

REVIEWS

A HUNDRED HOMELESS YEARS. Godfrey Anstruther, O.P. (Blackfriars Publications; 22s. 6d.)

This book is an account of the story of the English Dominican Province between the suppression of the priory of St Bartholomew the Great, Smithfield, after the death of Queen Mary, and the foundation of the Priory at Bornhem in Belgium, a hundred years later, by Father Philip Thomas Howard, who later became Cardinal Protector of England.

For the first time, the whole story of a religious body during those grim years has been told. Father Anstruther has searched in archives in Italy, England, and Belgium. He has been able to use the archives of the Order, and the registers of the Masters General. By this arduous work he has pieced together, for the first time, the story of the brethren. He has not hidden anything. The author calls the book 'a frank account of what may happen to a great province of the Order when it loses its all'. We should be grateful to him, and to those who allowed its publication, for showing us the real story, with its black and white and grey.

We are told of those English Dominicans who never lost their faith in the Church, their pride in the Order, and their fortitude in the face of great trouble. We are also told of those who fell by the wayside, faced as they were with temptations that normally do not assail their modern brethren. We are shown the strange workings of God's providence.

Under the care of God, the Province ceased to exist and its members were scattered, as has happened in recent years to other provinces of the Order. But, at each major crisis, the right man was there, and quite unexpectedly. It was not just luck for us that the new Spanish Ambassador brought in 1613 such a remarkable man to be his confessor as the Dominican Father Diego de la Fuente. Nor did it happen just by chance that young Philip Howard failed to find an English-speaking confessor at the Franciscan house in Milan, and so went off to the Dominican house, where he found the Irish Father Hackett.

'Let us now praise famous men, and our fathers that begat us.' Each Dominican house should have this book, so that the brethren and sisters may learn about our own past, and the gratitude we owe to, among others, Padre Maestro de la Fuente, Father Thomas Middleton, Father George Catchmay, and the Cardinal of Norfolk, Father Thomas Howard. We remember, too, that those who failed to stay the course

were our brethren, prodigal children of our own family. It is a family of which we are the more proud after reading, and hearing read, this fascinating and honest book.

BEDE BAILEY, O.P.

REVELATION AND REDEMPTION: AN INTRODUCTION TO THE THEOLOGY OF ST JOHN. By Dr William Grossouw. (Geoffrey Chapman, London; 8s. 6d.)

This little book originally appeared in Holland during the war, was later translated into French and recently adapted for the English-speaking world by the American Carmelite Martin Schoenberg. Fr Grossouw, Professor at the University of Nijmegen, is one of the leading exegetes in Holland, but does not confine himself to writing specialist literature. Among others he wrote two popular books, often reprinted in and outside Holland, which deeply influenced the growing movement of modern piety by giving it a basis of fresh biblical theology. The present book is in the same vein. It is not the author's intention to give the customary sort of introduction to a book of the Bible, in the form of information about the author, content and division of his work. St John is the most fascinating, but also the most difficult of all New Testament writers, and Fr Grossouw wants to 'lead the reader into the sanctum of St John's thought, not merely to bring him to the threshold and leave him there'. He therefore brings him into contact with St John's leading ideas and peculiar way of thought. We think of St John as an abstract writer. This book shows this to be a misleading opinion. Like all Semites he knew no 'concepts', abstract ideas as we do. For them to know a thing is not looking at it from a distance, but to 'handle' it, to experience it in their own life. St John writes about a living reality, which his seemingly abstract words do not so much analyse conceptually as stand for, fully in the concrete. His vocabulary is therefore wider and more fluctuating than is usual in western languages: words we would think rather different (light and truth, e.g.) cover in fact the same reality. After he has given this necessary introduction in a first chapter, Fr Grossouw introduces us to a few characteristic ideas, Light, Life and Love, then gives an extensive treatment of St John's christology, explaining terms like 'Word' (*Logos*), 'Son', 'Saviour', and finally deals with the answer of man to the redemption and revelation offered in Christ: Faith and Love, Hierarchy and Sacraments.

All this is the best of modern exegetical science, presented in a plain and personal way. There is an abundance of parallel texts, to which an index at the end of the book refers; the reader has to work hard, but the reward is that one begins to see something of the greatness of St