

possibility of life as contrasted with its actualities. So Cain, for example, 'does not murder; he has murdered'. 'In the vortex of indecision Cain strikes out at the point of greatest provocation and least resistance.' It is fascinating at this point to have the subject developed in terms of the Talmudic doctrine of the two 'Yetsers', the good and the evil urges in man which, if he would love God with all his heart, he must succeed in yoking together. 'Evil cannot be done with the whole soul; good can only be done with the whole soul.'

In the second stage Evil becomes a sort of absolute. In order to justify himself, to affirm himself, in face of the condemnation of his self-knowledge, man now comes to the point of decision, but what he decides for, what he chooses and wills is himself, not as God intends him to be, but absolutely, as he is.

This faint indication of its contents will suggest to any one familiar with the work of Professor Buber that this must be an important book. And so it is—for the original power of insight it displays and the depth of its religious inspiration. But whether many of its particular views, and even its general thesis, will appear equally valuable, is very doubtful.

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LES ANGES ET LEUR MISSION, d'après les Pères de l'Eglise. By Jean Daniélou. (Editions de Chevetogne; 50 Belgian francs.)

Père Daniélou proves convincingly that the question of angels and their mission is not 'sans actualité', even today. But he warns those who wish to reduce angels and demons to psychological phantasies that they are as much off the track as their opponents who believe in an invisible world, yet seek it through spiritualism and theosophy. Père Daniélou himself sticks close to the track of the Fathers without being in the least pedantic. He clarifies what might be a myopic examination by proceeding historically, yet focussing the question under clear-cut headings: 'Les Anges et la Loi'; 'Les Anges et la Religion cosmique'; 'Les Anges de l'Ascension'; 'L'Ange gardien', etc. Especially effective, to my mind, is the way the argument leads to an underscoring of Origen's observation that angels have to do with beginnings, with preparations. Angels prepared the way for Christ in the Old Testament. Friends of the Bridegroom, their joy is complete when they leave the Beloved with him. They are in special relation to infants, and they pave the way for visitations of the Word. But always they efface themselves before Christ. 'Toute la mission des anges est de conduire les âmes au Roi des anges et de disparaître devant Lui.'

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