

'Christian' advisedly, for the Estrid Dane clinic is an eloquent protest against a mechanical view of man's nature. It is only when human nature is seen in its wholeness that any failure of function can be really cured. I.E.

REVIEWS

BELIEF AND UNBELIEF SINCE 1850. By H. G. Wood. (Cambridge University Press; 12s. 6d.)

Dr H. G. Wood, a veteran Christian scholar, sets out in these Lectures, a series given in Cambridge in 1953 under the auspices of the Faculty Board of Divinity in the University, to contrast the climate of opinion in religious belief a hundred years ago with that now prevailing. To this end he examines the bearing of some of the movements of thought among the philosophers, historians, scientists and theologians which have led to the marked change in the general religious outlook which began to set in in the latter half of the nineteenth century. The result is a deeply interesting analysis of belief and unbelief, and the causes underlying both lines of development; an analysis which has a special appeal to one who knew Cambridge in the early nineteen hundreds.

Dr Wood writes from personal experience over a long lifetime of conflicting tendencies of thought, and personal knowledge of many of the leaders on either side who were affected by them. He ends, in his last chapter, on a note of hope that the long quest of the critics for the Jesus of history is indeed at last proving a means of bringing men face to face with the Christ of Faith.

The emphasis throughout these lectures is on Anglican and Free Church belief; Catholicism is mentioned only incidentally. Points of particular interest are the controversy over eternal punishment which resulted in F. D. Maurice's dismissal from King's College, the evolution of Christian thought in regard to theories of the Atonement, and the new approach to the study of the Bible initiated by Jowett's contribution to *Essays and Reviews*. The change of outlook in regard to everlasting punishment had its origin perhaps in a corresponding doubt in men's minds as to whether the exclusive insistence upon retributive justice involved in crude substitutionary theories of atonement did not make of God something approaching a vindictive despot. The correspondence between Maurice and F. J. A. Hort, to be found *in extenso* in Hort's *Life* by his son, is well worth reading if only in order to realize the deep sense of responsibility with which the discussion was undertaken and the desire it shows to remain faithful to Scripture and traditional belief. Light is thrown upon the imaginative difficulties felt by many by Maurice's confession that after long reflection he was coming

to the conclusion that the word *aionios*, translated 'eternal' or 'everlasting' in the gospels, did not mean endless temporal succession. Catholics today stand almost alone in defence of hell, yet so greatly are we affected by the prevailing climate of opinion that we have to admit that R. W. Dale's words are largely true of ourselves: 'the doctrine has been silently relegated to that province of the intellect which is the house of beliefs which we have not rejected, but which we are willing to forget'.

Just as hell was largely rejected because it was viewed almost exclusively in terms of the actualization of its biblical imagery, so the traditional doctrine of inspiration and inerrancy was set aside because of the severely occidental literalness uniformly read into the variegated oriental idiom of the Scriptures. Jowett's shocking plea that the Bible should be interpreted like any ordinary book did not mean what it was commonly taken to mean. In that particular point he was saying very much what the present Pope has so explicitly urged in *Divino Afflante Spiritu* in regard to the enlistment of all the resources of modern scientific scholarship to extract the literal sense of the sacred text, from its far from literal mode of expression.

Dr Wood's lectures are a skilled summarizing, in a small space, of some of the intellectual movements which have formed the modern religious and non-religious scene, and they will be found invaluable as an introduction to the understanding of its origins and background.

HENRY ST JOHN, O.P.

ORDINATION TO THE PRIESTHOOD. By John Bligh, S.J. (Sheed & Ward; 16s.)

It is a common experience of candidates for the priesthood to be unable to find a helpful commentary on the actual rite which is to bring about the fulfilment of their dearest wish. There are, no doubt, books which attempt a 'pious' explanation of the liturgical text; but it cannot be said that their vague and often fanciful pages are likely to appeal to the young cleric of our days. As for the theologians, when they have overcome their curious reluctance to come to the actual words of the ordination liturgy, too often in the past they have used these as a pretext for airing their views as to wherein the essence of the sacrament lies.

Fortunately for us the Constitution *Sacramentum Ordinis* of the 30th November 1947 has put an end to a long controversy. Now that we know for certain in what the matter and form of Order consist, the way is open for a calm and unpolemical theological discussion of the text which at the same time avoids the cloudy 'elevations' of a rather tedious tradition of 'piety'.