

Jacques Ellul: An Annotated Bibliography of Primary Works, by Joyce Main Hanks. Stamford, Conn.: JAI Press, 2000. 206 pp. \$82.50. ISBN 0-7623-0619-X.

Among English-speaking Christian ethicists, the French Reformed writer Jacques Ellul (1912–94) is probably best known for his penetrating analysis and critique of our technological society, his single volume *Ethics of Freedom* (part of an uncompleted ethics trilogy), and some of his reflections on the city, violence and money. These, however, represent but a small fraction of his prolific output, and for over twenty years, Joyce Main Hanks, translator of a number of his books, has been painstakingly unearthing and carefully cataloguing his numerous writings.

The excellent series *Research in Philosophy and Technology* has already produced three earlier bibliographies by Hanks (in 1984, 1991 and 1995) and in this new single volume, which covers material from his seminal and only recently published 1935 *Directives pour un manifeste personnaliste* to posthumously published volumes of poetry and notes taken by his students in Bordeaux's Political Science Institute, she seeks to present the totality of Ellul's work. A second volume, bringing together and updating Hanks's earlier bibliographies of secondary literature on Ellul, is promised.

Following a succinct but illuminating biographical profile, Hanks provides full publication details of over fifty books (including translations into German, Japanese, Spanish and several other languages) and more than a thousand Ellul articles, reviews, letters and interviews in journals, newspapers and edited volumes. In addition to her chronological ordering and numbering of this material she offers helpful summaries of their content and a full title index to assist those seeking publication details of a particular work.

Perhaps the most valuable contribution, however, is Hanks's thirty-page select subject index which demonstrates the incredible scope of Ellul's writings and enables researchers in almost any area to track down his work on their subject. Ranging from a 1968 encyclopedia article on absolutism (Ellul was a law professor, specialising in the History of Institutions) through to nearly fifty discussions of youth (Ellul was a pioneer in work with young delinquents), the index includes such diverse topics as apocalyptic, art, Barth, bureaucracy, civilisation, economics, environment, Islam, Kierkegaard, law, liberation theology, prayer, propaganda, the state and of course almost a whole page of references to his writings on Technique.

Although the cost and content of this well-produced reference volume makes it an unlikely purchase for any individuals except Ellul scholars, it deserves a place in the library of every academic institution as it provides an indispensable resource not only for Christian theologians and ethicists but researchers in numerous other

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disciplines, especially in the social sciences. Along with the recently launched International Jacques Ellul Society (www.ellul.org), it is to be hoped that Hanks's labour of love will introduce more scholars to this original, perceptive (many say 'prophetic') and controversial thinker and his writings on the state of our contemporary world and the Christian calling within it.

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