

author indicates many enlightening applications of the Psalms to contemporary society, and has a number of wise and helpful solutions to suggest to the sort of difficulties that occur to all of us (cursing in the Psalms, 'self-righteousness', avoiding the evil-doer, etc.). He is perhaps at his most rewarding when he explains what the psalms have meant to him in terms of contemplation and reference to Christ ('second meanings', p. 99 ff).

It must be said, however, that in this book Dr Lewis sits very loose to his subject, and for whole pages at a time one feels that what he is saying, though always said beautifully and worth hearing, has only the most tenuous connection with the psalms. Thus on pp. 14-15 he enlarges eloquently on dishonest tax-collectors and other petty officials of the modern state. It is all sound trenchant stuff that does one's heart good, but does it really deepen our knowledge of the psalms, or increase our ability to pray them? Moreover, the distinction between expert and amateur need not really, one feels, be quite so sharply defined. No one wants the Psalms, or the Bible generally, to be a preserve for 'experts', but even non-experts can acquire, with relatively little trouble nowadays, an adequate working knowledge of the Semite's world and the Semite's thought-processes. In default of this Dr Lewis's treatment is occasionally misleading. For example he seems insufficiently aware that 'Judgment' for an Israelite meant an act of God far vaster in its scope, far more elemental in its effect, than a mere process at law, while the term 'righteous' in our English versions really amounts to a translator's apology for failing utterly to render what is, in fact, one of the richest of semitic concepts. A little more technical equipment could have been engaged, one feels, without impairing the refreshing sympathy of the author's approach.

JOSEPH BOURKE, O.P.

PROPHET AND WITNESS IN JERUSALEM. A STUDY OF THE TEACHING OF SAINT LUKE. By Adrian Hastings. (Longmans, 16s. od.)

After reading this book, one is left with a somewhat confused impression. It is intended for all those who are seriously interested in the New Testament' (preface), but the material offered seems to be too much for the non-professional reader, and to skip over many subjects which interest the scholar. The 'refutation' of F. Benoit's article on the first chapters of St Luke's Gospel (pp. 21-22) is strikingly superficial. By touching upon innumerable topics of theology and exegesis of the Old and New Testament—such as the synoptic problem (p. 18 f.), Jerusalem in the Bible (p. 177), prophetism (p. 51), and many others—the author hardly finds time for a painstaking investigation of the handling of traditional material by Luke, so as to set forth Luke's particular contribution to the Gospel-preaching.

No further proof is given for the statement (p. 25) that 'it is highly probable that he knew St Matthew's account of Jesus's birth'. No mention is made of Conzelmann's study: *Die Mitte der Zeit. Studien zur Theologie des Lukas* (Tübingen, 1954) and the theme it deals with: the reinterpretation of eschatology by Luke.

There are, however, many interesting suggestions and hypotheses (34, 37, 72, 104, 135), and both this and the enthusiasm of the author's style make this first book full of promise for the future.

J. G. VINK, O.P.

BETWEEN EAST AND WEST: ESSAYS DEDICATED TO THE MEMORY OF BELA HOROVITZ. Edited by A. Altmann. (East and West Library; 30s.)

The late Dr Béla Horovitz was an Austrian Jew of the very highest cultural attainments, who founded the Phaidon Press in Vienna, and dedicated his life to producing books on art. The works published were of consummate quality, and his publishing house became world famous, but he was forced to flee at immense personal loss before the German *Anschluss*, and continue his life's work in London. Here he founded a second house, the East and West Library, the first aim of which was to publish in English translation the works of the greatest Jewish writers of all ages. In this beautifully produced memorial volume we are presented with a symposium of essays by the gifted circle of Jewish friends whom he had gathered round him in the course of his life's work.

Himself a victim of the Nazi persecution, Dr Horovitz was intensely interested in problems of contemporary Judaism. Thus many of these essays are concerned with such problems. Dr M. Buber contributes an invaluable explanation of the contemporary significance of the *Hasidim* movement of which he is the leader. Dr S. H. Bergman traces the spiritual pilgrimage of the nineteenth-century Jewish philosopher, Hermann Cohen. Sir Leon Simon tells of Ahad Ha-Am's dream of a renewed and revitalized Jewish *diaspora*, while Dr Bentwich considers the Hebrew University as a link between East and West. Dr D. Patterson describes the concept of tolerance evolved by the eighteenth-century philosopher Moses Mendelssohn, and Dr Alex Bein treats of modern anti-semitism and its place in the history of the Jewish question. Dr Horovitz's other great interest, the sphere of humanistic culture, is represented by equally distinguished essays, notably from Professor Glatzer on the Jewish novelist Franz Kafka, from Dr N. Wieder on the Dead Sea Scrolls and Karaites methods of exegesis, and from Dr A. Altmann, the editor, on Franz Rosenweig's concept of history.

One feels that it is a privilege to be vouchsafed, through the pages of