

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

Ferrater is also excellent on 'vital reason', especially his section (b), where he expounds Ortega's 'doctrine of man'—'He must strive urgently, hurriedly, for the main aim of his life: "the liberation toward himself".'

Professor Ferrater's English is remarkably good—an occasional insignificant flaw reminds one that the author is not using his native language. On page 21, 'costumes' should be 'customs'; on page 54, translating Ortega's amusing phrase *beatería cultural*, Professor Ferrater gives us 'the bigotry of culture'; *beatería* is not an easy word to translate (Protestantism does not have the disease) but it means 'piosity' (a *beata* is a *dévote*), transpose to South Kensington and you have a vivid piece of mockery; 'bigotry' spoils it.

EDWARD SARMIENTO

A NEW TESTAMENT COMMENTARY, Vol. III. By R. A. Knox. (Burns Oates and Washbourne; 21s.)

STUDIES IN EPHESIANS. Edited by F. L. Cross. (Mowbray; 12s. 6d.)

It is not fair to judge Mgr Knox's commentaries on the New Testament by the standards of thorough-going exegesis. He has stated explicitly more than once, and the very scope of his work makes it plain, that they are intended as a cursory guide to a preliminary reading of the New Testament; they are meant, if one may say so, to be superficial, that is to prepare the surface for deeper study.

The writer has two indispensable qualifications for this sort of commentary: a remarkable feel for the Greek language and a lively historical imagination. The product of these qualities is a number of stimulating and ingenious suggestions for the obscurer passages, and the evocation of finer shades of meaning in places that had seemed to the untutored eye quite straightforward. Mgr Knox is able to make the New Testament authors live as real men, but he has the defect of this capacity, which is a certain anachronistic tendency to read back too much modernity into their circumstances and ways of thought.

The collection of papers on Ephesians which Dr Cross has edited were delivered at a conference of Anglican divines in 1955. They have about them the mildness and modesty of the best tradition of Anglican theology. First come two papers on the authorship, one for, the other against the Pauline attribution; then six on the theology of the epistle. Two of these may perhaps be singled out for special commendation, 'The Theology of the Church' by S. F. Bedale, and 'Unity in Israel and Unity in Christ' by E. K. Lee.

E.H.