

Ferrater is also excellent on 'vital reason', especially his section (b), where he expounds Ortega's 'doctrine of man'—'He must strive urgently, hurriedly, for the main aim of his life: "the liberation toward himself".'

Professor Ferrater's English is remarkably good—an occasional insignificant flaw reminds one that the author is not using his native language. On page 21, 'costumes' should be 'customs'; on page 54, translating Ortega's amusing phrase *beatería cultural*, Professor Ferrater gives us 'the bigotry of culture'; *beatería* is not an easy word to translate (Protestantism does not have the disease) but it means 'piosity' (a *beata* is a *dévote*), transpose to South Kensington and you have a vivid piece of mockery; 'bigotry' spoils it.

EDWARD SARMIENTO

A NEW TESTAMENT COMMENTARY, Vol. III. By R. A. Knox. (Burns Oates and Washbourne; 21s.)

STUDIES IN EPHESIANS. Edited by F. L. Cross. (Mowbray; 12s. 6d.)

It is not fair to judge Mgr Knox's commentaries on the New Testament by the standards of thorough-going exegesis. He has stated explicitly more than once, and the very scope of his work makes it plain, that they are intended as a cursory guide to a preliminary reading of the New Testament; they are meant, if one may say so, to be superficial, that is to prepare the surface for deeper study.

The writer has two indispensable qualifications for this sort of commentary: a remarkable feel for the Greek language and a lively historical imagination. The product of these qualities is a number of stimulating and ingenious suggestions for the obscurer passages, and the evocation of finer shades of meaning in places that had seemed to the untutored eye quite straightforward. Mgr Knox is able to make the New Testament authors live as real men, but he has the defect of this capacity, which is a certain anachronistic tendency to read back too much modernity into their circumstances and ways of thought.

The collection of papers on Ephesians which Dr Cross has edited were delivered at a conference of Anglican divines in 1955. They have about them the mildness and modesty of the best tradition of Anglican theology. First come two papers on the authorship, one for, the other against the Pauline attribution; then six on the theology of the epistle. Two of these may perhaps be singled out for special commendation, 'The Theology of the Church' by S. F. Bedale, and 'Unity in Israel and Unity in Christ' by E. K. Lee.

E.H.