

land and cakes the ground under its wheels; the milking machine that sucks milk out faster than a calf, or any other way in which man tries to force and exploit nature will only lead to disease, dearth and death.

All the evidence and indications collated by Lady Balfour converge to prove :

‘(a) The primary factor in health is nutrition.

‘(b) Fresh unprocessed natural whole foods are more nutritive than the same foods when stale, or from which vital parts have been removed by processing.

‘(c) The nutritive value of food is vitally affected by the way in which it is grown.

‘(d) An essential link in the nutrition cycle is provided by the activities of soil fungi, and for this and other reasons the biological aspects of soil fertility are more important than the chemical.’

Perhaps even the teachers of the People who talk about Poverty in the midst of Plenty (when the exact opposite is the truth) being a problem of distribution and not production (when again the exact opposite is the truth) and who tell us it doesn't matter how meaningless our work is so long as we do it for the glory of God (is this not almost blasphemy in the modern context!)—even the teachers of the People might stop to ponder whether they are leading. If the rot has already gone so far that we must have a Beveridge Bill to nurse us from an anaemic womb to ammoniac tomb, and a Butler Bill to provide more clerks and chemists and combines, and a Bevin Bill to organise all the little ants as they slowly and painfully crawl to death in their hygienically fumigated, chemically processed and mechanically controlled ant-heap, then, for the love of St. Michael and the great army of God's workers—not forgetting the microbes in the muck-heaps—don't let us pretend this is construction or reconstruction. You can't build and you shouldn't try to rebuild on foundations that are rotten. You can only patch where the cracks are worst and salvage what is still good against the day of the great wreckage.

But here in Lady Balfour's book are sound foundations; here is the sketch for construction and reconstruction; here is a Health Service; here is Education; here is Employment and full employment. Here is England. Here is a life that Christianity can redeem and make glorious. Here is matter for sacrifice and sanctification, for the Church of God to sing over and bless and offer on her altars. May His Name be praised!

BERNARD GOODE, C.F.

JESUS THE MESSIAH. By William Manson. D.D. (Hodder and Stoughton; 8s. 6d.)

Assuming that only the Synoptic Gospels provide valid evidence for the life and Teaching of Jesus, the author of this work examines

them with an especial use of Form-Criticism. The text of the Gospels is treated very freely, many passages being considered as valueless and additional to the earliest strata of tradition. Rejecting the extreme conclusions of many Form-Critics, especially Bultmann, on the subjective character of the greater part of the Gospel record and wisely limiting the value of Form-Criticism to its technical usefulness in analysis of the tradition, the author denies that it can prove a clue to the origin and nature of its substance.

When he comes to the miracle-stories, however, he asserts that 'the free development characterizing all such narrative precludes our recovery of the nature of the original event or experience' (p. 45). Such narrative 'demands the exercise of imagination both in the telling and in the hearing or believing.' Because of this 'very free development of detail' which compares unfavourably with the brevity and restraint of the intelligible pronouncement-stories centering in a word of Jesus, and because of the 'close parallels both in Jewish and Hellenistic pagan literature,' the historical value of the miracle-stories is set aside. It would seem therefore that the form of the miracle-story is the reason for setting it aside as history, yet it is precisely for making historical value judgements on form-structure evidence that the Form-Critics have just been rebuked.

He admits—unlike many Form-Critics—that the earliest strata of tradition show Jesus acknowledged as Messiah and that this Messianic idea originated from Jesus himself and not as an idea later 'precipitated' by the 'creative community.'

As to the titles 'Son of God' and 'Son of Man,' the former is explained as the Christian equivalent of the Jewish term Messiah, and is taken from Psalm 2. The latter title, 'Son of Man,' seems to be taken in the same sense as in the author's earlier work, *The Teaching of Jesus* (1932), as 'primarily a collective term' (in the light of Daniel 7, 13 ff.) for 'those called to the Kingdom of God' but used personally by Jesus who 'thought of the Son of Man as foreshadowed in himself' and attached to this term 'the reflex of his own, spiritual and ethical intuitions.'

Thus the author appears standing in an uneasy position mid-way between the conservative and extreme schools of historical criticism. But his methods as critical historian are hardly scientific enough. It is exceedingly strange to ignore entirely without mention the whole story of the Resurrection and the significance attached to it by the earliest Kerygma of St. Peter in the Acts. The canons of historical research and reconstruction at least demand that such evidence be dealt with, if only to be dismissed.

The figure of Jesus emerges as a man, in no sense divine, whose sense of intimate filial relationship with God culminates in his sense of Messiahship. It is his personality (not the Resurrection and post-Resurrection appearances) which prevent his disciples from seeing in his death the end of the hopes they had placed in him.

There is much learning in this book and many interesting and illuminating remarks in spite of the arbitrary character of its historical-value judgements.

BRUNO DONOVAN, O.S.B.

CHRISTIANITY ACCORDING TO ST. JOHN. By W. F. Howard, M.A., D.D. (Duckworth; 6s.)

This valuable handbook—a sequel to the author's earlier work, *The Fourth Gospel in Recent Criticism* (1934)—is a clearly condensed account of the theology of the Johannine writings (i.e. the Fourth Gospel and the Epistles, for the Apocalypse is rejected as non-Johannine). Perhaps its most valuable feature is the insistence on their Jewish character and background, and the commentary on every important Johannine term in the light of Hebrew and Greek Old Testament, and Apocalyptic and Rabbinic usage.

Thus the thorough discussion of the possible sources of the Logos doctrine, Heraclitean, Stoic, Hermetic, etc., concludes in favour of the Old Testament wisdom literature. The Johannine doctrines on Father, Son and Holy Spirit are similarly examined with an interesting discussion of the singular instead of the more usual plural reading of John 1, 13, *qui natus est*. It seems rather arbitrary to assert that St. Paul identifies Christ with the Holy Spirit in 2 Cor., 3, 7, when the context shows that it is a question of 'letter and spirit.'

The author rejects Bousset's view of the Johannine dualism of light and dark as Persian and cosmological, taking it as rather practical and moral and Jewish in origin. In the important chapter on Mysticism and Eschatology the author breaks down the falsely exclusive antithesis made of these two by critics, showing by his analysis of the Johannine vocabulary the Jewish apocalyptic character of such phrases as eternal life, last day, judgement, etc. He rejects Dodd's view of the 'Platonic cast' of the Fourth Gospel, which he sees as primarily concerned with problems of time and eternity, with the present age and the age to come, with the world above and the world below, Jewish ideas, in a setting of 'Realized Eschatology,' rather than with the Platonic worlds of shadow and reality.

A close attention to texts, a full exposition of views other than his own, a wealth of references to the works of critics of all schools of thought, and a masterly capacity for digesting, have produced a book valuable alike to general reader and the student who will rejoice to find such a synthesis of Johannine thought.

BRUNO DONOVAN, O.S.B.

THE READING OF THE BIBLE. By Sir Frederic Kenyon. (Murray; 4s. 6d.)

Clearly written in an easy readable style, this little introduction deals with reading the Bible under three heads, as history, literature,