

Señor de Madariaga's book is well worth reading alongside Mr Dawson's, for it is concerned with another side of the same picture. One of the most alarming consequences which the conscript armies and state-directed education have produced is that Europeans are no longer easily intelligible to each other, while the revolutionary effects of the internal-combustion engine and the radio have thrust them cheek-by-jowl into each other's company. *Portrait of Europe* has two great virtues. It is witty and it is likely to be intelligible to a large number of Englishmen. It should be read a chapter at a time, with intervals for reflection. The author's principal thesis is that the glory of Europe is its diversity. The more the nations and, indeed, the provinces of Europe insist on being themselves, and the more firmly they turn their backs on the brainless vacuum of cosmopolitanism, the more European they will be. There is no place in Europe for the man who has no *patria*, and it is just because we have, whether we like it or not, no abiding city that we can hope to be civilised or that we can afford to be urbane.

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**THE GOSPEL ACCORDING TO ST MARK.** The Greek text with introduction, notes, and indexes. By Vincent Taylor. (Macmillan; 50s.)

In this great work of nearly seven hundred pages Dr Taylor endeavours to do two things: to assemble all available new knowledge bearing on St Mark, and to show that Form-Criticism, rightly applied, leads us to the conclusion that Mark's account of Christ is substantially trustworthy.

Other Form-Critics have arrived at much more sceptical conclusions, and it would not be easy or proper for a mere onlooker to say whether Dr Taylor or they are the better Form-Critics. But we can heartily welcome any line of reasoning which decides for the veracity of St Mark, and we can thoroughly appreciate at least one argument which Dr Taylor frequently uses, namely, that the vivid non-essential details, the eye-witness impression, which Mark everywhere gives us, are strong evidence of the primitiveness of his source, and therefore of its truth. Dr Taylor believes he had several sources, mainly oral, and that Form-Criticism can provide a clue to their disentanglement. One cannot help regretting that he has given so much labour and space to this seemingly hopeless task. Mark's way of writing is so uniform that, if he has joined several pieces together, he has made the seams invisible. Previous attempts at analysis seem to be highly subjective—critic differs radically from critic. Dr Taylor admits past failures (p. 77) but thinks we must not despair till every method has been tried; only then may we confess insufficiency of data. It seems a weary, roundabout process.

A good deal of the book is coloured by the author's views on the

Incarnation and on miracles. He believes that the divinity of the incarnate God was greatly restricted: Jesus was a 'hidden God' who fully accepted the limitations of a human life (p. 143). He had renounced much of his divine power and knowledge. Indeed, Dr Taylor seems to hold that his knowledge was confined to what he had been taught on earth, and that he shared in popular errors—for instance, about demoniacal possession. How Dr Taylor overcomes the immense objections to this theory I cannot say. It naturally affects his view of miracles. He fully accepts the miracles of healing; but he regards the 'nature miracles' (feeding the multitude, stilling the storm, etc.) and also the bodily resurrection of our Lord, not indeed as impossible absolutely, but as irreconcilable with his view of the Incarnation. This theological objection should perhaps be more fully stated. He admits that Mark's accounts of these rejected miracles have all that convincing vividness which the rest of his gospel has (p. 136-9). Form-Criticism can hardly find anything suspicious about them. But here the theologian is too strong for the Form-Critic. His attempts to explain away these stories as distortions of natural events recall the crude rationalism of past generations—for instance, Christ's walking on the water is said to be a magnification of some incident when he was wading near the shore.

With these reservations the book is most welcome. It is a storehouse of solid learning. With regard to the Greek text, Dr Taylor is impressed by the arguments for admitting more Western readings than Westcott would accept: in some cases, of course, new evidence for them has appeared. But he does not carry his sympathy for the Western text as far as C. H. Turner and some other scholars. Dr Taylor departs from the W.H. text in eighty or ninety places; he prints some difficult readings which mask perhaps rather than reproduce what Mark wrote, e.g. 'being angry' for 'moved with compassion' in I, 41.

The two chapters on Mark's style, etc., are perhaps the most valuable part of the book, for they summarise the results of much work done in the last half-century and may probably help towards a solution of the still unsolved problem of the evangelist's language—is it 'translation-Greek' as many scholars think, or is it some species of Koine not elsewhere exemplified, or is it a personal idiom of his own? In some places there is perhaps too much compression: e.g. in the sections on *begin* with infinitive (p. 48) and on diminutives (p. 45) some more information about their occurrence in other gospels seems required. In dealing with Semitisms Dr Taylor writes with admirable fairness. By admitting the inconclusiveness of certain investigations he naturally weakens his Form-Critical thesis (by weakening the evidence for Aramaisms in the gospel), but he certainly shows us that he places truth before victory.

W. REES