but to ensure that it is rightly located'.

In this spirit, Clark sets out to investigate the resurrection from various angles. It has sometimes been assumed that the main problem is one of historicity. On this Clark is excellent: as he says, it would matter very much if it could be demonstrated that the resurrection of Jesus did not take place. But simply to show that it did take place is to achieve very little. Other people are also reported to have been raised from the dead, by Jesus himself, and by Elijah and Elisha too. What matters is that Christ's resurrection is *the* Resurrection, the eschatological, definitive resurrection: the new age has come. The scandal is, not that a man has been raised from the dead, but that we are confronted 'by the eschatological deed of God, veiled in the ambiguities of history and challenging our very being in its own historicity'.

Easter is the coming of the new age, and we are incorporated into it by baptism. On this subject Clark, who is a Baptist minister, is very stimulating. After baptism, we live 'in a perpetual season of Easter'. This is the basis of our Christian life, and we must resist the suggestion that 'we are still in our sins', for that is to 'deny the work of Christ', to 'empty the Gospel of significance'. Catholics have tended to overstress the moral struggle, and can easily forget the decisive difference made by baptism. 'Anyone who lives in God does not sin' (I Jn. 3.6); this is probably where we should start any discussion of sin, at least mortal sin: mortal sin may be seen as a rejection of our own baptismal status, a return to the condition of being still in our sins, as if we had never been incorporated into the resurrection Body of Christ.

This is but a small sample of the riches to be found in this little book. As a whole, it is thoroughly successful, and important in its way. But it is marred by a quantity of highly dubious exegesis, and doubtful points of scholarship. Fortunately these do not affect the general sweep of the author's thought, and it is noticeable that where he is speaking with most depth and conviction, he has profoundly assimilated his sources. But, to take but two instances, one can no longer make the simple dichotomy between the historical synoptic gospels, and the theological fourth gospel. The synoptics are now seen to be highly theological writers, and St John has been shown to be significant as an historical source. And then it is entertaining to find Mk. 8.29–33 (the confession of St Peter and his subsequent rebuke) cited as evidence, together with the Temptation of our Lord, that Jesus rejected the attribution of Messiahship! But these aberrations in detail, although fairly numerous, do not affect the development of the main theme, and the book as a whole is an inspiring and lively work.

SIMON TUGWELL O.P.

JOSEPH CARDIJN, by Edmund Arbuthnott. *Darton, Longman and Todd,* 2*s.*6*d. paper,* 8*s.* 6*d cased.*
LENT AND EASTER, by Edmund Flood, O.S.B. *Darton, Longman and Todd,* 4*s. paper,* 13*s. cased.*
THE GOOD NEWS, by Jospeh Rhymer. *Darton, Longman and Todd,* 2*s.* 6*d. paper,* 8*s.* 6*d. cased.*
THE MODERN READER'S GUIDE TO THE GOSPELS, by Hugh Melinksy and William Hamilton. *Darton, Longman and Todd,* 42*s.*

The work of Joseph Cardijn could be a starting point for any Catholic schoolmaster, and it is a schoolmaster that I write. Arising in the foulness of industry seventy years ago, concerned with making Christians think as Christians and in consequence involve themselves in the social and political action necessary to right wrongs, it was a work of education for living and loving based on gospel and worship. Its impact has been felt round the earth in individual lives, in trade union action, in political parties such as the M.R.P. Perhaps now it needs widening and rethinking – it was concerned, rightly in those days, with improving the details of what some think a system essentially bad, a system which we ought now not to rethink but to replace. The problem for the schoolmaster is signposted by this group of books. The Y.C.W. gospel enquiry was based on bringing particular small bits of the gospels to those who did not know the gospels at all for particular, scripturally isolated, consideration and particular concrete action. If we are to see the roots of our problem, if we are to replace the old with a new based on a total Christian view, we must bring to our pupils and ourselves a full view of the Word. For this the Epistles and Gospels of the Sundays could be a starting point, the fear is that they might be a finishing point, too. Dom Edmund Flood's *Lent and Easter*, properly supported in the upper school studies, could well make these readings a springboard to a knowledge of the context of the Scriptures. So too Joseph Rhymer's *The Good News* is a working through of St Mark which should help both Sixth formers and teachers to see the events as a

completion of the old Israel and to lead them on to the study of the whole. But all too many teachers know all too little of the Old or New Testaments to guide their pupils and indeed need a guide themselves. In the absence of a handy scriptural scholar, books must be made to serve but *The Modern Reader's Guide to the Gospels* does not seem the answer. It is too often too simple and obvious, too often an easy paraphrase, too skimpy on St John. There are a number of interpretations with which Catholics will not agree but these are obvious.

PETER HASTINGS

THE PHILOSOPHERS OF GREECE, by R. S. Brumbaugh. London, *Allen & Unwin*. 1966. 35*s*.

This book is an opportunity missed. It is an introduction to the 'exciting intellectual odyssey' (sic) of Greek philosophy up to and including Aristotle, and it purports to give both the results of the best modern scholarship on what the ancients actually said, and the philosophical implications of what they said.

There is a place for such a book, but this one does not fill it. On the philosophical side, it is far too casual. Thus: Thales invented the ideas of matter, physics, science and philosophy (p. 11); the Pythagoreans invented pure mathematics, and the ideas of mathematical proof and form (p. 30); and so on. Little more is said. But a lot more has to be said. For example, it is not immediately obvious that people before Thales lacked the idea of matter. Did they not have adjectives like 'wooden', 'brazen', etc., and does this not show that they had the idea of matter in one sense? If in some other sense they lacked this idea, it has to be set out much more carefully what precisely this sense is.

But did Thales invent the idea of matter in any sense? This has been doubted, and this point brings me to the question of the standard of scholarship in this book, which does not seem to me to be such as to encourage confidence in the author's general contentions. Brumbaugh gives an authority for every view which he adopts. But this is little good. What we want is the reasons why he adopts this view, and rejects all the others.

Two sentences on p. 30 will serve as an example of this looseness in the scholarship and in the reasoning:

> Answering Thales's original question, Pythagoras and his followers held that all things are numbers. His study of the mathematical ratios of musical scales and planets led Pythagoras to believe that quantitative laws of nature could be found in all subject matters.

Now, in the first place, as we have seen, it has been doubted whether Thales was concerned with the question, 'What is matter?' It has been suggested that his question was rather as to how things began. But this receives no mention. Second, it is doubtful whether Pythagoras reached his view that all things are numbers by trying to answer the question, 'what is matter?' It seems that his philosophy may have arisen by an entirely different route. Third, this passage seems to imply that there is some connection between the view, which is mentioned in the second sentence, that things have a quantitative aspect, and the view, which is mentioned in the first, that things *are* numbers. But the one is surely a far cry from the other. And last, whereas as Aristotle says (see *Metaphysics* 985b23 – 986a3, 987a20 – 22, 989a99 – 990a32), it seems that all that one can say is that *one can perhaps salvage* from the confusions of the Pythagoreans a dim realization that things have a quantitative aspect, Brumbaugh has no hesitation in attributing the full awareness of this to them.

Not a book then, for the beginner. It might perhaps interest those who already know about the Presocratics, Plato and Aristotle, since it does raise some philosophical questions. But I must confess that I found it difficult to see this book as anything more than an example of that type of education, familiar to us from Salinger, which seems to deserve to the full Heraclitus's strictures about the learning of many things which does not teach understanding. Hence we find on p. 47 a not particularly illuminating comparison between Heraclitus and a Japanese poet, Basho, who said:

> 'An ancient temple pond; jump of a frog; the River of Heaven.'

Very nice poetry, no doubt, but what has it got to do with Heraclitus?

BRIAN GRAHAM

THE ELIZABETHANS AND THE IRISH, by David Beers Quinn. *Cornell University Press; London; Oxford University Press*. 40*s*.

During the sixteenth century the older Gaelic society, already deeply disturbed by centuries of sporadic English aggression, was subjected to a policy of coherent attack by a modern nation for the first time. By Queen Elizabeth's death the English conquest was almost complete. Pro-