

The book is well written, though the author's meaning is not always clear. In his exposition of the Jewish religion, he seems to leave little room for Revelation: the Jewish God is a tribal god originally, similar to the heathen gods of surrounding nations, gradually developing into the One and Only God. The religion of Israel developed from without, borrowing ideas from the nations with whom the Jewish had contact. Thus 'guardian angels . . . just as . . . in Accad . . . protective deities' (p. 97), 'The myth of the fallen angels'. The author's point of view is alien from Catholic teaching: 'The Church can no longer be said to direct and control biblical teachings as once it did' (p. 13). A useful book, but not for Catholics.

J. A. H.

THE ANCESTRY OF THE HARKLEAN NEW TESTAMENT. By Günther Zuntz. British Academy Supplemental Papers No. VII (Oxford University Press, 12s. 6d.)

Scholars interested in the ancestry of the Harklean New Testament will find much valuable material in Dr Zuntz's treatment of the subject. The historical introduction deals with the invasion by Chasroes of Northern Egypt, an event about which we possess little reliable information. It is a pity that Dr Zuntz does not give his sources, as some of his statements, e.g. the burning of the Enaton in 619 A.D. do not agree with the commonly accepted views.

The first section is devoted to the Harklean colophons of the Pauline Epistles, the Four Gospels, and the Acts and Catholic Epistles. It is unfortunate that Dr Zuntz had not a copy of the Chester-Beatty MS. of the adoption of the Four Gospels before him when discussing the asterisks (p. 26). Hatch is right in printing one beside l. 19. On p. 26 the asterisk passages should read 19-25, not 20-35.

There follows a long discussion of the pre-Harklean text, with twenty-seven detailed comparisons of Greek and various Syriac texts, then finally a study of the Philoxensian text, containing valuable information on Greek grammar and rhetoric, and Christian lecternary practice.

In view of the fact that we still possess so little material, Dr Zuntz presents the results of his enquiry to explorers of this Caesarean text, comprehensive as it is, not as an end, but, if they should prove stable, as a beginning.

VALENTINE WOOD, O.P.

THE THIRD DAY. By Arnold Lunn. (Burns Oates; 10s. 6d.)

This is vigorous and rigorous apologetic, and manifests clarity of mind. Mr Lunn loves a fight, marshals arguments with no little skill and cogency. The generality of readers will, no doubt, be impressed, though, we hope, not by the rhetoric of the dust-jacket: 'This book

is the only book which contains within the same covers the philosophic defence of miracles; the evidence for modern miracles; a thorough statement of the internal and external evidence for the genuineness of the Gospels; a summary of the recent discoveries which have so powerfully reinforced the argument for the traditional authorship and dates of the Gospels', etc. No small claim. The specialist might cavil at a simplification of critical problems, might not agree with the invocation of one authority rather than another. Far more serious is a suspicion which, try as we may, cannot be thrust from our minds: is the author in his battling (and praiseworthy) zeal, quite clear about what we do set out to prove? At most, the *preambles* to faith in the resurrection. Our Lord's reiterated message to one and all was—*have faith*. . . . Daily we say, *I believe* . . . in Jesus Christ . . . who . . . the third day rose again'. Our Lord stood before Herod, the Herod who ' . . . was desirous of a long time to see him' . . . , who was indeed ripe for apologetics, but Jesus 'answered him nothing'. The reader is not granted an impression of a capital distinction between the preliminaries to faith, and the act of faith itself. Yet, without it, apologetics are more than worthless and invite the scorn of the unbelieving.

Moreover it is difficult to imagine the public that the author has in mind, since the book teems with personal reminiscences and references to an evanescent state of society. To give the book a wider appeal, let us remember: *autres temps, autres mœurs*. For better or for worse, gone are the days when a British Prime Minister having, say, five Harrovians in his Cabinet, would seek a sixth to complete the team.

ROLAND POTTER, O. P.

USURY IN CATHOLIC THEOLOGY. By Lewis Watt, S.J. (Catholic Social Guild, Oxford, 1s.)

Within the compass of a pamphlet of fifty pages Fr Watt gives us a remarkably clear and complete summary of the official teaching of the Church and of the opinions of theologians upon the subject of usury. As regards the latter, no attempt is made to adjudicate between them, the author being content to show the extent of their agreement as to practice despite their theoretical differences. We wish this little work a wide circulation, as we believe it will prove useful alike to students of moral theology and of ethics and to all interested in social and economic problems. There is only one passage where we failed to follow the author's reasoning. This is on page 50, where reference is made to the opinion of those 'who believe that profits in general are unduly reduced by excessive interest-charges for money lent to industry'. Fr Watt suggests that the determination of the rate of interest by reference to the rate of net profits would 'be all the more efficacious in bringing down the interest rates in