

Meanwhile the African secular clergy is being built up, but the speed of development varies greatly. In the Gold Coast and in Nigeria there is much leeway to be recovered. These territories in particular should provide the Catholic body with a large group of lay readers. All those who come to work in Africa should approach the people of the country with a deep sympathy and with a respect for their traditions. They do not need learning or political notions of a European pattern; their success will be measured by the degree that they are impregnated with the charity of Christ.

DAVID MATHEW

MEET THE GREEK TESTAMENT. By Adam Fox, Canon of Westminster.
(S.C.M. Press; 8s. 6d.)

THE FORMATION OF THE NEW TESTAMENT. By H. F. D. Sparks.
(S.C.M. Press; 13s. 6d.)

The first of these books consists of three parts: an essay on the Greek manuscripts and kindred subjects, another on the sacred writers and their background, and a dialogue on the meaning of the most important Greek words. This is a great deal to pack into the small space, and it says much for the author that he has done it with so little sacrifice of clearness, accuracy, or interest. Indeed the whole book is remarkably readable. We can give unqualified applause to the first essay, and also, with a few exceptions, to the second. (It inevitably includes the Two-Document Hypothesis, etc.) The pages are filled with true and curious facts which will arrest the passing reader and all is written with a zest and enthusiasm which can hardly fail to stir many of all ages to begin learning Greek.

The dialogue is not so attractive. There are too many speakers, with very odd names, and the subject (the meaning of eighteen important words) is too big and complicated. Moreover we are often on controversial ground here, especially in the case of *Justification, Church, Adoption*, etc. Canon Fox takes these words in a Protestant sense.

A few careless statements have somehow escaped correction, e.g. on page 60: 'four-fifths . . . two-thirds' where the author probably meant: 'two-fifths . . . one-third', and at the foot of page 64, where 'three [legions] in Palestine' seems to be an error for 'three cohorts in Palestine', but the next words continue the error.

Professor Sparks aims at giving briefly the results of Protestant criticism in a form suited to the general reader. His book is perfectly lucid and free from the technical vocabulary of biblical scholars; yet simplicity and brevity do not seem to be anywhere attained at the cost of misrepresentation or of 'talking down', and though it is necessarily a summary, there is a great deal of individuality about it. In regard to the Gospels he notes some recent tendencies which diverge from the widely held opinions of a generation ago. Many scholars now doubt whether the matter usually labelled 'Q' ever circulated as a separate single document—this

of course means the abandonment of the Two-Document Theory. The traditional view about St John, though finally rejected, is said to have 'much to commend it' and is well stated. Towards the Pauline Epistles Professor Sparks is more radical than the average. He denies the Pauline authorship of both the Pastorals and Ephesians, adducing mainly those familiar internal arguments which would deprive many long-lived writers of some portion of their output.

W. REES

MISSARUM SOLLEMNIA. Explication génétique de la messe romaine.

By Joseph-André Jungmann. Tomes I and II. (Aubier, Paris.)

When Father Jungmann's *Missarum Sollemnia* first appeared in 1948, scholars immediately hailed it as a work of major importance, and a writer in a recent number of *Worship*, December 1952, rightly described it as the standard book on the Mass. It is the most complete and up-to-date work, and in no single book can so much information be found on the Mass as in this. There are of course specialist monographs on particular points, and research continues. There is still a great deal we should like to know about the Mass; there is, for instance, the dark period between St Ambrose and St Gregory, a time of liturgical development of which we know very little. What would one not give for the manuscript of the first half of the so-called Leonine Sacramentary? Or a completely de-Gallicanised Roman Sacramentary? Meanwhile, and unless and until such documents are discovered, *Missarum Sollemnia* will remain the book that all must consult if they would understand the history of the Mass. Frankly, it is to be hoped it will finally put out of court books such as Gihl's which has purveyed quantities of decadent allegorism, in lieu of real explanation, to generations of priests.

Fr Jungmann's book is a very long one, in the German consisting of two volumes of over 1,200 pages. The French translation will consist of three volumes, of which the first two have now appeared. An English translation is in course of publication but we have not seen it. The French translation is very generally recognised as being accurate and it reads as easily as an original work. To all but those who read German with the greatest facility, the French edition will be a boon. Fr Jungmann's German is not easy, paragraphs occasionally run into pages, and the sheer quantity of erudition packed into a sentence, with references to copious footnotes, makes reading laborious. Another advantage of the French edition is that the longer notes, put somewhat inconveniently at the end of the second volume of the German edition, are here inserted in their right place under the text. On the other hand the German edition, although a little heavy to handle, is a beautiful piece of book production which is a credit to the publishers (Herder).

The first part of the book, which occupies almost the whole of the first