

Eyre and Spottiswoode have published at 75s. a splendid edition of the Revised Standard Version which they call the *Study Bible*. Each book is provided with a short introduction, there are a large number of footnotes and copious marginal cross-references. There is an index to the topics treated in the annotations an abbreviated concordance and the usual maps. Such a volume inevitably invites comparison with the *Jerusalem Bible*, for in spite of the announcement on the jacket that the Study Bible is 'unlike any other' it has in fact almost exactly the same features as *La Sainte Bible* which was published by Editions du Cerf in 1956. The present volume has in the first place the enormous advantage of being in English, we shall apparently have to wait some months before the *Jerusalem Bible* catches up on this point. A comparison of texts selected more or less at random suggests that the *Study Bible* has usually though not always, many more cross-references than the *Jerusalem Bible* though they are not organised so systematically; for the same reason the Index of annotations may be found less useful than the equivalent section of the French Bible. The outstanding difference however lies in the tone of the annotations: the *Study Bible*, though by no means unaware of modern biblical scholarship, is very much more conservative than its Catholic counterpart. A single example may illustrate this: In the Study Bible the note on Gen. 1.5 reads:

'There are differences of opinion whether the days of creation were twenty-four hour solar days or long periods of time marked by a beginning and an ending. The word *day* is used both ways in Scripture. Since this is true, some are of the opinion that it is proper to conclude from a scientific viewpoint that the days are probably periods of time rather than twenty-four hour days . . .'
The *Jerusalem Bible* has:

'This account which is attributed to the "Priestly" source is more abstract and more theological than the one that follows it at 2.4-25. It proposes an exhaustive and logical classification of beings created according to a plan reflected in the structure of the week which is completed by the Sabbath repose . . . the text uses a science that is still in its infancy and one should not try ingeniously to find a correspondence between this tableau and the concepts of modern science . . .'

Whether the reader will find this difference to the advantage or disadvantage of the Study Bible will depend in part on his presuppositions. It can be recommended to Catholics who regret the modern biblical movement though they may be a little disturbed by the note on Matt. 16.18.

FRIENDS AND FRIENDSHIP FOR SAINT AUGUSTINE (*St Paul Publications*, New York; \$4.95, 40s) is a thorough and painstaking study of all St Augustine's writings on the subject of friendship. Sister Marie Aquinas McNamara, O.P., surveys all the many friendships of Augustine's life, from his relationships with his mother and family, to those he formed with friends he never met, like Paulinus of Nola and Jerome. The author is not so severe on Augustine's youthful relationships as he is himself. But then he did not know that he was going to be canonized.

AUGUSTINE'S VIEW OF REALITY (*Villanova Press*, \$2.50) is the latest in the series of St Augustine lectures delivered annually at the Augustinian university of Villanova to be published. The author, Dr Vernon J. Bourke, gives us useful insights into Augustinian metaphysics, and greatly enhances the value of the volume by adding a series of texts, thirty-nine in all, set out in Latin and English.

Early next year a new ecumenical review is being launched, the *Eastern Churches Review*, which will be of interest to many readers of *New Blackfriars*. This review is being published by the Eastern Churches Study Group, and will be edited by Miss E. Fry, assisted by Donald Attwater. Its aim is to convey to the English-speaking world something of the history and heritage, cultural, liturgical and theological, of the Eastern Churches generally, both Uniate, Orthodox and non-Chalcedonian, and to give current views of their ecumenical contacts with one another and with the west. The problems of the Eastern Churches, as well as the contribution they can make to ecumenical movement, are too vast to be merged into general ecumenics, and this is the justification for a new and separate review.

Many scholars and clergy of all Churches have promised their support to the new venture, and there is an impressive list of articles for the early numbers.

Financial help will be needed to give security for the first year, and any foundation contributions will be gratefully received by the Treasurer, *Eastern Churches Review*, 34 Doughty Street, London WC1. Subscriptions (£1 per year, or \$3) should be sent to the Holywell Press Ltd., 9 Alfred Street, Oxford, England.

Ethical Philosophies of India

I. C. SHARMA

This is the first work of its kind in the area of Indian philosophy and culture. It throws new light on the import of Indian philosophy and brings out lucidly the ethical aspects of the Vedas, the Upanisads, the Bhagavadgītā, Buddhism, Jainism, the six orthodox systems of Indian philosophy and the chief contemporary currents of Indian philosophy. The book encompasses the entire field of ethical thought of India critically and comparatively with appropriate references to the original sources. 42s

The Knowledge of Man

MARTIN BUBER

This volume of essays by the author of the now-classic *I and Thou* brings together Martin Buber's long-awaited articles on philosophical anthropology. These represent a new phase of Buber's work and will extend his reputation in the English-speaking world.

The essays are edited and translated by Dr Maurice Friedman, long-time friend and associate of Dr Buber's and author of the definitive study of his thought.

28s

Shapes of Philosophical History

FRANK E. MANUEL

These seven lectures describe the ways in which philosophical historians over the past twenty centuries have looked at the nature of man and the shape of human history. The author identifies two modes of historical perception, the cyclical and the progressive. 25s

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