

Christians, and even simply of Europeans, which has little bearing on the reality of the Christian faith. Even this would not matter so much if it were presented with some kind of discrimination, but the author has chosen to heap all these charges together, offering very little criticism himself and often allowing gross misrepresentations and misunderstandings to pass without comment. If his object was to be 'objective', no doubt this was good, but objective criticism must have some solid basis and a mass of indiscriminate charges only gives an impression of confusion of mind.

This is a great pity, as much of the criticism levelled at Christianity in Asia has, as Father Ohm acknowledges, a solid basis and deserves serious consideration, but it has to be distinguished from mere prejudice and misunderstanding. If I were asked to name two such considerations, I would say that they are the criticism of the Church for being too much of an 'organization' and for being too 'dogmatic'. There is no doubt that by building up vast institutions all over Asia consisting of schools, colleges, hospitals, seminaries, etc., at very great cost, the Church gives the impression of being a vast material organization with a strong centralized administration which people may admire but which gives very little impression of what an Easterner thinks of religion. It is noteworthy that St Francis of Assisi is by far the most popular saint in Asia, and it is the poverty and simplicity shown in the life of St Francis and of Christ himself which is conceived as the mark of holiness. No doubt large institutions are necessary, but there is certainly a need of a few St Francis.

The other matter of 'dogma' goes deeper. The 'intolerance' of the Church is most deeply resented and no doubt to a certain extent this is inevitable. But it may be said that too much insistence on the dogmatic formulations of the faith and on its theological system can easily give a false impression. To an Asiatic, whether Hindu, Buddhist or Taoist, God or the supreme Being is essentially beyond conception and any attempt to reduce the divine mystery to human terms is regarded with some suspicion. Here again it is a matter of emphasis, but there can be no doubt that if the Gospel were presented more as a mystical doctrine and a religion of love (corresponding with the Hindu conception of bhakti) and less as an intellectual system, it would be more attractive.

In his conclusion, however, Father Ohm insists that though Christianity may be thought to have 'failed' so far in Asia (and from the point of view of numbers this can hardly be denied), yet the real 'meeting' between the Church and the East has yet to take place. Only when we have learned from the East all that it has to teach us will the Church be able to penetrate the mind of the East, and that is the task which lies before us. In so far as this book can help us to do this, it will serve a useful purpose.

BEDE GRIFFITHS, O.S.B.

- LES IDÉES MAÎTRESSES DE ST PAUL. By F. Amiot. (Editions du Cerf; 960f.)
 THE CHURCH IN THE THEOLOGY OF ST PAUL. By L. Cerfaux. Trans. by Geoffrey Webb and Adrian Walker. (Herder/Nelson; 45s.)
 AUX SOURCES BIBLIQUES DE L'EXISTENCE ET DE LA VIE. By P. Barrau. (Les Editions Ouvrières; n.p.)
 LES CONFESSIONS DE JÉRÉMIE. By G.-M. Behler, O.P. (Castermann; 48f. belges.)
 POUR UN CATHOLICISME ÉVANGÉLIQUE. By R. Girault. (Les Editions Ouvrières; 600f.)

TRÉVE DE DIEU. By H. Lubienska de Lenval. (Castermann; 57f. belges.)

The excuse for reviewing together the six books listed above is that none of them, however scholarly, is intended as mere research. The names of the series in which they appear or originally appeared show that they are aimed at bringing the results of study into play in the Church, in particular to make available or at least use as a starting point the Scriptures themselves.

At the outset a distinction can be made between those whose tendency is to start with their own plan in their head, or perhaps only a synthesizing principle, within which the texts and ideas of the Scriptures are allowed to appear, and those who place the text first and build their commentary on it. M. Amiot takes the first way, starting with the experience of salvation by St Paul himself. This enables him to organize his work into four main sections—salvation through Christ: the individual's participation: the collective aspect: and the final achievement of it. This arrangement implies an original Pauline intuition in which all the riches later to be made explicit are already present, including even details of the teaching of Hebrews. It also involves leaving to the end the comparatively scanty teaching on the Parousia from the earlier epistles, leaving the reader with a slight sense of anti-climax. But apart from this, a difficulty inherent in any attempt to present the thought of St Paul, this book serves well as an introduction.

Mgr Cerfaux' profound, lucid and scholarly work on the Theology of the Church in St Paul is already well known. It appears now in a very readable English translation and if only it were not so expensive it should be bought, read and referred to by all those who wish to deepen their own knowledge of the Church or to speak ecumenically with their separated brethren. It is not possible to give an adequate outline of the thesis of the book, but baldly speaking, Mgr Cerfaux distinguishes three phases in St Paul's thought, the first depending on concepts inherited from Judaism with which is linked the formula of the primitive Jerusalem community, the second on his Christian experience and the life of the churches he had founded, the third assimilating and transforming the foregoing in the light of his maturest theology. All this is based on a wide knowledge of Jewish and Greek thought and language and an acute scrutiny of the text of St Paul.

The next two books can be related similarly. M. Barrau takes as his central theme what one might call Israel's existential apprehension of life, both that of the community and that of the individual; this he does two-dimensionally, on the one hand tracing the historical development as it *fines down* from the community to the individual without losing the sense of the interpenetration of the two, and on the other uncovering the mysterious awareness especially among the prophets of the source of Israel's life in God—*'l'existence et la vie du peuple sont le fruit de l'acte créateur de Dieu en perpétuel jaillissement'*. He assembles the texts clearly and competently and leaves one with the impression of entering into a Hebrew mode of thought which is still relevant.

P. Behler takes a handful of texts from Jeremias which concern the prophet's own inward struggles and can be read as a nucleus of self-revelation, a 'Confessions' in miniature. These are presented with careful attention to textual criticism and illuminated by literary and historical cross-reference. The text is then open for the modern reader to learn what the word of God is making known to him here and now. The way this is done is a model for those who wish to make Scripture better known to the intelligent non-specialist: it is after all the Scriptural text which is inspired, not the commentaries or digests of it.

The last two books are more tenuously connected with the Bible. M. Girault's concern is to relate the Christ of the Gospels to life in the Church today, but his book is largely made up of his own experiences and reflections, much of it interesting and moving; he has travelled in Spain, both Germanies and Poland, collecting in addition to his own the reflections of informed Catholics: they remain anonymous, and perhaps the Spanish priest would need to be who said, '*Les communistes se taisent pour ne pas aller en prison. Pour les convertir? Le témoignage du martyr, mais pas du martyr contre eux, du martyr en résistant aux puissants, au pouvoir, et en vivant une vie évangélique.*'

The medieval Church was able to impose a truce on the perpetual warfare of the day in order that men might profit by a space of peace for their spiritual need: Mme de Lenval has gathered her notes together under a kind of spiritual interpretation of this, pleading for a truce from the various features of our age that equally hinder the soul, the garish lighting, the incessant noise, the superficiality and the strain. Some of what she says will seem a little eccentric, but among her '*idées maitresses*' is the need for an assimilation of biblical modes of thought as a counterbalance to the specialized intellectualism of the day, and her own kind of wisdom owes much to her love of the Scriptures and the liturgy.

BLNET WEATHERHEAD, O.P.

THE DEFEAT OF THE SPANISH ARMADA. By Garrett Mattingly. (Cape, 25s.)

Well-proportioned and written with verve down to every detail, here is scholarship which makes the contemporary sources, published and unpublished, come alive again. The connected series of historical scenes, which put the naval campaign in its setting, open with the execution of Mary Queen of Scots and close with the assassination of the Duke of Guise—twenty-two months during which the preamble was written to the doctrine of the continental balance of power which was to last until our own days.

The issues are kept clear without undue simplification. An occasional touch of *Bostonism* suggests that the political divines on the side of the old religion were somehow more swart and subtle, more traitorous and fanatical, than their counterparts on the side of the new; the nomenclature is more assured about cannons and culverins than about monks and seminarians. It disposes of many of the legends with which we were brought up; of Drake, the soul of manly honour; of Philip II, spiderlike and cruel; of a small English fleet whipping a giant adversary up the Channel; of a Protestant wind; of the massacre of castaways by the barbarous Irish. The enemy had no ship so large as Frobisher's *Triumph*, and the English fleet was like David only in that it had the longer-range hitting power. Goliath never toppled down, for Medina Sidonia, who comes out of the account with great credit, was never broken in battle and when all was over brought back home two-thirds of his fighting-ships.

Still, the great enterprise had foundered, more through logistics than martial action. The year before Drake had done more off Cape St Vincent by burning the cargoes of oak-staves for water barrels than at Cadiz by singeing the King of Spain's beard, for the heaviest losses were suffered during the nightmare northabout from hunger, thirst, and disease: men die before ships. And the final encounters off the Zeeland shoals were settled because the Spaniards were far from their bases and ran out of shot.

The event was decisive, politically more than militarily, for the war dragged