

## REVIEWS

THE THEOLOGY OF ALBERT SCHWEITZER. By E. N. Mozley. (A. & C. Black; 7s. 6d.)

THE IDEA OF THE HOLY. By Rudolf Otto. Translated by J. W. Harvey. Second Edition. (Oxford; 10s. 6d.)

THE UNIVERSAL CHARACTER OF CHRISTIANITY. By A. K. Clarke. (Faber; 8s. 6d.)

REVELATION AND THE MODERN WORLD. By L. S. Thornton, C.R. (Dacre Press; 30s.)

The most significant development, many would contend, in Protestant theology this century has been the reaction from Liberal modes of interpretation. To the modern it appears only too clear that the basic, though often unconscious, criterion employed by his predecessors of the last century is only too frequently derived from Goethe rather than from the Scriptures. The ability of the modern to see this, and one is speaking of a seeing by the natural man and not in the fulness of faith, is due to the breakdown and death of Liberal Europe in 1914. The ferment, dislocation and insecurity, intellectual, moral and social, which have ensued have at least made it possible for the theologian to see the Liberal experiment from the outside and to criticise its presuppositions: not that Pius IX did not do this in the very heyday of Liberal power.

The breakdown was not without its effect on the Protestant theologians, and although the voices of the anti-Liberal prophets, such as Kierkegaard and Marx, were kept well in the background at first, the publication of Dr Schweitzer's 'Quest of the Historic Jesus' in 1906 was the first clear sign that Protestant, and by that is meant above all German, theology was about to turn a somersault. Dr Schweitzer's merit was that he forced the learned world to remember the eschatological teaching of Christ; his defect that he presented only a fragment of the Gospel. Colonel Mozley in his *Theology of Albert Schweitzer* sets out Schweitzer's position by means of an ordered series of quotations from his works. His book will be useful for the general reader who has not the time or the inclination to consult the originals. Dr Schweitzer has written an epilogue to this book, but it cannot be said that it adds anything to our knowledge.

In the developing reaction to Liberal Theology Barth's *Epistle to the Romans* and Rudolf Otto's *The Idea of the Holy* are perhaps the most important works. The latter is an analysis of the feeling of the numinous, as an objective reality, and though there is much in it to which a Thomist must take exception, it is undoubtedly one of the few valuable

works on the subject, and for this reason the second edition of J. W. Harvey's translation is welcome.

Of late years Protestant theologians, while drawing on anthropological data, as Otto did to such effect, have tended to appeal to, and to re-consider, traditional theological positions and formulation in a manner which would have seemed incredible fifty years ago. This tendency, which owes so much to Barth and Brunner, is illustrated in a pleasant little book intended for sixth forms by Miss A. K. Clarke called *The Universal Character of Christianity*, which, while it presents some interesting evidence from comparative religion, does not fail to stress the unique character and claims of Christianity.

On a much deeper level, and addressing himself to a more theologically minded audience, Dr L. S. Thornton, in his *Revelation and the Modern World*, attempts to face the problems of the relation of the Old Testament to the New, of the special revelation in scripture to the wider revelation in the order of creation and again of scripture to Church tradition. This is a book, of which every page merits careful consideration, and it illustrates the influence of modern studies in comparative religion in its insistence that the Scriptures must be interpreted in terms of their own mental world, and of Anglican traditionalism in its extensive and illuminating use of St Irenaeus. It must be admitted, however, that the author's style is often unnecessarily cumbersome and that the question of the authority of the Christian community in its relation to revelation is left vague.

IAN HISLOP, O.P.

THE DIDACHE, THE EPISTLE OF BARNABAS, THE EPISTLES AND THE MARTYRDOM OF ST POLYCARP, THE FRAGMENTS OF PAPIAS, THE EPISTLE OF DIOGNETUS. Translated by James A. Kleist, s.j. (*Ancient Christian Writers*, No. 6. Mercier Press, Cork; 15s.)

ST AUGUSTINE. *The Greatness of the Soul, and The Teacher*. Translated by Joseph M. Collieran, c.ss.r. (A.C.W. No. 9. Newman Press, Maryland; \$3.)

ST AUGUSTINE. *The City of God*. Bks. i-vii. Translated by D. B. Zema, s.j. and G. G. Walsh, s.j. (*Fathers of the Church*, New York; n.p.)

NICETA OF REMESIANA, SULPICIOUS SEVERUS, VINCENT OF LERINS, PROSPER OF AQUITAINE. Translated by G. G. Walsh, s.j., B. M. Peebles, R. E. Morris, J. R. O'Donnell, c.s.b. (*Fathers of the Church*, New York.)

ST BASIL. *Ascetical Works*. Translated by Sister M. Monica Wagner, c.s.c. (*Fathers of the Church*, New York).

These five volumes present an instructive contrast in editorial method. The series *Ancient Christian Writers* has shown, in every