

Pantocrator belong together. . . . Easter and *parousia* are one, as the early Church saw them to be . . . in the end is the beginning.'

A book of this kind depends very much on the translator, and he has clearly made an effort to avoid well-worn phrases and write living English. On the whole he succeeds, but there are places where he seems to have tried rather too hard. For example, it is apparently to avoid words of Latin derivation that he puts *godly* where *divine* would seem more natural, *deathly men* for *mortal men*, and the general word *prayer* for the specific *collect*. On the other hand, many Greek words appear in the text, transliterated, but not translated, explained, nor even italicized. There are idiosyncrasies of style (such as inversion, the omission of conjunctions, and the piling up of phrases in apposition) which add emphasis and concentrate the author's thought, but become irritating with repetition. Some of the quotations from scripture (Gal. vi, 14 on page 16, Ps. lxxix, 2 on page 212, Matt. vi, 26 on page 218) are not literal translations, but paraphrases and conflation; it is misleading to print them in quotation marks. The very odd translation of John iv, 50 on page 256 must surely be a misprint, yet it is repeated in the following line.

But these are minor criticisms, prompted by the fact that this book invites (and repays) careful reading, with a bible and missal at hand for reference.

A.G.

SELF-ABANDONMENT TO DIVINE PROVIDENCE. By Jean-Pierre de Caussade, s.J. (Burns Oates; 18s.)

The latest volume in the present series of 'Orchard Books' is an omnibus edition of the works of Pere de Caussade. The treatise *Self-Abandonment to Divine Providence*, with an introduction by Dom David Knowles, appeared in English in 1933, and forms the first part of the present book. The second part, entitled *Letters on the Practice of Self-Abandonment*, comprises *The Spiritual Letters of Father J. P. de Caussade, S.J.* (previously published in 1934), *Ordeals of Souls* (1936), and *Comfort in Ordeals* (1937), together with a short section called *Spiritual Counsels*, newly translated by Fr John Joyce, s.J. Fr Joyce has also edited the original translation (by Algar Thorold), and added a short biography.

De Caussade's writings need no commendation. They are standard works, which should be in any good religious library, and this is a most convenient edition to have. Eighteen shilling is a very modest price for this book of 450 pages, very well printed and bound.

A.G.

A NEW WAY OF LIVING. By David Walker. (The Grail, Waxwell Farm House, Pinner, Middlesex; 2s. 6d.)

This booklet describes the way of life of the Grail Society, the

secular institute which is at the heart of the more widespread Grail movement. Like so many of the Grail publications, it is attractively produced, beautifully illustrated, and written in an idiom which is modern and popular without loss of dignity.

A.G.

MOSES AND THE VOCATION OF THE JEWISH PEOPLE. By André Neher. Translated by Irene Marinoff. (Longmans, Green and Co.; 6s.)

From this skilfully written and well illustrated book emerges a vivid picture, not of Moses, but of a particular form of Judaism. It is in this Judaism that Moses is represented—this is the intention of the author. Here however is a Judaism which will appear to the Christian very much as a stranger. Gone is the messianic hope: gone is the dynamic impulse of the prophets. There is no one looking for 'him who is to come'; no one even asking 'or look we for another?' All this is dead, and only the law in all its starkness and isolation is left. Here it is that is seen the full relation between God and man. The covenant made by God once and for all time is formally crystallized in the law.

André Neher seeks to find a living relationship with Moses—a relationship 'which allows the instantaneous diffusion of the "numinous" to penetrate into the most intimate depths of the heart' (p. 33). This is to be found in Israel's keeping-faith with Moses, keeping-faith with the law of which he is God's instrument. The consequences of this attitude are inevitable: they are, in fact, one might add, crippling. The completeness and once-and-for-all nature of the law precludes the possibility of organic growth. The history of Israel cannot be seen as the preparation, growth and formation of the *Ecclesia Dei*; it is simply the history of keeping-faith. The pentateuch is not seen as the organic development, within the school of Moses, of the cultic relationship with God; it is but a static whole, coming entirely from the very pen of Moses. 'The dialogue [between God and Moses] continues until that last day when, before his death, Moses can entrust the whole law, faithfully transcribed into the book and already provided with a lengthy commentary by himself, to the keeping of his people. . . . The imperative has appeared; it is inscribed in the stone tablets of the decalogue . . . it is also inscribed in the *torah*, which Moses hands to Israel in the serene conviction of having thereby given to man the key to every human vocation.' (p. 95.)

The place of 'scholarship' is confined to the attempt to fit together the history of the Israelites, taken at face value in the pentateuch, and the fruits of historical and archaeological research. It is done with skill, but under the *a priori* assumptions which we have just mentioned. Here, in fact, scantily veiled—we might better say, tinted—with the