

Although one cannot recommend this book as a welcome addition to the literature on the subject, nevertheless Professor Murray is to be praised and thanked for his effort. When he writes that 'this book has been written in the belief that the two sciences of psychology and anthropology . . . provide a new and more profitable approach to theology than the older approach through metaphysics . . .', he at least shows more understanding of the religious needs of people today than a well-known Catholic ecclesiastic and writer who complained that modern man in his quest for inner peace prefers to begin with psychology rather than with Catholic metaphysics. What a bore for Catholic metaphysicians, and how inconsiderate of modern man.

MURDOCH SCOTT, O.P.

PROPHECY AND RELIGION IN ANCIENT CHINA AND ISRAEL. By H. H. Rowley. (University of London, Athlone Press; 21s.)

These six lectures are published in accordance with the terms of the Louis H. Jordan Bequest Lectures in Comparative Religion at the School of Oriental and African Studies. Professor Rowley has sought to bring together two very different fields of study, while admitting, as all must, that 'it is hard for anyone to be a real specialist in two such widely different fields'. The comparison which he makes all through is between the sayings of Chinese sages of the classical period and the teaching of the Old Testament prophets from the eighth to the sixth centuries B.C. The result in effect has been a putting together of many valuable pages on the nature of prophecy, on the prophet as a statesman, as a reformer, on the prophet and the golden age, and worship, and God . . . the whole forming an immensely competent tractate on the phenomenon and fact of prophecy in Israel.

So much for the Hebrew prophetic side. But when we come to *comparison* between classical Chinese writings and the Bible, surely, speaking as one less wise, the comparison should be made in the domain of quite another *genre* of biblical literature. It does indeed seem that the writings of the Chinese sages bear much more resemblance to and could much more easily be compared to the sapiential writings in their full range, i.e. so as to include the deutero-canonicals or 'Apocrypha' of non-Catholic versions. It is difficult to be at all convinced that there is much resembling the Hebrew prophetic phenomenon in classical Chinese thought. The goal of all prophecy is Christ himself, and Christ was never in the purview of Chinese sages. For this reason too, the prophetic *genre* is *sui generis*. And though comparative religion may adduce parallels to Hebrew prophecy in other religions and climes, still these parallels are in the material origins and conditions of prophecy, and perhaps strikingly so; but not in the

focussing point of all Hebrew prophecy which was preoccupied with him who was to come, as unique as Yahweh.

Perhaps, however, our criticism is unfair, for we have Professor Rowley's disclaimer, 'It is not my purpose to pass a theological or religious judgment upon them, but to undertake a phenomenological study' (p. 97). We are left wondering what a phenomenological study can give in the matter of Hebrew prophecy.

Certain *obiter dicta* are revealing, but add nothing to an interesting and scholarly book: 'as devoid of real meaning as the grace which is often said at meat in our day' (p. 104). In Mo-tzu's teaching 'There is far less appeal to individual selfishness than in much Christian preaching' (p. 71).

ROLAND POTTER, O.P.

ORTEGA Y GASSET. By José Ferrater Mora. (Studies in Modern European Literature and Thought: Bowes and Bowes; 7s. 6d.)

It is not an easy task to give a brief account of the work of a philosopher who never himself published a systematic *exposé* of his fundamental principles. Professor Ferrater's little essay in this well-known series gives us a most interesting survey, the more so since it is neither hostile in tone, like some of the accounts we have had from, it is to be feared, clerical sources; nor seen from a standpoint too close to the teacher and thinker, like the favourable commentaries that have so far presented him to us. Professor Ferrater is usually clear, admirably balanced and, on the whole, seizes on fundamental points. Sometimes he does not stress quite what the reader feels should be stressed: Ortega's predilection for journalism arises in part from the intimate connection of his family for three generations with newspapers. His early tendency to prefer things to persons (vehemently retracted in later life, as Professor Ferrater notes) is suggestive of a certain egotism that often makes his work unattractive. However, 'circumstance', 'perspective', 'vital reason' and the rest are all here, waiting to be articulated into a whole for the expectant reader. That the reader comes to the end still expectant is not altogether Professor Ferrater's fault, though a closer articulation than he offers is certainly possible. He is particularly good on Ortega's aim of demonstrating that there is 'no breach of continuity between vital and cultural values'. (This conception of spirit and matter as a single continuum is of interest to religious thought, where this philosophical problem—rationally insoluble, perhaps susceptible of some solution in practical living and, of course, in practical dying—touches theology so closely.) Professor