

leaving it to the sagacity of theologians to deduce them? Rahner distinguishes between new assertions and new commands. Prophecies appear to him existential as new commands from God, imperative for the Church in a concrete historical situation. Generally these commands are given to those who hold no teaching authority in the Church. Rahner has nothing to say of the belief of Pope John, surely vindicated in event, that the Holy Spirit had inspired his summoning of a Council. Certainly anyone may have a prophecy for the community, but Rahner's case does not seem all that good.

Rahner makes it clear that the Church is not infallible in the recognition of particular visions. The Catholic is always free to present a modest scepticism towards approved private revelations. And even if he accept a vision as from God, he ought to beware attaching a magic value to commands and promises. No promise has better warrant or more forceful terms than that of Christ: He who eats my flesh and drinks my blood shall live for ever. But no one supposes that this is a guarantee of salvation unless supported by a Christian endeavour. These are self-evident truths, Rahner usually has more rewarding things to tell us.

Fr Faber finds himself amongst a strange crew (p. 72), and Fr Thurston gets an ambiguous mention (p. 78). The proof reading of note 9, page 11, leaves us with an anonymous reference. The title running up the spine of my copy has left its track. It is a pity that the first of this series to appear under this imprint should be such a bad buy. Could we not have some of those *Quaestiones* already published in the United States?

HAMISH SWANSTON

SPIRITUAL COUNSELS AND LETTERS OF BARON FRIEDRICH VON HÜGEL, edited with an introductory essay by Douglas V. Steere; Darton, Longman and Todd, 22s. 6d.

As the works of Friedrich von Hügel are now out of print this book is welcome, since it provides an insight, even though not a very satisfactory one, into the mind of one of the great modern thinkers of the Church. Nevertheless, both Douglas V. Steere's Introductory Essay and his selection leave much to be desired. Besides being written in almost unreadable English which out-Hügels von Hügel, the introduction gives only a very one-sided view of von Hügel's spirituality, culled mainly from his correspondence with the Anglican writer on mysticism, Evelyn Underhill.

The selection itself contains letters and fragments of letters to George Tyrrell, Maude Petre, his niece Gwendolyn Greene and others; Part Two gathers snippets from his works dealing with 'spiritual counsel'. They are arranged under titles such as 'The Life of Prayer', 'A Mixed Pasture of Prayer', 'All High Religion has Three Dimensions' and 'Philosophy and Religion: Man's Plumbline and God's Reality', taken mainly from *The Mystical Element of Religion, Essays and Addresses* and *The Reality of God*. These extracts, which range from one line spiritual *bon mots* to three page quotations, are particularly disappointing. They are not only

put together haphazardly but also frequently so torn from their context as to become unintelligible. For example, one of them (p. 159) begins: 'There is here a lively conviction', and the reader asks himself in despair to what this 'here' can possibly refer; on the very next page another quotation begins with 'No', and no explanation is given of the argument the author is concerned to refute.

Nevertheless, the great and comprehensive mind of von Hügel and his relevance for our own time come through despite the shortcomings of the editor. The Baron was very clear-sighted in the unfortunate Modernism controversy, especially as regards his friend Tyrrell, to whom he wrote in 1908, when the trouble was at its height: 'I pray and hope the day may soon return when your other side, the deep mystical, contemplative attrait will again be so powerfully waked up and nurtured that you will regain a grand steadiness of foundation . . . With that, you will be great; without that, very unhappy'. His thoughts on immortality, suffering and other difficult subjects, too, are of great value to the contemporary reader; but again, they ought to have been related to their context and to their place in von Hügel's own life. As it is, this book seems to present a heap of *disiecta membra* rather than an organism of spiritual teaching, which is a great pity; for the Baron who was in many ways as much in advance of his time as Newman would have deserved a more adequate treatment of his thought.

HILDA GRAEF

GOD'S RULE AND KINGDOM, by Rudolph Schnackenburg; Herder Nelson, 42s.

This is a first-rate work of very competent and truly Catholic biblical theology, unreservedly to be recommended to all, although blemished by faults of slovenly publishing. Let us briefly mention these faults first. There are no indexes at all to the present publication, although the original German edition had a good index of biblical references. This omission has greatly reduced the usefulness of the English version and seems to me quite inexcusable. I can find no mention of the date of first publication of this book in the German (it was 1959). Surely this is information which the buyer of a translation is entitled to be told? And then the footnote references to continental authors have not been modified to refer to the English translations in the many cases where these are available, except where a translation was published by Herder Nelson themselves!

In recent years readers of religious books in English have been given a wide variety of views by non-Catholic exegetes and biblical theologians concerning God's kingdom and its realization on earth. Some of these contributions have been brilliant, though not consistently sound when measured against the Church's teaching. Two English writers spring to mind here, C. H. Dodd and J. A. T. Robinson, as well as numerous continental names. All these varying views are considered in the present book by a respected Catholic biblical scholar, who avowedly works on the principle of accepting 'the verdict of tradition in cases