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political. Its truth creates its effectiveness' (p. 155). And there is no more to discuss. Again, in the chapter 'Judeo-Christian Ethics', 'if . . . the eighteenth century British Isles, corrupt as they were, could be morally transformed and set on a new course of progress under the dynamic ethic of the Wesleyan revival, there is still hope of a new day in the contemporary Western world' (p. 999). But there is no attempt to show why this must be so or how it is to be achieved.

Finally there must be a general word of explanation to British readers of an American book. They must not equate Wesleyan with Methodist. This book does not represent Methodism on either side of the Atlantic. The several authors are not held together by denominationalism but by their understanding of John Wesley's great aim to spread scriptural holiness. In the U.S.A., Wesley has held a higher ranking as a theologian than in his native Britain where he is viewed more as a preacher, ecclesiastical administrator, and practical divine. There is a mass of Wesley's thought clearly presented in these two volumes. Others will read that Wesleyan material differently from the authors of the book. They will challenge Wesley's political conservatism and individualism and look for structural and social changes too. They will also warm to Wesley's insistence on faithful action as well as doctrinal orthodoxy.

DAVID COOPER (*Scalloway*)

Bibliographie Karl Barth. Band I: Veröffentlichungen von Karl Barth. Edited by HANS MARKUS WILDI and HANS-ANTON DREWES. Zürich, Theologischer Verlag, 1984. Pp. xxxvi + 470. Fr 110/DM 130.

KARL BARTH shares with Origen, Augustine, Luther, and Calvin an achievement noted as much for the quantity as for the quality of literary output. What the others lacked is Barth's fortune — whether good or bad can be left to the reader to decide — of having written in an age of monumental scholarly research and documentation. This first volume of a collected bibliography begins with introductions (in both German and English), a guide to the collected primary works in German and Japanese, and a complete bibliography of the different editions and translations of the *Church Dogmatics*. The bulk of the volume — pp. 42-356 — is devoted to a chronological account of Barth's writings, from a talk to a student conference in 1906 to some letters to Hermann Kutter in 1983, published more than 50 years after being written. There are well over 900 items in all, though inevitably there are some repetitions, for example of works published both in parts and collected.

Translations, too, are listed, into 14 languages, though no single work appears to have made all 14, with the *Dogmatics* making it into English, French, Italian, Japanese, and Spanish. The remaining approximately 100 pages contain 21 indexes, of works by title, first German (40 pages), then translations (English 9 pages, Japanese 3 pages, Chinese 7 items, Finnish 1

item); of periodicals and series; of persons, places, biblical references, and *Stichworte* of the German titles. All in all, it is a considerable achievement of organisation.

A second volume is promised, on the secondary literature (and Kwaran's 1977 bibliography of 2823 items is known to be greatly exceeded); and a third, on oral and hitherto unprinted written remarks by Barth. Whatever they bring, there is little doubt that this first volume will continue to be the most useful, interesting in itself and invaluable for scholars.

COLIN GUNTON (London)

The Vulture and the Bull: Religious Responses to Death. By ANTONIO R. GUALTIERI. Lanham, University Press of America, 1984. Pp. 194. \$10.75 (paperback).

PROFESSOR GUALTIERI is Professor of Religion at Carleton University, having previously served as a minister in the United Church of Canada. He comes to this book presumably, then, as a Christian and a student of comparative religion. His opening contention is that the horror of death is universal. The rather obscure title of this book, together with its computer-print appearance, is, at first, off-putting. The title, in fact, refers to ancient Maltese and Sumerian symbols for death and life — 'the parturient' and 'the begetter' respectively. According to this view, death is life's 'perennial antagonist' (p. 20).

Tom Stoppard, in his play *Rosencrantz and Guildenstern are Dead*, questions whether people do have intimations of immortality: if so, he asks, why then do they not recall vividly the moment at which they first discover they will eventually die? For Professor Gualtieri, by contrast, death is 'experienced as unnatural, as a source of hostility against the human enterprise and its happiness'. It is 'an existential threat to which the symbol systems of religion attempt to give, in varying ways, a transformative or therapeutic answer' (p. 1).

Transformative because, for Professor Gualtieri, death cannot be accepted until a 'religious' coping strategy has been adopted (contra Lloyd Bailey, p. 74, on the OT; and Van der Leeuw, pp. 17-18, on primitive religions). Therapeutic because Professor Gualtieri is (as he says explicitly at one point) more concerned with whether religion works in reassuring people than whether it is true. Any decision for faith must be made on a merely probabilistic basis (p. 25).

This subjective emphasis is characteristic of the whole book. On the one hand, it seeks (as the author says in his Preface) to give an overview of world religions and their attitudes to death, the afterlife, the survival of the soul and so forth. On the other hand, it is concerned with how awareness of death affects human appreciation of life here and now. Thus Tolstoy's story, *The Death of Ivan Ilych*, which he expounds in an interesting chapter, is crucial. He reinterprets Ilych's final triumphant realisation, 'There was no fear because