

sad lacuna is the absence of reference to Mgr Knox, whose final text may not yet have been published at the time of writing, although this should have been made good for the English edition.

Undoubtedly the most valuable feature of this book is the classification of Old Testament literature, extracts being given in the Professor's own version.

SEBASTIAN BULLOUGH, O.P.

JESUS—HISTOIRE ET CRITIQUE. By F.-M. Braun, O.P. (Casterman).  
SAGESSE GRECQUE ET PARADOXE CHRETIEN—Témoignages Littéraires.

By Charles Moeller. (Casterman; 90 francs.)

Père Braun's book is a collection of studies dealing with the chief aspects of our Lord's person and message and having particular reference to the findings of modern scholarship, both Catholic and non-Catholic. The author displays wide knowledge of the relevant literature and succeeds in compressing a vast amount of reliable information into some two hundred and fifty pages. Much of the work was originally written, so the author tells us in his preface, as an article for a volume entitled *l'Histoire Générale des Religions* which no doubt accounts for its somewhat schematic character; it may well be that too much has been attempted in too small a space. But if we are invited to survey the surface rather than gaze into the depths, Père Braun off-sets these possibly inevitable limitations by his well-documented text and sufficient bibliography; though the student would have been helped yet further had the book been provided with an index of scripture references and authors' names. Following an opening chapter on the Sources come fourteen others, each serving to elaborate the main theme. Together they fulfil the author's promise of giving to 'the reader in search of precise and fundamental notions what he is entitled to expect from lives of the Saviour, from commentaries on the Gospel, and critical studies concerning Christian origins'. The whole is a notable piece of work by the Professor of Holy Scripture at the University of Fribourg.

Christianity, Dr Moeller would appear to hold, is indissolubly wedded to Hellenism, at least in so far as this embodies the highest form of a merely natural humanism. The 'scandal' of the Cross remains, yet through the influence of divine grace all the glory that was Greece is to be found again, deepened and enriched, in the artists and poets of the Christian era. The age-old problems, evil, suffering and death, are in truth only explicable in the light of Calvary, and of this the Christian writers show at least an implicit awareness. Dr Moeller is a theologian and scholar of distinction, as is evident from the clearness of his expository method and his comprehensive reading, here tabulated in a useful bibliography; his literary manner, a blending of the hortatory and the rhapsodic, is

impressive in its earnestness, though it cannot entirely hide, here and there, traces of subjectivity and special pleading. Homer, Aeschylus and Euripides among the Greeks, Virgil and Dante on the life hereafter, Shakespeare, Racine and Dostoevsky, whose work reveals the 'climat chrétien' in which it was produced, are quoted extensively and with effect. A French critic on Shakespeare is always interesting, especially when, as here, he shows both knowledge and discernment; but Dr Moeller's conception of the character of Hamlet, 'ce jeune idéaliste', is too nicely adjusted to the lines of his thesis to be wholly convincing. Shakespeare, least of all poets, lends himself to *a priori* treatment. The book's underlying argument, however, remains unimpaired; we are led safely to the conclusion, hardly to be refuted, that it is only in the '*humanisme céleste*' of St Francis of Assisi and ultimately of the Gospel that evil, suffering and death find their solution.

ALFRED GRAHAM

THE NEW TESTAMENT DOCTRINE OF THE 'LAST THINGS'. By H. A. Guy, B.A., B.D. (Cumberlege, Oxford University Press; 10s. 6d.)

Eschatology is a subject which is at the present time receiving special prominence in biblical theology. This book includes a careful sifting of the eschatological teaching in the New Testament by an Anglican schoolmaster. The tracing of the various texts is in itself a valuable work, involving much patient research. At the outset the author distinguishes two aspects of the 'Last Things': on the one hand there is the 'personal' aspect (what will happen to me after death?) and then there is the 'cosmic' aspect (what will happen at the end of the world?). The second chapter consists of a review of Jewish and Old Testament notions on the subject. The author then launches out on to the Gospel teaching. Here at once we find (as we cannot but expect) the argument to be frequently vitiated by much speculation about the reliability of the Gospels themselves (with acceptance of Mk and Q as sources for Mt and Lk), and by speculations (which to us Catholics seem so idle) about the possibility of our Lord's false expectations (p. 57), ignorance or error (p. 84), or that 'the thought of Jesus underwent development at different stages of his ministry' (p. 80). Chapter IV analyses and criticises the three main views on eschatology at the present day (and it is useful to have these laid out so clearly): (a) Schweitzer's 'thoroughgoing eschatology', according to which Jesus expected the immediate advent of the Kingdom and was disappointed, (b) the traditional identification of the Kingdom with the Church, and (c) the 'realised eschatology' (the Kingdom of God is within you) usually associated with the name of C. H. Dodd. The author inclines to the third view, rejecting the two others. Lastly in this connection is recorded the view that the eschatological