

In discussing this central theme he covers everything of importance within the limits of his period, treating not only Homeric religion, Apollo and Dionysos (in two most fascinating chapters), the powers of the earth, the religion of the ordinary man in fifth century Greece, and Orphic religion, but also the contribution to religious thought of the Ionian philosophers and, in a final chapter, the religion of Plato and Aristotle. There are of course, as is inevitable in a book of this kind, many points where the reader who is interested in the subject will want to disagree or to discuss further (though hardly anywhere a Catholic will feel he has to disagree as a Catholic); but Mr Guthrie's good judgement, wide knowledge of the evidence, and clearness of exposition are never lacking. The book will certainly be read with interest and profit by specialists, but is presented in such a way as to be fully accessible to the non-specialist reader, Greek quotations and, in general, scholarly discussion, being confined to the footnotes.

A. H. ARMSTRONG.

THE PSYCHOLOGY OF DUNS SCOTUS. By Christopher Devlin, S.J.

ST ALBERT, PATRON OF SCIENTISTS. By F. Sherwood Taylor, D.PHIL.

THE ANTHROPOLOGY OF ST THOMAS. By Ian Hislop, O.P. (Aquinas Papers; Blackfriars Publications; 1s. each).

The appearance of Aquinas Papers is almost unpredictable as their subjects. Here is a new sheaf, as varied as you like.

Scotus always seems to have held an attraction for Jesuit theologians and philosophers, including the monumental Suarez, and it is not surprising that Gerard Manley Hopkins, Platonist and poet, felt the attraction too. It is by that way, we imagine, that Fr Devlin came to Scotus. If he is right, the key to the understanding of Scotus is his psychology, summed up by Fr Devlin as (1) the importance of the subconscious (*memoria*) and (2) the autonomy of the will. With these two *points de repère*, Fr Devlin throws much light into the murky depths of Scotist thought. The reflexion his little study prompts is that a great deal more work should be done on Scotus. His own treatment of one corner of Scotist thought shows an easy mastery.

To go from Scotus to the orderly world of St Albert is like leaving the turbid river for the motionless pool. (Fr Devlin's metaphor). Dr Sherwood Taylor makes a measured and sympathetic appraisal of the scientific work of St Albert and helps one to see what his real importance was. One catches glimpses of his personality, too. We like St Albert's remark about crocodiles which, his contemporaries all held, moved the upper jaw: 'I have seen two crocodiles', remarked St Albert, 'and both moved their lower jaws only'. One hears the scholar's snap, in the perfect Oxford manner! Small as it is, this

pamphlet is indispensable to anyone who is going to write about St Albert in the future.

Many who have pored over St Thomas have felt the urge to sketch the lineaments of *homo thomisticus*. This Fr Hislop does in his allusive and astringent style. Brief, all too brief—we should have liked something about the passions—it deals with natural man, suggesting only that he is *homo supernaturalis*. We have long wanted to see a portrait of St Thomas' *homo christianus*. Perhaps Fr Hislop will do it for us one day.

J.D.C.

THE WISDOM OF CATHOLICISM. An anthology compiled and annotated by Anton C. Pegis. (Michael Joseph; 18s.)

A YEAR OF GRACE. Passages chosen to express a mood about God and man by Victor Gollancz. (Gollancz; 10s. 6d.)

THE MARY BOOK. Assembled by F. J. Sheed. (Sheed and Ward; 16s.)

Dr Pegis and Mr Gollancz alike introduce their anthologies with a quotation from St Thomas, but seldom can a common source have given rise to such divergent streams. The nine hundred pages of *The Wisdom of Catholicism* are a commentary on the 'fact that the eternalising of man's life, the salvation of the world of time in and by eternity, has been the great theme and occupation of Catholic writers over the centuries', whereas the sub-title of *A Year of Grace* sufficiently suggests its purpose: 'mood, not doctrine'.

Dr Pegis begins with St Ignatius of Antioch's *Letter to the Romans* and ends with Gilson. In between, St Basil, St Augustine, St Bernard, St Thomas, Dante, St Teresa, Pascal, Pius XII, Maritain and Christopher Dawson (to name but a few) are drawn on to illustrate the immense variety of Catholic thought, reconciled as it always must be in the 'mystery that is in the depth of man's being, the mystery of his allegiance to truth and liberty, itself rooted in the mystery of the divine love.' No selection that is intended to serve so vast a theme, commensurate as it is with the whole range of God's redemptive work in man, can hope to be adequate. It must take for granted the infinite wealth of biblical and liturgical writing as well as the assembled declarations of the Church's teaching. And even the generous inclusion of a book of *The City of God* or of the *Paradiso*, the Encyclical *Æterni Patris* or Gilson's British Academy Lecture on St Thomas, can only hint at how much must be left unrepresented. Yet Dr Pegis, in attempting one impossible task has achieved another that was possible and valuable. He has provided, for those who are willing to use his book as a point of departure, an introduction to the continuity of the Catholic interpretation of man as made by God to share in the building of the City