

Mr Sheppard must be warmly congratulated on his readable translation. In this English edition 'the number of footnotes has been very considerably reduced in order to put the book into a convenient format and encourage its use by the general reader'. The elimination has been on the whole judicious, but it seems a pity that even the most general reader should be deprived of the testimony of the rejected material to the immense amount of reading and labour that has gone to the making of a book that reads so easily.

VICTOR WHITE, O.P.

THE ORIGIN AND EVOLUTION OF THE CHRISTIAN CHURCH. By T. G. Jalland. (Hutchinson's University Library; 7s. 6d.)

Under this general title Dr Jalland provides a remarkable collection of affinities between Judaism and Christianity. If I understand him rightly, the study of these affinities is identical with that of the Christian Church's origin and evolution. The thesis is no longer completely new. Dr Jalland defends and develops it with disconcerting rigour. The material assembled with this end in view makes the work a valuable instrument for the scholar. The results obtained are of the very first importance for the questions of the New Israel, the hierarchy and worship. The apologete might well reflect on a statement such as the following: 'In the light of what has been said earlier it will be realised that the question whether Jesus did or did not "found a Church" has, in consequence of fuller knowledge and investigation, become largely otiose. The Church was already in existence in the nation of Israel; the decisive step taken by Jesus lay in the identification of the group of his adherents which he gathered about himself, with the true Israel.' (p. 80.)

But Dr Jalland is taking the wrong path when he comes to a practical denial of the originality of the Christian institution: 'In so doing he might rather be said to have reconstituted than "founded" a Church'. (ibid.) By reason of treating the Christian community as a judaic phenomenon, Dr Jalland finds himself in the position of forcing Jewish patterns on Christianity. Thus he makes an equation between circumcision and the 'seal' conferred by baptism in order to rediscover the origin and historical significance of confirmation. To do so is to twist the facts and ignore the very essence of the question. Whether in general or in detail, Christianity cannot be explained merely by Judaism. The very forms themselves, however much inspired by Judaism, as they certainly are, are completely modified by their new content. In order to study the 'origins' of the Christian Church, Dr Jalland has made an abstraction from later developments and from what is new in Christ's message. Now unless one puts this latter factor at the very heart of a work of this kind, one cannot fail to give a mutilated picture of the facts. And by reason of the element which is new, later develop-

ments have a more adequate contribution to make to an historical investigation than the preparations which have gone before. Dr Jalland has perhaps intended to adopt, as far as possible, an independent and impartial viewpoint. Although his real feelings and his sincere adhesion to Christ are well-known, he has seen fit to use the language of an external critic.

HENRI DE RIEDMATTEN, O.P.

ARCHAEOLOGY AND THE AFTER-LIFE IN PAGAN AND CHRISTIAN IMAGERY.

By I. A. Richmond. (University of Durham Riddell Memorial Lectures; 5s.)

There is no more distinguished living archaeologist than Dr Richmond, and it is fortunate that he should have been chosen to have delivered the first of the Riddell Lectures to deal with the relationship between archaeology and Christian thought. His lecture is essentially a study in the ideological preparation for the coming of Christianity. He deals with the archaeological evidence for the Roman conception of the after-life, and suggests from it that 'man had been moving steadily towards that belief in human survival and its connection with moral standards which is another fundamental assumption of Christianity'. But the lecture is not limited to a thesis. Dr Richmond is often most illuminating when least relevant. His analysis of the purpose that underlies the relief from the Cancellaria of Domitian meeting Vespasian, his suggestions as to the influence of the Alexander myth in late-Republican Rome, his interpretation of the coin types struck by Livius Drusus and by Pompey all illuminate profoundly the Roman-Hellenistic conception of the ruler. It is only when he comes to deal with the evidence for belief in personal immortality that he is less convincing. The fundamental problem that remains is whether the sculpture on the sarcophagus *de luxe* is commonly chosen primarily for its decorative or its religious meaning. Probably this is a problem which will never satisfactorily be solved. Certainly there are examples like the mummy wrapping from Antinöe now in the Musée Guimet which seem to show that episodes from the Bacchus myth could be used as symbols of the new life. But there are also examples like the sarcophagus in Walters Gallery, Baltimore, which are surely primarily decorative. The little evidence that we possess suggests that the sophisticated regarded the ancient myths with a gentle appreciative scepticism. Petronius attributes a somewhat gross realism to Trimalchio's faith in the after-life, but surely he is only emphasising once more how different Trimalchio was from Petronius.

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