

the Person of our Lord, and the Gospels, and might be read as a general introduction to the subject. Many clear explanations, as of the different kinds of criticisms, are included. The author has divided his work into five Parts, and in the first deals with the sources: those outside the New Testament, and those within it. In Part II, he discusses the Gospels historically, and gives an outline Life of Christ. In Part III, of four chapters, he expands the treatment of the Person of Christ, viewing him respectively as Teacher and Prophet, Wonderworker, Messiah, and Son of the Father. Each of these chapters holds much material for thought: in the first, Christ's teaching is compared with that of the Rabbis, and it is shown that despite many surface resemblances there are differences that lie deeper. Here, too, the poetic form of our Lord's utterances is stressed, the author drawing from it a further argument for the strict historicity of the Gospel record. Part IV is devoted to our Lord's teaching in detail, and the concluding part is a single chapter on the Resurrection, in which Professor Turner summarises and effectively rebuts the chief naturalistic theories that have been offered to account for it. Catholics will not of course always share the author's standpoint, or grant all his assumptions, and now and then differences make themselves sharply felt, as when in chapter X he minimises the significance of the Petrine texts. Generally however, as we have perhaps indicated, we think he is sound as well as learned, and his views are at times in refreshing contrast to theories he expounds, in some of which disregard of tradition—the basic defect of so much Higher Criticism—is strongly evident. Read with due discrimination, the book seems to us first-rate for stimulating an intelligent interest in the Gospels.

M.H.

MANY who heard Fr Peyton preaching his Rosary Crusade remarked that he had not very much to say but that his personality preached. In *THE EAR OF GOD* by Fr Peyton (Burns Oates, 5s.) we have to rely on what he has to say, and we find that after all his words too have substance. He tells in the third person the story of his crusade enshrined in general themes on faith, prayer, the family, etc. He quotes widely from Jung, Moore, Darwin and many others; yet, as we would expect, his writing is not 'high-brow'. Here and there a gleam of the Irish wit that characterized Fr Vincent McNabb appears to suggest that with pruning and practice his preaching could develop the pithiness of that other great Irish apostle.

C.P.

*OF CLEAVING TO GOD*, the spiritual gem formally attributed to St Albert the Great, has been revised and republished in the English translation of Dr E. Stopp by Mowbrays at 2s. 6d.