

Son and the Spirit, cannot by its very nature, be considered in the Father. On the other hand, the being not ungenerated is common to the Son and the Spirit . . .'

While this passage can be rightly understood by those well versed in Greek Trinitarian terminology, it may occasion surprise to others. Briefly, for the question is too complicated to be discussed at length, Latin theology having avoided using the word 'cause' when speaking of the Trinity (since it implies a correlative: 'effect', and even the notion of 'before' and 'after'), it might have been better to avoid using it in a translation of this kind. If however the translator decided to follow the Greek literally (and, incidentally, according to Diekamp's text this would involve using a 'cause' phrase in the second sentence also instead of 'not ungenerated'), then a fuller explanation would seem to be called for in either the introduction or the notes. DESMOND SCHLEGEL, O.S.B.

MIDDLE EAST SURVEY. By S. A. Morrison. (S.C.M. Press; 12s. 6d.)

Mr Morrison was for over thirty years a missionary in Egypt, and is thus well qualified to discuss Middle East problems and tensions. He has written a fair and reasonable account, based on careful study of historical antecedents and present-day issues, political, religious, and economic, in the Middle East. His book is well produced, with map, index, population chart and selected bibliography. It is an excellent text-book.

He begins arbitrarily enough, with the final break-up of the great Ottoman Empire at the end of the first world war, and the subsequent formation of the Arab States. The relations of these States with the Western Powers, whose motives for interference in Middle East affairs have always been mixed and have become doubly suspect, are carefully discussed, and there is as unbiassed an account as it is possible to give of the stormy relations between the Arabs and the newly-formed State of Israel.

The grievance of both sides are examined, and Mr Morrison concludes, not unexpectedly, that it is very nearly impossible to come to a just solution of so complex a problem, but that it is the responsibility of the, at any rate so-called, Christian West, to formulate a solution that will be acceptable to both sides.

The most interesting part of the book, most interesting to Mr Morrison too, one would think, and which he would be best qualified to speak about but, in fact, discusses all too cursorily, is the problem of the co-existence of the three ancient faiths: Islam, Judaism, and Christianity: of their interaction on each other; and more especially of the influence of Western Christianity (since the ancient Eastern Churches are more or less decadent) on the rigid, formalized Islamic system of thought and life.

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