

study of the 'Primordial Words', Brahma, Tao and Logos. An attempt is made at the end to relate this to the Christian traditions in Eckart and Nicholas of Cusa, as also to Spinoza and Hegel. This is a study based on the earliest texts of precisely the kind which is most needed: but we still need someone to bring all this material into the proper relation with Christian and particularly Thomist thought.

D.B.G.

ESSAI SUR DIEU, L'HOMME ET L'UNIVERS. Publié sous la direction et avec une introduction de Jacques de Bivort de la Saudée. (Casterman; n.p.)

There is an enviable quality about the Christian apologetic now coming from France. This is not only due to superior scholarship and ability—and this book is an outstanding example of both—but to the relative simplicity of the problems to be faced. Here in England we have aggressive secularists in plenty, but there is some common ground (though it is rapidly diminishing) with other Christian bodies; in France the issue between Catholicism and its antithesis, Marxian Communism, holds the field—a diametrical opposition which the clarity of the French mind illuminates in its full force. There is perhaps no better exposition and critique of Communist materialism than the first and last chapters of this work: the one by Professor Albert Dondeyne of Louvain, the other by Professor Gustave-André Wetter of the Oriental Institute in Rome. No less valuable, alike in matter and manner, are the anthropological studies of Professors Antonio Romana, G. Vandebroek, Félix Rutschkamp and Joseph Ternus; here are expert essays in the much-needed work of linking the established findings of science with what revelation teaches concerning the origin of the world and the first appearance of man. Père de Lubac has a characteristically able account of what is known about the origin of religion; that of Père Huby, 'Le Christianisme primitif dans son cadre historique', is a model of compressed exposition based directly on original sources. What adds to the usefulness of the book—as an aid to the teacher and the study-circles for which it will be found invaluable—is the concluding series of examination questions covering the material of each chapter. It is seldom that one traverses five hundred pages which merit such unreserved praise.

A.G.

THE EDUCATIONAL THOUGHT AND INFLUENCE OF MATTHEW ARNOLD.

By W. F. Connell. (Routledge and Kegan Paul; 21s.)

Although Matthew Arnold has been revered as an educational pioneer, there had never been a full-length study of him in English, as educationist, until this new book by a distinguished Australian scholar.