

problem of authority'. The crucial question for Rowland's presentation is whether Paul's law-free Gentile mission was a possibility within Judaism. How far is our instinctive denial of that influenced by a knowledge of what Judaism became? The great merit of Rowland's discussion is that such issues are never closed. The reader is drawn into the historian's thinking, is made more sociologically conscious than before, and is challenged to reflect theologically by this early Christian history.

The same is true of the final section 'From 'Messianic Sect to Christian Religion', which strikes a neat balance between a thematic approach and the need to do justice to the historical particularity of the local churches dimly visible behind some of the documents. Worship, christological beliefs, patterns of ministry, provide nodal points, and the way into the future is mapped out with some discussion on Christians' gradual recognition that the world would continue.

Rowland is well aware that other historians will judge some matters differently, and other theologians evince different preferences. The material is fairly set out in a way which invites discussion rather than bullies the reader. Much of the book's verve stems from the author not concealing his own preferences. The Book of revelation is preferred to Ephesians because it sets out to show:

how God's kingdom comes on earth as it is in heaven. In so doing it refuses to allow the possibility of a fixed cosmology, in which earth and heaven are eternally polarized. Heaven cannot be seen as an escape from things on earth, at least as a permanent solution to the problems of humanity and theology. The controlling vision is the new creation; in it the dichotomy is swept away and the tension resolved.

A religious outlook which fossilizes the present contrast between heaven and earth as being of the essence of things is guilty of transforming the visionary idealism into mystical escapism. To make the pilgrimage to heaven the goal of the Christian discipleship is to accept the cosmos as it is, with its principalities and powers intact, and to treat the realm above as a haven from the world, whose end is destruction and nature evil. The end of this interpretative road is Gnosticism.

Rowland is more interested in social ethics than with doctrine or spirituality in isolation. The spiritualization of that early hope for God's kingdom on earth is seen as a temptation, leading away from the Jesus tradition. Such a stance is uncommon in New Testament scholarship. This highly intelligent and learned survey, attractively printed in an easily readable type-face, will prove compulsive reading for many who would not normally read a historical text-book on the New Testament, as well as for students.

ROBERT MORGAN

HUMBERT OF ROMANS: HIS LIFE AND VIEWS OF THIRTEENTH-CENTURY SOCIETY, by Edward Tracy Brett. P.I.M.S. 1984. pp. xii + 220.

A monograph in English on the fifth Master of the Dominican Order has long been needed, in view of his importance in the 13th century. In 1243 he was considered papabile by some cardinals and in 1274 it was his *Opus Tripartitum* which, of all the preparatory documents submitted, had most influence on the second council of Lyons. In between, as Master of the Dominicans, he gave their definitive structure to many of the Order's institutions. And his writings constitute far and away the most detailed picture we have from the 13th century of Dominican life, and some of them provided guidance for the Order almost continuously up to our own time.

Brett gives us a sensible, clear account of Humbert's life, his major writings and his main institutional achievements. He has not broken any new ground, so he does not give us any account of Humbert as a preacher (a few of his sermons survive, but have not been

printed), nor does he explore the difficult, but important, question of Humbert's literary sources and educational background. And the failure to go beyond the material which is available in print leads to some, not terribly important, mistakes: the dating of the *De Tribus Substantialibus* cannot be based on the reference to Humbert as Master of the Order in the vulgate incipit, since this is in fact an interpolation; nor is it true that the *De Eruditione Praedicatorum* is in two books (its structure is, in fact, extraordinarily unbalanced, revealing, as do Humbert's other works and his surviving sermons, that Humbert was not good at controlling his material except when, as with the *De Instructione Officialium*, the material generates its own structure).

Greater sensitivity to the question of Humbert's sources would probably necessitate some modification in some of Brett's comments. Thus the passage from the *Expositio Regulae* adduced to suggest that Humbert had a sense of humour is much indebted to Hugh of St Victor's *De Institutione Novitiorum*, and Humbert's remark about the human ear being inclined upward because it is meant for listening to the Word from on high is hardly an original postulate of Humbert's: at most it is an original adaptation of the commonplace that human eyes, unlike those of other animals, are adapted to looking upwards. I suspect it would not be too unfair to suggest that Humbert had very little imagination and less humour.

Some of the points which Brett makes are rendered questionable by scholarly work which should, in principle, already have been available to him. For example, the ascription of the *Liber de Antichristo* to William of Saint-Amour has been strongly challenged by M.M. Dufeil, and the recent articles of Anskar Dirks do not substantiate Brett's claims about the pre-Humbert Dominican liturgy and its sources. It is particularly surprising that Brett shows no awareness of Kaeppli's *Scriptores*.

The chronology of Humbert's writings is still far from settled. Brett argues for a late dating of *Expositio Regulae*, but I do not think he gives due weight to Creyten's argument that the work belongs in the period when there was intense debate over whether or not the Order should drop the Rule of St Augustine, which would situate it before rather than after Humbert's time as Master. Brett himself on p. 142 seems to imply an earlier date than he argues for on pp. 120–1. He also suggests a relatively late date for the *De Dono Timoris*, but he does not adequately go into the problem of the relationship between this work and Stephen of Bourbon; since Humbert sometimes quotes Stephen and Stephen cites some exempla from Humbert, it is not impossible that they were in fact working together in Lyons at some stage, and this would have to be before 1254.

In general Brett's presentation of Humbert is sympathetic. He rightly points out Humbert's concern for order and observance. He does not, perhaps, do justice to Humbert's readiness, where necessary, to grant even quite extreme dispensations to people to facilitate their work as preachers and, in particular, as teachers. And I think he misses the point about why preachers general attended Chapters: they were there because Dominican Chapters, from the outset, were primarily occupied with governing the apostolic mission of the Order, and the PGs were the people most fully engaged in carrying out this mission. They were far from being an idle aristocracy, as Brett rightly says; but he is wrong to suggest that their right to attend Chapters was 'an unnecessary privilege', although no doubt it later became so.

There are still many questions surrounding Humbert and there is still a great deal of research to be done on his writings; but for the time being Brett has performed a valuable service in making available in English in a single book many of the results of such work as has been published to date. In spite of the quibbles I have mentioned above, I have no hesitation in commending this book as a useful introduction to a sadly neglected churchman.

SIMON TUGWELL OP