

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

this book, a glimpse of the cultural interests of this distinguished circle of Jewish philosophers and humanists.

JOSEPH BOURKE, O.P.

THE CHURCH IN THE DARK AGES. By Henri Daniel-Rops. (Dent; 42s.)

As an historian M. Daniel-Rops has been compared to Mr Hilaire Belloc. The present volume is a translation of his *L'Église des Temps Barbares*, published nine years ago and his most important single contribution to history. Like the rest of his studies in the history of Catholicism it will primarily appeal to those who hold that the Faith is Europe and that Europe is the Faith. Some who read it will be depressed by the occasional factual inaccuracies, the odd omissions and the flights of pure fancy. But no one can doubt the literary skill shown in the splendours of French rhetoric, the unflagging verve, and the determination to put most stress on those truths most commonly neglected. With all this there goes a repeated emphasis on the significance and the responsibility of the individual. It is all in fact a great contrast to Mr Dawson's *Making of Europe* which covers very approximately the same period. Still, fortunately, the unity of Catholicism has never implied a uniformity in historical approach.

GERVASE MATHEW, O.P.

HELLENISM: THE HISTORY OF A CIVILIZATION. (Home University Library; Oxford University Press; 7s. 6d.)

All scholars will be encouraged by the fact that this book was commissioned and planned in the spring of 1914 and finished in 1958. Dr Toynbee has always had his detractors and at the moment they seem to be in the fashion. But this small book shows him once again as the greatest of living historians. In 234 pages he surveys Hellenic civilization from about 1000 B.C. to the conversion of the Roman empire. Inevitably when the scope is so vast there is plenty of room both for disagreement and criticism. For example, I should challenge the statement that the Christian martyrs 'were recruited surprisingly from the lower middle class'. In fact they would seem to have been drawn primarily from the town proletariat (including the slave proletariat) and from some of the upper class; *Felicitas* and *Vibia Perpetua* are a perfect example of this combine. Again I should hold that the descent of Lincoln or Cologne from the Greek city states through a Roman *colonia* is a very tenuous one. So too many other readers will make parallel criticisms from their own lines of interest. But no one who studies this book without bias can fail to recognize its massed erudition, its concise charity and its wise maturity.

GERVASE MATHEW, O.P.