', but 'the earth opened its mouth and swallowed them up and they went down alive into Sheol'. This was the fate the psalmist wished on his erstwhile but disloyal friends: 'Let death fall suddenly upon them; let them go down to Sheol alive!'¹

¹Going down to Sheol in peace – Job 21.13; mourning – Genesis 37.35, 42.38, 44.29ff; with blood – 1 Kings 2.6–9; alive – Numbers 16.30–33, Psalm 55.15.

There is a hint in chapter 32 of Ezekiel that Sheol may be divided into different regions with 'the uttermost part of the Pit' reserved for 'the uncircumcised and the slain with the sword'. And this hint is embroidered in the later Jewish apocalyptic books that are not part of the canon. But on the whole the Old Testament was puzzled as to whether wicked and innocent had different destinies beyond the grave. They liked to think the wicked would die in a particularly horrible way, but even here they were often disappointed; for, as Job says, 'the wicked spend their days in prosperity and go down to Sheol in peace'.²

Sheol then is nothing more nor less than the state of being dead, presented metaphorically as a place, but described in images that refer above all to the state. For, of course, the state of death is not merely coldly and impartially observed; we are not given a clinical and scientific account of death. We are given death as man feels it: tragic and fearful, a dead end to life against which man's soul revolts. One goes down to Sheol just as one goes down to the grave; but the grave is bottomless and without exit. It is a pit that swallows one up, a dungeon with barred gates infested with worms. Sheol is a place of shadows, like the past is when seen from the living present: a place of darkness, silence and dust, a place of oblivion. All in all it offers only emptiness and hopelessness. 'He who goes down to Sheol' says Job 'does not come up'. And in another place:

If I must look for a dwelling to Sheol,
if I must spread my bed in darkness,
if I must call the pit 'My father'
and the worm 'My Mother' and 'My sister',
what hope have I?

Who sees a hope for me?

Will hope go down with me to the bars of Sheol?

Shall we descend together into the dust?

Ecclesiasticus reminds every man that 'there is no work or thought or knowledge or wisdom in Sheol, to which you are going'. And echoing a very common thought of the Israelite, Isaiah says: 'Sheol cannot thank you, O God; death cannot praise you; those who go down to the Pit cannot hope for your faithfulness'.³

Sheol is death as utter negation of life, as the sheer dead end. The images are images of nothingness, saying nothing positive about it at all. If Sheol is conceived as a place, it is because it is the ultimate no-place.

Moreover, it is not just a future evil waiting passively and inevitably at the end of life. It invades life as an ever-present threat. 'The jaws of Sheol' are ever open, gaping for the unwary. 'The power of Sheol' is active in every illness, in every misfortune. *Media vita in*

²Job 21.13.

³Job 7.9, 17.13-16; Ecclesiasticus 9.10; Isaiah 38.18.

morte sumus. Life and death are not separated as two successive periods; they are forces locked in combat at every moment, a combat which death must always win but, with God's blessing, only after one has tasted the fulness of life. But death is always striving to take one before the full time.

It is in this context that we must interpret those passages in which God is said to bring men up from Sheol. They occur most often in the psalms, and the surrounding verses make it clear that the psalmist is thinking of God healing men from disease and rescuing them from disaster. When Jonah is rescued from the ocean deeps, God is said to have lifted his life from the Pit. What we call life is actually a continuous struggle between the powers of Life and Death, and only God can control this struggle: 'Yahweh gives death and life, brings down to Sheol and draws up'.⁴

No Israelite could hope therefore to escape death, to escape Sheol. In general the only immortality is in his children, or in the reputation he left behind him. To die without progeny, or to be forgotten by the living, was to be totally engulfed by Sheol. The Israelite's hope was not for a new life after death, but for a full life before it. Even in the book of Wisdom, written some fifty years before Christ, and reaching forward to the concept of resurrection, the same desire for fulness in this life is present. Only now it is seen more clearly that 'length of days is not what makes age honourable, nor number of years the true measure of life; understanding, this is man's grey hairs; untarnished life, this is ripe old age'.⁵

Hades

David foresaw and spoke of the resurrection of the Christ, that 'he was not abandoned to Hades, nor did his flesh see corruption'

(Acts 2.31 quoting Ps. 16.10)

In the Septuagint Greek translation of the Old Testament, Sheol is twice rendered as 'death', and on all other occasions by 'Hades', the name of the Greek underworld. When we meet the word 'Hades' in the New Testament, therefore, we must think of the Hebrew Sheol, the state of death rather than any place of torment after death. Indeed, the word occurs only 11 times in the New Testament, and five of the occurrences are Old Testament quotations where the original word was Sheol. And in another four occurrences 'death and Hades' are coupled together.

So when we read in Matthew that 'the gates of Hell' will not prevail against Christ's church, the meaning is that the church will never yield to Sheol, the jaws of Sheol will never engulf her, she will not die. And when Peter preaches in the Acts that the Christ was not abandoned to Hades, he means that Jesus rose from the dead.

⁴Jonah 2.7 cf Psalm 30.3, 16.10; 1 Samuel 2.6.

⁵Wisdom 4.8-9.

This resurrection is the central message of the New Testament; all previous attempts to come to terms with death through progeny or reputation are here transcended. In Christ, death itself has been transformed into an act of loving service which spills out life on others. It is, in fact, noteworthy that St John never describes the death of Christ as a dying, but as a laying down of life as a seed is laid in the ground to germinate for others. In the death of Christ life was made manifest, the very life of God; and for all who wish it, this death of Christ can invade their own death, so to speak, can touch it and transform it. And so, in the New Testament, hell in the sense of Sheol is destroyed, its gates broken open, its dead-end character absorbed in a new beginning. It is not that men no longer die, but that their death need no longer be a matter of oblivion or despair. Their death can be used to share with Christ his death, and thus his new life.

So it is that Peter⁶ speaks of Christ descending 'to preach the good news to the dead'. 'In the body he was put to death, in the spirit he was raised to life, and in the spirit he went to preach to the spirits in prison.' He descended into Hades, in the words of the creed; he died, that through his death he might come into contact with all who die and raise them to life. And Paul⁷ expresses the way Christ saves Christians in the same terms. 'When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.' And the Christian life is expressed most clearly when it is seen as an embrace of death in this sense, a voluntary laying of one's life in the hands of God for the sake of others.

But what of those who reject Christ, who refuse to allow their death to be so absorbed into his, who cling to life and self? Their death, which will as surely come for them as if they did not cling to life, can only be described as a new and more horrible hell than anything the Old Testament conceived. For if the only way out of the dead end of Sheol was to accept Christ's transformation of death, then those who refuse this way truly shut themselves up in death finally and for ever. Those who reject Christ are embracing the despair of death in a new and absolute way. If it is not transformed by Christ, the death of the New Testament is worse than that of the Old. One might say that it is now not only humanly inescapable, but divinely irredeemable, for not even God can rescue someone who will not allow God to rescue him. And so the Sheol of the Old Testament, the fate of all men, becomes in the New Testament Gehenna and Tartarus, the fate of the followers of anti-Christ.

⁶1 Peter 3.18-4.6.

⁷Romans 6.3-4.

Tartarus

When angels sinned God did not spare them: he sent them down to Tartarus, and consigned them to the dark underground caves, to be held there till the day of judgment. (2 Peter 2.4)

I saw an angel come down from heaven with the key of the Abyss in his hand and an enormous chain. He overpowered the dragon, that primeval serpent which is the devil and Satan, and chained him up for a thousand years. He threw him into the Abyss, and shut the entrance and sealed it over him . . . At the end of that time he must be released, but only for a short while . . .

(Revelation 20.1-3)

The full significance of Tartarus and Gehenna will be more easily understood if we turn for a moment from Christ as conqueror of death, to Christ as conqueror of Satan. In a previous article* I have tried to explain the figure of Satan, and the sense in which Christ conquered him. I tried to show that the scriptures distinguish three periods in Satan's career: a period in heaven, lasting up to the resurrection of Christ; a period in which he is 'thrown down to earth', from the resurrection of Christ to the day of judgment; and a final period in which he is cast into hell, prepared for him and his angels.

Satan in heaven, I suggested, was a figure of the awesome apartness of God seen as hostile to man, judging him with implacable wrath. And Christ conquered Satan because he replaced this figure with a new image of God's transcendence: the suffering and serving Son of man. In Jesus, God's transcendence is shown forth not in the super-angelic non-humanity of the awful judge, but in the loving taking-on of human suffering and death in a spirit of service. In Jesus, God is not first and foremost our judge, but our redeemer, our defendant, our fellow in the dock.

When Satan fell from heaven, at Calvary, he was cast down to earth. In other words, when God rejected the picture of himself as hostile judge, mankind did not let it go but kept it alive among themselves. It is not the sinner who thus keeps the devil alive, but the man who cannot acknowledge his sin; not the harlot and the publican, but the just Pharisee. For the Pharisee is the type of the man who prefers to believe in God as judge, in the proud hope that he may win a verdict of innocence before such a God. He cannot accept a suffering God who has come to bear man's guilt with him, and thus forces on man the acknowledgement of such guilt.

It is in this second period of Satan's career that we live. He is not yet cast down to hell, but dwells among us in our Pharisaism, our refusal to be touched by the death of Christ, our obstinate clinging to our self-respect. If the Old Testament saw the life of this earth

*'The Devil and his Angels,' *New Blackfriars*, October 1966, p. 16.

as a continual combat between the forces of Life and Death, the New Testament sees a more terrible and profound conflict. Death in the old sense has been swallowed up in the life Christ has to offer; but there is an anti-Christ abroad who will have death at any cost, rather than lose himself in Christ. And if he gains the death he seeks, he now gains not just Sheol, but the total dead end of Gehenna and Taratarus.

Perhaps this will be clearer if we consider just for a moment a passage in St John's first epistle.⁸ He talks of two generations at war in this world: the children of God and the children of the devil. The children of God are born from Calvary, which is described not as a death but as a handing on of life: 'This has taught us love – that that one gave up his life for us; and we, too, ought to give up our lives for our brothers'. To refuse to hand on life to one's brothers, 'to be rich in this world's *bios* and close one's heart to one's brother in need', is to be dead oneself and to deal death to others. It is to be a murderer. And so there are the two generations at war: that in which life is passed from person to person, and that in which death is passed. 'You must not be surprised, brothers, when the world hates you; we have passed out of death and into life, and of this we can be sure because we love our brothers. If you refuse to love, you must remain dead; to hate your brother is to be a murderer'. And so in a sense it is two forms of death which struggle for the mastery: the death of Christ which is a handing on of life, and the death of anti-Christ which totally and irredeemably encloses one in frustration of life.

And the great tragedy now is that this death of anti-Christ is self-inflicted. Whereas Sheol threatened us in illness and misfortune, the new Death lurks within our own self-respect and our determination to make something 'righteous' of our own lives. It lurks within our desire to clarify and define and locate where we are without throwing ourselves into God's hands; in a word, within our desire to judge and be judged. All that can result from such desire is frustration; the frustration of being totally and finally enclosed in the ends we have set for ourselves, shut off from the infinite end that God has offered us.

It is this new Death that I have called Tartarus, relying on the quotations from Peter and Revelation with which this section is headed. For the Abyss into which Satan and his angels have been thrown until the day of judgment – until the day when our desire to be judged receives its disastrous nemesis – is our earth in its Pharisaism. The Pit of Tartarus is the pit in the middle of each of our own hearts, enclosed inescapably in self-respect and therefore in self-frustration. Hell as Tartarus is the ever-present threat of a completely irredeemable death that we keep alive in our own souls; and we feel it every day in the profound unhappinesses and frustrations that accompany love of self.

⁸1 John 3.10–17.

Gehenna

Serpents, broods of vipers, how can you escape being condemned to Gehenna?
(Matthew 23.33)

But a threat is no threat unless it can be carried out. The ever-present threat of unredeemable death which I have called Tartarus implies the real possibility of so dying that we are inescapably enclosed in death: of dying into Gehenna. Gehenna names the horror of a death finally unredeemed.

The first thing to note about Gehenna, is that its Old Testament antecedents are not to be found in any concept of a life of torment after the day of one's judgment; but rather in the concept of that judgment itself as the final and irrevocable climax of life here on earth. The antecedents of Gehenna are not speculations on a state of damnation, but speculations on an event of condemnation.

Thus, for example, the image of 'fire' which is the most often used in the New Testament to describe Gehenna is one of the classical images of the Old Testament for the day of judgment itself. We meet it first (together with brimstone or sulphur, another famous image) in the description of the fate of Sodom and Gomorrah in the book of Genesis; a fate referred to in the rest of the bible no fewer than 28 times as an archetype of God's judgment on the rebellious. But in many other places too the avenging visitation of God is pictured in terms of a 'devouring fire'. 'Let our God come!' cries the psalmist, 'preceding him, a devouring fire; round him, a raging storm'. And in another place: 'Yahweh is king! A fire precedes him as he goes, devouring all enemies around him'.⁹

A particularly interesting passage, because it introduces the notion of a place of burning while still remaining in the general context of describing the event of judgment, occurs in Isaiah:¹⁰

See, the name of Yahweh coming from afar,
blazing in his anger . . .
His lips brim with fury,
his tongue is like a devouring fire,
his breath is like a river in spate . . .
He comes to sift the nations with a sieve of destructi... .
Yahweh will make his majestic voice to be heard
and display his arm falling to strike,
in the ferocity of his anger, in the glare of a devouring fire,
in cloudburst, downpour, hailstones . . .
For in Topheth there has been prepared beforehand,
yes, made ready for Molech,
a pit deep and wide
with fire and wood in plenty.
The breath of Yahweh, like a stream of brimstone,
will set fire to it.

⁹Psalm 50.3; 97.3.

¹⁰Isaiah 30.27-33.

The images of anger giving voice, so that lips, tongue and breath are all destructively employed, is the image of God pronouncing judgment. But in the last six lines a connection is made with Topheth, the high-place in the valley of the Son of Hinnom outside Jerusalem, where, it seems, children were offered as burnt sacrifices to the god Molech. Topheth, in fact, means in all probability a 'fire-place'. On the day of judgment Molech himself will be burnt at Topheth.

This appeal to Topheth as a judgment image is also made by Jeremiah. In chapter 19 of his prophecy he predicts that Jerusalem will be made like Topheth, and in chapter 7 Topheth figures as the valley of Slaughter where bodies will lie slaughtered and unburied in the last days. Perhaps it is this same valley which is called in chapter 31 'the valley of dead bodies and ashes'. Now it is this image above all which is conjured up by the New Testament word 'Gehenna', for this word derives, by way of late Jewish apocalyptic literature, from the name of the valley in which Topheth was situated: the valley 'of the Son of Hinnom'.

So the Gehenna of the New Testament is in direct continuity with the images for judgment in the Old: with the fire which surrounds God when he comes in his anger, with the development of this idea in the Jeremiah and Isaiah passages quoted, and with the echoes to be found in second Isaiah and Judith:¹¹

All mankind will come to bow down in my presence
(i.e. at Jerusalem), says Yahweh. On their way
out (at Topheth?) they will see the corpses of
men who have rebelled against me. Their worm will
not die, nor their fire be quenched . . .

Woe to the nations who rise against my race! The
Lord almighty will punish them on judgment day.
He will send fire and worms in their flesh and
they shall weep with pain for evermore.

Several remarks should perhaps be made about such images. Firstly, let us note that they *are* images and not jump too hastily to the conclusion that Gehenna is a place burning with real fire as we know it. In the New Testament indeed images irreconcilable with that of fire are also used: notably that of exterior darkness. Only as images are these reconcilable, images namely for total destruction and oblivion.

Secondly, the statements that the fire will not be quenched do not immediately imply that the fire is everlasting. 'Unquenchable' describes the quality of fire, rather than its duration; just as 'pitch' would describe the quality of the darkness. The word 'unquenchable' signifies the finality of the fire, its absolutely irrevocable character; not its unfinishedness.

Thirdly, the fire is precisely described as a 'devouring fire' in order to imply total destruction with nothing left. In the Israelite

¹¹Isaiah 66.23-24; Judith 16.17.

sacrifices, totality of sacrifice was expressed by burning the offering with fire; booty in war wholly 'devoted' to God by what was called 'the ban' had to be burnt so that it should totally cease to exist for man; the worst of punishments was not merely capital punishment, but to be burnt alive with the totality of destruction that implied. Fire is an image of whole-hearted destruction, as in a passage from Isaiah such as the following:¹²

Yahweh is angry with all the nations,
enraged with all their hordes.
He has vowed them to destruction,
and marked them down for slaughter.
Their dead are thrown into the streets . . .
for this is the day of Yahweh's vengeance . . .
Its streams turn into pitch,
its dust into brimstone,
its land becomes a blazing pitch . . .
Never quenched day or night
its smoke goes up for ever,
it shall lie waste age after age,
no one will pass through it.

After the fire the city is totally uninhabitable and desolate.

And here one might note that the unburied bodies have a similar significance. It is a terrible curse that your corpse should 'never reach the tomb of your ancestors'; for you are totally lost, both on this and the other side of the grave. So it is that Jeroboam's house with the solitary exception of one son is exterminated: 'I will sweep away the House of Jeroboam as a man sweeps dung away till none is left. Those of Jeroboam's family who die in the city, the dogs will eat; and those who die in the open country, the birds of the air will eat . . . This child alone of Jeroboam's household will go to the tomb'.¹³ From the images alone then one would be led to the conclusion that Gehenna is a judgment on the wicked that wipes them out.

Another type of remark is called for when we reflect that the fire is, in fact, nothing but God himself. He it is that by his presence purifies the just and utterly destroys the wicked. The fire is a frequent image for his presence as we have seen, and the appearances in the burning bush and on Sinai provide further examples. Deuteronomy equates this fire with the intensity of Yahweh's love when he says that 'Yahweh your God is a consuming fire, a jealous God'; and later in the same book Yahweh promises to go before his people as 'a devouring fire to destroy the sons of Anak'.¹⁴

Here we come back to the theme that it is the love of God in Christ which judges anti-Christ. God comes to redeem, but if that

¹²Isaiah 34.2-10.

¹³1 Kings 14.10-13 cf 13.22.

¹⁴Deuteronomy 4.24; 9.3.

redemption is refused men judge themselves. This is why Gehenna in the Synoptic gospels is reserved for the 'unfaithful', the 'hypocrites', the 'rebels'.

All in all, then, we can say that Gehenna is that possible reality of final and irredeemable loss of life at death, which is the climax to the present self-imprisonment and frustration we have called Tartarus. It is not simply death, as Sheol was, but the 'second death' of which the book of Revelation talks, and which the refusers of Christ bring upon themselves. This is why Gehenna is said to be prepared for Satan, the great Refuser. When, after his thousand years in Tartarus, Satan marshals his armies for the day of judgment 'fire will come down on them from heaven', says Revelation, 'and devour them. Then the devil, who misled them, will be thrown into the lake of fire and sulphur . . . and their torture will not stop, day or night, for ever'. And with the devil will go all those in whom he dwelt on earth. 'Death and Hades were emptied of the dead that were in them; and every one was judged according to the way in which he had lived. Then Death and Hades were thrown into the burning lake. This burning lake is the second death . . . The legacy for cowards, for those who break their word, or worship obscenities, for murderers and fornicators, and for fortune-tellers, idolaters or any other sort of liars, is the second death in the burning lake of sulphur.'¹⁵ For those who will not accept the truth, only nothingness remains.

For the natural meaning of these quotations is surely that Death and Hades and Satan and all his followers will eventually be utterly destroyed by the fire of God's wrath, by the fire of God's pure love in Christ. Christ can redeem from the first death, but for rejection of his redemption there is no further redemption. 'If, after we have been given knowledge of the truth, we should deliberately commit any sins, then there is no longer any sacrifice for them. There will be left only the dreadful prospect of judgment and of the raging fire that is to burn rebels . . . The people who refused to listen to the warning of an earthly voice could not escape their punishment; how shall we escape if we turn away from a voice warning us from heaven? . . . For our God is a consuming fire'. So the epistle to the Hebrews.¹⁶

Conclusion

Man has feared death from the beginning. Not only death as the historical dead end putting paid to his life, but also those influences which creep in at every moment threatening man's existence. Christ has set him free by making death itself a gateway to life, by incarnating in death that supreme life of loving which is God's eternal life. He invites us and gives us the power to embrace death in every

¹⁵Revelation 20.7-15; 21.8.

¹⁶Hebrews 10.26-27; 12.25-29.

moment, and find in it that life of love and service. He asks us to forget ourselves, to walk in truth; then death will lose its sting.

But there is a necessary corollary. This is the only redemption of death that is possible. The Old Testament could hope vaguely that God might do something about death; but he has now done it, and if we reject that gift of God's we have no more hope. For anti-Christ and his followers death has become irredeemable. This is the total dead end of hell. And just as Sheol could be felt in every moment of life, so also the irredeemable destruction of an anti-Christian death makes itself felt in every moment of a sinful life. Gehenna looms in this world as Tartarus. For each sinner is busy choosing hell, his own alternative to Christ in which to enclose himself. But whatever alternative he chooses, whatever finite good he seeks to preserve for himself, the alternative will at death lead to the nothingness of ultimate frustration, the total and unrecalable loss of life.

Men feel two objections to the dogma of hell: one that it offends against God's mercy, and secondly that it offends against his power to bring things to a tidy end. To the first, it must always be said that one cannot drive the mystery of man's free will out of the world. Hell is precisely what man in his free will can make out of the mercy of God when he rejects it. And the more mercy God offers, the greater is the loss sustained if it is deliberately rejected. God could of course insist on a man staying in servitude to him; he cannot offer marriage and then insist on man staying married to him. If a partner is determined that a marriage should break up, the other partner cannot do a thing about it.

As for the feeling that hell leaves things unfinished, I believe that this is a misunderstanding of the 'eternity' of hell. The eternity of hell, I tentatively suggest, refers to the impossibility of reconciliation. That is to say, it describes not the unfinishedness of hell, but its finality. In the Church declarations concerning the eternal suffering of the damned I think one will find that what is being rejected is the notion of a temporary suffering followed eventually by conversion.¹⁷ For this would be a contradiction in terms. Man *can* choose to make death an ultimate cul-de-sac, if he wishes: this is what the eternity of hell is teaching. The Church says to us: do not deceive yourselves into thinking that all cul-de-sacs have their hidden openings, that you are not capable of rejecting God. Hell is precisely defined as the road of no return.

As to the idea that hell is also of eternal duration, I suggest that the images tell against this rather than for it; they make more sense, as I have tried to show, if they are describing an act of judgment rather than a state after judgment, capital punishment rather than enduring imprisonment. But the tradition is here very reluctant.

¹⁷This explicitly at Denzinger-Schönmetzer 411 (Anathema of Vigilius against Origen, canon 9).

St Thomas for example feels that it is more merciful for God to keep men alive in hell, than utterly to exterminate them, for at least they have the good of existence. But though this argument might hold against capital punishment on this earth, where existence is still something you can realise and perfect, it hardly convinces where, by definition, the existence cannot be enjoyed or employed.

Another argument of the tradition is that whereas annihilation would certainly fulfil the conditions of an eternal penalty of loss, it does not fulfil the conditions that this penalty should be eternally felt. Insofar as this argument is not reading too much into the images, it is pointing out that sin is not just aversion from God but conversion to some finite created good, and that while the first invites the penalty of loss, the second invites the penalty of felt frustration. But could we tentatively suggest that this penalty of felt frustration is what we have described as Tartarus, hell present now in our desperate attempts to win a self-sufficient life on earth, and that Tartarus increases in pain as we grow older and leads inevitably to the utter loss which is Gehenna.

Whatever the answer of the Church be to this, what remains without doubt is that total perdition is a real possibility, and one that man keeps alive in his own life whenever he deliberately turns from Christ.

The Renaissance Engineers

Bertrand Gille

A fascinating illustrated account of the contribution of the inventors and engineers of the Renaissance to the development of science and technology. Not only Leonardo da Vinci and Francesco di Giorgio, but many lesser and comparatively unknown figures are considered. Fortifications, artillery, clocks, textiles, windmills, blast furnaces, lifting apparatus, hydraulics, gears, drills, lathes, automata, give some idea of the scope of the author's research. 256 pages. 168 illustrations. 56s.

La Tourette

Anton Henze/Bernhard Moosbrugger

La Tourette was Le Corbusier's last religious masterpiece, in which he attempted to translate into twentieth-century architectural terms the mendicant nature of the Dominican order. Anton Henze considers the position of sacred buildings in the work of Le Corbusier, and then takes the reader on a tour of the monastery. Bernhard Moosbrugger's fine photographs succeed in evoking the human scale and function of architecture in a way that few architectural books achieve. 72 pages. 48 illustrations. 25s.

Lund Humphries