

distinguishing between mere 'historical conscience' and a proper respect for existing architecture. A short essay on space and substance by T. H. B. Burrough is followed by reports on five churches with recommendations for their re-ordering.

The fundamental principles of liturgical reform which guide the authors of this book are the same as those that figure in the first chapter of the schema on the liturgy recently accepted by the Vatican council and soon to be promulgated: first, that because the liturgy is of the order of a sign, what it signifies should be completely comprehensible by all; second, that the liturgy is the activity of a hierarchic community in which all the participants have a role to play. It is a great joy to know that these principles are so widely accepted by our non-Catholic brethren. In due time they will entrain many changes for us all, and not least in the layout of our churches. Many will find this book useful in resolving the problems there involved.

PAULINUS MILNER, O.P.

KARL BARTH'S TABLE TALK, edited by John D. Godsey; Oliver and Boyd, 9s. 6d.

KARL BARTH: AN INTRODUCTION TO HIS EARLY THEOLOGY, by T. F. Torrance; S.C.M., 25s.

It has been said that Freud himself provides the best introduction to Freudianism. This pamphlet is the proof, for those who need it, that the same is true of Barth and his theology. The editor's own summary of the salient features of the *Church Dogmatics* is terse and business-like, but far more interesting and important is the main section of the pamphlet, which consists of questions addressed by English-speaking students to Barth on points raised in the *Dogmatics*, and Barth's answers to them. Barth, like Wittgenstein, is often at his most profound when at his funniest. Unlike many academic teachers, he does not have to be instructive and witty strictly by turns. We are told that the further north you go in Germany, the more obsessed the theologians are with evil; and that the Scandinavians can think of almost nothing else. We are told why it is that Barth reverses in his christology the procedure of his great predecessors in Protestant theology, and of his fundamental objection to Catholic theology as effectively confining God's free word in an ecclesiastical prison. Barth's aside that, if he were a Catholic theologian, he would build up a theology on mariology as he has actually done on christology, is naughty; it is a pity that none of the students took him up on it. A few passages, particularly those which make use of the distinctions between 'myth' and 'saga' and between *Historie* and *Geschichte*, will be obscure to those who have not read the relevant parts of their *Dogmatics*. Perhaps this is all to the good as far as English (as opposed to Scottish) theologians are concerned, as it may persuade them actually to read, rather than merely to talk about, a work of theology which competent critics have called the greatest since Aquinas.

On page 46 of the second of these books there appears to be an identification of the doctrine of *anamnesis* with the *analogia entis*. I have tried in vain to construe the passage in some other sense. The comparison of Barth's formal structures with those of Beethoven on page 23 seems to me peculiarly inept and annoying. But the first part of the book is by far the worst, and it becomes much better when the author ceases to talk round his subject and starts getting down to it. The discussion of Barth's break with the liberal Protestant tradition of Schleiermacher, and of the influence on him of the work of Nietzsche's friend Franz Overbeck and the Christian socialism of the Blumharts, is most useful and illuminating. Perhaps even more valuable is the summary of the *Christliche Dogmatik im Entwurf*, an important work of 1927 which Barth calls his 'false start' on the *Dogmatics*, especially as this has not yet appeared in an English translation. In all, whatever strictures may be made on the book, it is the work of one who has few rivals among English-speaking theologians for sympathy with and understanding of his subject, and parts of it at any rate should be useful to all students of Barth's theology.

HUGO MEYNELL

THE DEAD SEA SCROLLS AND THE EARLY CHURCH, by Lucetta Mowry; University of Chicago Press, 56s.

Here is another book on the Dead Sea Scrolls, and not new material from Qumrân but a fresh analysis and assessment of the data to-date. Now as far too much has been written, and much of it too soon, we might expect a certain weariness to come upon us as we set out to read a work of this sort. This time however we would be quite in the wrong for Dr Mowry's book is more than usually well informed and balanced in the opinions expressed. This study can certainly be recommended, perhaps not as a first introduction to Qumrâniana, but as a worthwhile series of reflexions on the texts as we have them (more of course will come) and on parallels in contemporary writing as well as on the scripture of the Church's tradition.

After a brief introduction we are given a survey of the literatures of redemption. This very well sets the stage and provides the lineaments of what is detailed in the ensuing chapters on the nature of the two communities, its leaders, its founders, etc. Dr Mowry avoids extremes and firmly by-passes wild and effete theories, and all through pursues a middle course which carries conviction.

Qumrân stood for a flight or return to the desert to constitute the redeemed remnant, that plantation of God, hallowed and intent on the pure service of God. The Christian fold was compounded of all, wherever they might be, who came to believe that God's promises were for all who responded by cleaving to God and his Son their saviour. The Qumrân community was made up of priest and lay people, but priests very much dominated. 'Priestly administrators and priestly instructors controlled the life of the Qumrân community entirely'