

'godly' and 'bestly' will. All in all I would be inclined to say that in this new edition we really have a theologian's version of the *Revelations* at last. And if the text is a little too modernized to be a complete success with all of us, it is certainly very assimilable.

'The knowledge of ourselves and of God' is the title given by an annotator to the extracts from Hilton's *Scale of Perfection* in the florilegium already mentioned, and Fr Walsh and Eric Colledge have given this title to the entire work, which comprises in addition commentaries on psalms ninety and ninety-one (*Qui habitat* and *Bonum est*) usually ascribed to Hilton, and extracts from Mother Julian. The title makes one think of those rather severe twelfth-century works such as the *de Interiiori Domo* or Helinand's *Liber de Cognitione sui*, but here of course everything is different, less analytical, richer, warmer, and spontaneously affectionate in tone. The extracts from Julian come as the climax of the work, and they begin with the self-knowledge of our Lady in her 'reverent astonishment that it was His will to be born of her who was a simple creature that He had made'. The loving and candid dependence of creature on creator is one of the sublimest strands in Julian's often tangled skein, and here it is drawn out and we can look at it in isolation from her other themes. As one might expect, this concentration on one of her trains of thought helps wonderfully to illumine in some way all the others. It is itself a valuable commentary on Julian's thought.

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FAITH, HOPE AND CHARITY, by Henry Bars; Faith and Fact Books, Burns and Oates, 8s. 6d.

This addition to the *Faith and Fact* series would still be a boon and a blessing if it were expensive instead of admirably cheap. Father Bars gives us sheer scriptural theology from beginning to end: that is to say, the briefest possible sufficient explanation is given of the two words 'theological virtues', and then we start. Since we are being entirely scriptural, we start by seeing these three as one. 'When we say "faith" we think of assent to a creed. But the faith the Gospels speak of is more in the nature of an act of trust in a person, the person of Jesus . . . On the other hand, the act of faith in Jesus is an act of self-surrender to a person, a person loved and preferred . . . It all comes back to Christ, then, whether we acknowledge him before men or unconsciously belong to him by practising charity. The three theological virtues thus appear as bound together in a concrete, unique act which always has its object in this unique person'.

Then each chapter starts with 'The teaching of Scripture': Old Testament (only in the case of Faith, already the longest chapter, Fr Bars is constrained to sum this up as too abundant for treatment there), gospels, St Paul. But there is no question of leaving scripture behind (e.g., to go on to 'theology' or something) in the later sections of each chapter. Everything is the teaching of scripture;

only the outstanding character of later sections in each chapter is a highly concrete and helpful situating of eternal life, always in scriptural terms, in this modern world. Under 'The Trial of Faith', for instance: 'We have spoken of those pseudo-atheists who think they do not believe. But near to them—not to mention all those more or less sincere "unbelievers" who "would like to believe"—there are believers, fully conscious and sometimes fervent, who ask themselves in anguish whether they do believe'.

It is hard to find, if one wanted to, anything much to criticize in this rich and nourishing book. I am not sure that it is valuable to devote so solid a section to analyzing and criticizing Nygren's *Eros and Agape*: perhaps this book has challenged and altered all our thinking more than I realize. But given the need to examine it, it seems a pity to describe what is to be criticized in it as 'showing the cloven hoof of Lutheranism'. This was unnecessary, whereas Fr Bars' book consists as a whole in page after page of what we need. It ends with: 'The only one of the three theological virtues which will last for ever, and is the most divine, is also the most human. Faith holds diplomatic relations with reason . . . Hope penetrates and elevates man's natural aspirations . . . but it, too, quickly resumes its distance . . . But charity always approaches, for it is made to approach all things . . . The Old Law had said: "Thou shalt love thy neighbour as thyself". Jesus fulfils and completes the precept by adding what is the same thing, but changes everything: "Thou shalt love him as myself".'

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