

voyages of St Francis Xavier turned the minds of his contemporaries to the scene of his labours, and a Lapidé may be pardoned for being influenced by the story of the trials and triumphs of his fellow Jesuit. But the interpretation found favour with some of the greatest scholars of a later date, such as Gesenius (1786-1842) and Franz Delitzsch (1813-1890). These were not quite successful, however, in proving either that there were Jewish exiles in China in the time of Isaiah, or that China was known at that period as the "land of Sinim."

A recent article by Father Lambert S.J. in the *Nouvelle Revue Theologique*¹ puts an end to all speculation in regard to the "land of Sinim." He first disposes of the possibility of a reference to China, by showing that the name "China" is of later origin than the time of Isaiah. For it was not introduced before the third century B.C. Previous to that date the country and people bore a totally different name. Father Lambert then gives conclusive proof that the identification of the "land of Sinim" with Assuan is to be accepted. In the Massoretic text of Isaiah the name is written *Siniyim* which many critics regards as a mistake for *Seweniyim*, the people of Syene or Assuan, a name which occurs in Ezechiel 29 : 10 and 30 : 6. The newly discovered text of Isaiah (in the Dead Sea Scrolls) now confirms this hypothesis. For the new text has the reading *Sewaniyyim*, i.e. the people of Sewan, which is the name of the town Assuan in the papyri of Elephantine. The modern Arabic name is merely *Suan* preceded by the article—As-suan.

There is abundant evidence that Jewish exiles were to be found in this region. We know that a Jewish colony was there in the time of Cambyses, and there is no reason to doubt that groups of Jews were to be found there even before the fall of Jerusalem and the beginning of the Exile.

E. J. KISSANE

Fog in the Channel

These two pamphlets, one by an anonymous group, "some priests of the Anglican Communion," the other by a distinguished Congregationalist,² revive a type of controversy which seemed for some time to have been declining. Perhaps the key to the revival is to be found in a sentence from Dr. Micklem's pamphlet: "at the end of the war

¹ *N. Rev. Theol.*, 75 (1953), pp. 965-72.

² *Infallible Fallacies, an Anglican reply to some Roman Catholic arguments.* By Some Priests of the Anglican Communion. London, S.P.C.K. Price 1s. *The Pope's Men.* By Nathaniel Micklem, D.D., LL.D. London, Independent Press. Price 1s. Attention may be called to the pamphlet *Anglicans Anonymous*, a comment, principally on the former, by Rev. Joseph Christie, S.J. London, Catholic Truth Society. Price 3d.

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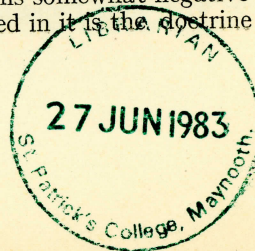
we find two great powers in Europe, Marxism and Roman Catholicism." Might one suggest that to say "Europe" is to narrow the field without sufficient reason, and that in England also there may be an uneasy feeling that a choice is being increasingly forced. To religious minds, Marxism shows all too plainly the mark of the beast; but "Roman Catholicism"—a certain verdict on this has been so woven into the growth of modern England that any revision must be a process of much difficulty and no little pain. Might one suspect, however, that the dilemma is beginning to present itself? One of these pamphlets, certainly, shows a desperate attempt to establish a *via media*, in a way which strikingly recalls similar unsuccessful attempts made before.

Both booklets profess to approach their task with distaste. They are right. The times are too critical for Christian quarrels, but they are also too critical for trifling with the truth. Of course, there can be no attempt within these narrow limits to undertake any full treatment of the problems raised. One can only record impressions.

The first impression one gets from the Anglican booklet is of an unwillingness to come to grips with the issue; the impression that they are most uncertain where they stand at present, but would dearly wish undone many of the events of the sixteenth century. As an example, take the argument developed to show that a convert from Anglicanism must decide that his former Church is a deceiver, in ignorance, or in error. This argument is clearly directed to convince him that by his conversion he has "publicly declared that the Anglican bishop who confirmed him was an impostor, that the priest who baptized him, taught him his catechism, and gave him his Communion was cheating him." The appeal to *pietas* which follows is a blatant intrusion of emotion into argument, and rests on an untruth. "The official voice of the Roman Church"—I quote again—has never "said that they are impostors." It has said that they are in error.

The key is, of course, the Mass. One can trace the recurring anxiety to gloss over the deliberate and conscious exclusion of the Mass from sixteenth-century England. Facts are stubborn, however, and no amount of emphasizing genuine hesitations with regard to the precise matter and form of Orders can conceal the vital argument against Anglican Orders—which, as admitted on p. 13, was Leo XIII's main argument when he condemned them as invalid—the deficiency of proper intention. The Church of England may have intended to ordain ministers, but she definitely did not intend to ordain Mass-priests. In that, she lost her priesthood.

No doubt many ministers of that Church to-day will strongly resent being called "priests." And even those who claim the title—do they claim to be "Mass-priests"? Take the footnote on p. 14, offered as proof that the Church of England "believes and teaches the Eucharistic Sacrifice." One might perhaps question its authority, as the statement of Archbishop Temple of Canterbury and of Archbishop Maclagan of York in reply to *Apostolicae Curae*, which "no Convocation of the Church of England nor any synod of the Anglican Church has ever dissented from." However, even accepting this somewhat negative assurance as establishing that the doctrine contained in it is the doctrine



of the Church of England, the doubts remain. A study of the text of the document gives no hint of a plain statement that This is His Body and that This is His Blood ; in so far as the issue is faced at all, it is excluded.

The problem of relations with Rome is treated in the same inconclusive manner. For instance, we are told on p. 16 that "Innocent I (died A.D. 417) and Leo I (440-461) were the first Bishops of Rome to make serious claims to supremacy over other bishops." One wonders what kind of claims were made in the first four centuries, especially when one reads on the next page that "the Christian Church was in Britain before St. Augustine's mission came from Rome in A.D. 597, and it was a Church which, *left by Rome* to survive as best it could against the heathen Saxon invaders, *developed* institutions and customs quite different from those of the Church of Rome" (italics mine).

The argument that the sixteenth-century schism was caused by an act of Rome when Pope Pius V excommunicated Elizabeth must seem something of an inversion even to Anglican minds, and suggest the picture of "the Pope seceding with all his followers from the Church of England." Was it really "the end of a process which had been going on almost from the beginning of the Church's history in Britain" of which Mr. Trevelyan's "average Englishman" was so conscious? (p. 18). The "average Englishman" is a somewhat elusive figure in those days before public-opinion polls. However, we might recall some rather "average Englishmen" from the North and West-country who revolted against the new developments. Mr. Trevelyan might feel more sympathy with the Cornishmen, until, perhaps, he heard their demands: "We will have the Mass in Latin, as it was before we will have every priest at Mass pray, especially by name, for the souls in Purgatory, as our forefathers did we will not receive the new Service, because it is but like a Christmas game." These demands were "the fruit of filthy Popery," "harping all upon a plain-song of Rome," said the anti-rebel propaganda. Which reflected the mind of the "average Englishman"?

Dr. Micklem's argument is somewhat easier to assess, for, as a Congregationalist, he is not troubled by the same nostalgias. It shows very clearly, however, what a great gulf lies between the Catholic Church and the English Free Churches. It shows most strikingly an extraordinary limitation and insularity of outlook. In the Catholic Church Dr. Micklem finds much which he admires, more which he dislikes, and little which he understands. In spite of his admission: "how difficult, how impossible, it is to give a quite truthful picture of this Church," this "protean institution," he proceeds to a number of judgments which cannot pass without comment.

His strictures on the doctrine of the Catholic Church indicate more clearly than anything else his own doctrinal uncertainties. Why does he place such a gulf between theologian and the faithful because the former can understand the doctrine of transubstantiation while the latter merely believe that after the words of Consecration Christ is really present? Catholics will be puzzled at the sharp distinction, for what does transubstantiation mean except that what still has the

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appearance of bread and wine is no longer bread and wine, but the Body and Blood of Christ? All believe this, and the theologian will be the first to admit that though he has searched much he still wants words.

The Virgin Mary, says Dr. Micklem, is not worshipped as divine by Catholic theologians; he fears, however, that "in popular Roman Catholic piety she is a goddess in everything but name." Might one suggest that his qualification goes deeper than he suspects, and that for Catholics there is a clear perception of the essential difference between two people who are so close as Mary and her Son, and that non-Catholics are inclined to miss this essential difference by stressing the externals and not having the knowledge that is innate in those of the household of the Faith?

Dr. Micklem, however, has little more than a passing interest in doctrinal differences. His chief objection to the Catholic Church is that as well as being a Christian Church it is a "politico-ecclesiastical engine," determined to use political pressure to establish its own intolerant system. Now tolerance is a problem with endless ramifications, as the system of Marxist Communism must make clear to-day to even the most convinced Liberal. His statement that "the parallel between Rome and Moscow is painfully close" must be met by a flat denial. Even Dr. Micklem, however, allows qualifications. He pictures an intolerant centre of government with tolerant extremities, Austria and "Southern Ireland," and "a great many Catholics in America, in France and in Germany." As far as the Latin countries are concerned, he simply does not understand them, and a passing reference to "atrocities (largely true) about what Rome is and does in Spain, in Mexico, and other places" is most unfair controversy. What are these stories and what is the proof of their truth? In the two countries mentioned, there has been plenty of atrocity from the other side within recent memory. His idea of an "intolerant central authority" may have been severely shaken by a recent Papal pronouncement, unless—it is one of his wilder speculations—the Pope is not really in control at all, but is a new "prisoner of the Vatican."

His attack on the Church as a "politico-ecclesiastical engine" leads one to suspect his assertion that in the Protestant Churches "individualism and depreciation of the sacraments came in with the late Victorian era." It has usually been assumed that they had had a longer history, and this seems confirmed by Dr. Micklem's deep-rooted individualism. If the Church has a mission to man in society as well as to man as an individual, she is bound to labour to make society Christian, and in our secularized world one might expect the support of Christians for her efforts.

The Church is dismissed as "politically reactionary," and so the English, "whose hearts are set on the Welfare State, into which must be taken up all that is good and ideal in Communism" cannot be associated with her. This can only be described as extraordinary ignorance of much that is going on in Catholic Europe to-day, as well as a claim for unanimity in political opinion in England which does not correspond

with facts. There is still fog in the Channel, with some consequent isolation.

Perhaps this is not a good note on which to end. Catholics too must disclaim anything that might savour of rancour, and the English Protestant Churches contain a great number of good men serving God according to their lights. There remains, however, the great darkness around the name of Rome. Their history has made it part of them, but in these increasingly crucial times they may come to realize "that there wholly escapes them the character of the Catholic Church. They judge it by indications dead and valueless; they have not experienced its life, not known it for what it is. One thing in the world is different from all other. It has a personality and a force. It is recognized, and (when recognised) most violently loved or hated. It is the Catholic Church. Within that household the human spirit has life and heart. Outside it, is the night."

Perhaps not night, but it is darkening.

PATRICK J. CORISH

A Recent Work on the Hittites

About a hundred years ago the only information available about the Hittites (O.T., *Hittim*; D. V., *Hethites*) was that contained in the O.T. Casual references to them from time to time, e.g. Gen. 15: 20; Jos. 3: 10, etc., gave the impression that they were just one other of several tribes which the Israelites found inhabiting Palestine when they entered the Promised Land. There was little to suggest that in actual fact they ruled over one of the great empires of the ancient world. For that reason the reconstruction of the history of Hittite civilisation as it existed throughout the second millenium B.C. must be regarded as one of the great triumphs which Orientalists have achieved during the past century.

Very few books, however, on the progress of these findings are available in English. In fact if we except articles contributed to learned periodicals and encyclopaedias no work of any size on the Hittites had appeared in English since Garstang's "Hittite Empire" was published in 1929. During the intervening quarter of a century the student interested in the progress of Hittite studies had to rely mainly on the publications of French and German scholars. This defect has to a large extent been remedied by a recent work¹ designed "to present to English readers a concise account of Hittite history and civilization within the limits of our present knowledge" (*Foreword*, p. xiii). Dr. Gurney gives an absorbing account of the rediscovery of the Hittites and their civilization, and his work will be read with pleasure by all who take even a slight interest in questions of ancient history and archaeology.

¹ *The Hittites*. By O. R. Gurney. Pelican Books, 1952. Pp. 240. Price 3/6.

